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Arkansas Baptist State Convention

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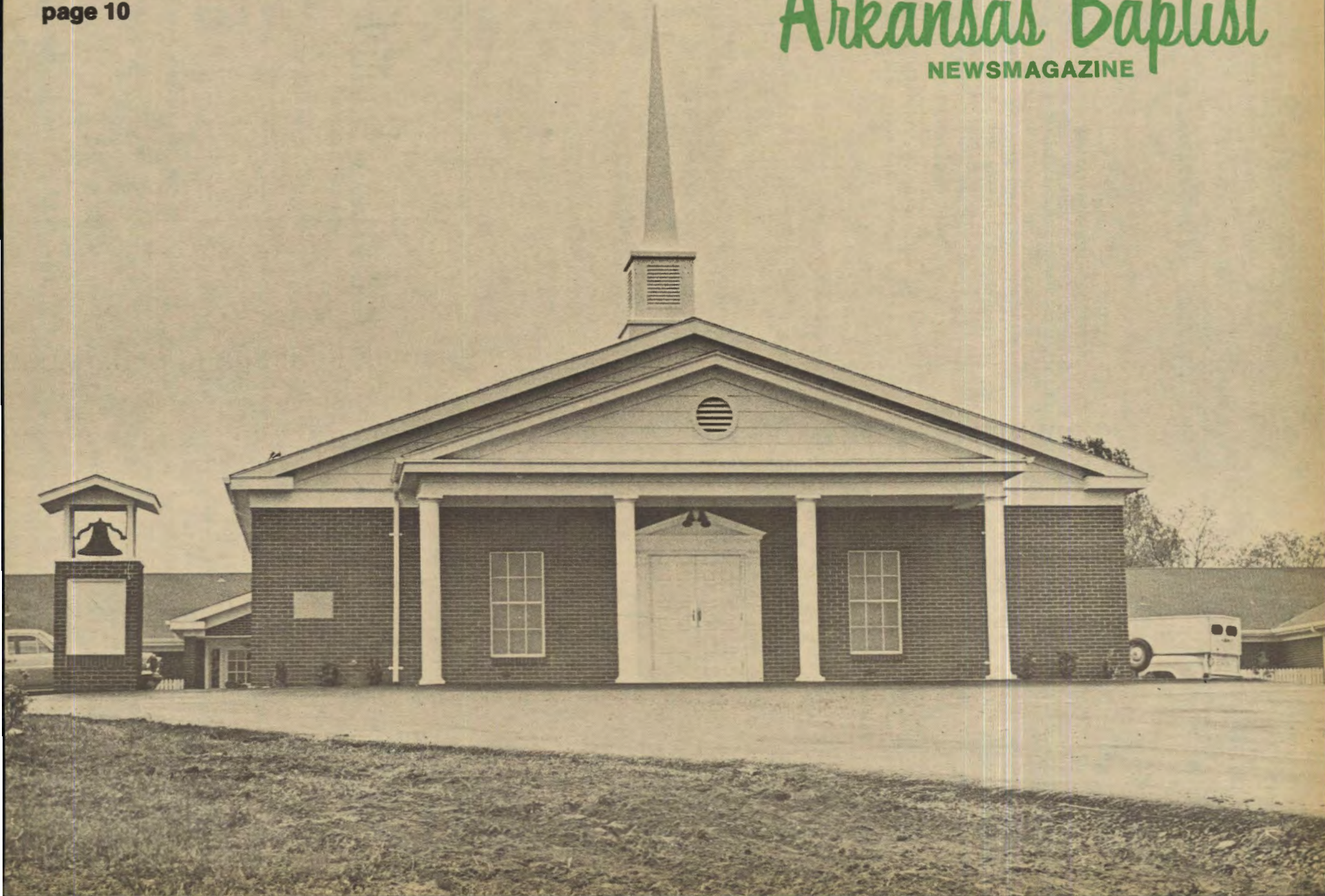
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**First Church, Alma
celebrates centennial
page 10**

October 18, 1973

Arkansas Baptist

NEWSMAGAZINE



One layman's opinion

The problem of a preaching non-preacher



Dr. Grant

The preaching non-preacher needs a lot of help.

Although I am not an ordained preacher, my position as president of a Baptist university seems to require that I do a lot of preaching. Or at least "preaching" is what the more polite people call what I do. My honest listeners come around after the service and thank me for the "talk" or the "message."

Another phrase my listeners steer clear of is "filling the pulpit," because honesty would require their saying something like "half-filling the pulpit," or "one-fourth filling the pulpit."

I really get in trouble when someone asks me to speak at a special occasion where I don't have an old stand-by talk that will do the job. Such was the case recently when Bro. Jimmie L. Taylor invited me to speak at a special Sunday afternoon thanksgiving and dedication service at the First Church of Glenwood, to recognize their paying off of their debt on the parsonage (18 months early) and their sanctuary and education building (21 months early). I still have not built up that barrel of sermon outlines with a bountiful supply of topics for any and all occasions. I certainly did not have a ready-made talk about paying off a church debt ahead of schedule.

I have always heard of trusting God to put the words in your mouth, but I have never quite had the faith to believe that my earphones were that well tuned in with God's transmitter. I did the next best thing and asked my wife what I should say at such a service. She said I should say, "You've come a long way, baby." Not knowing for sure where I would find that scripture, I turned to my daughter, Shirley, and she suggested that I tell them to "Keep on keeping on." The closest I could come to these eternal truths in the scripture was II Corinthians 9:15 ("Thanks be unto God for this unspeakable gift"); and Philippians 3:13-14 ("...forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"). It must have worked, because I supplied enough heat to burn the church's bonds.

As it turned out, Pastor Taylor told me that he had a seven and one-half minute sermon planned for Sunday night on the same general theme and the talk I gave ruined six of his seven and one-half minutes. I was tempted to drive back to Glenwood that night to hear a one and one-half minute sermon, but I was not sure that either God or my own pastor, Nathan Porter, would honor my motives. Besides, since Bro. Taylor has a much better stocked barrel of sermon outlines than I, I am sure he fully filled the pulpit that Sunday evening. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

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Guest editorial

Prayer in the public schools

There are reports of continued action in the effort to legalize prayer in the schoolroom. According to news releases there are bills introduced for this purpose now in the congressional hoppers. Determined groups continue to press for passage of such bills through parliamentary lobbying, petition, and other means.

Some of our friends have criticized us for being less than enthusiastic about such a move. Southern Baptists have not joined in any of the pressure movements for such legislation, and we do not think they will do so. Most Southern Baptists believe that the first amendment to the constitution should not be tampered with, and also believe that Supreme Court decisions have not ruled out the type of prayer which should be allowed in the classrooms, namely private, voluntary prayer.

Living as we Mississippians do, in an area of the country which is strongly Protestant and conservative, most of us have not realized the dangers of legalized prayer in the classroom. To illustrate what we mean, please consider the following true story which was related to us last week:

A Southern Baptist minister moved to the pastorate of a Southern Baptist church in a city in the Northwest. Baptists and Protestants are not overly strong in this area. The pastor's children entered the public schools.

Soon after school started, one morning at the family worship service the preacher asked his little daughter to lead the morning prayer. She began, "Hail Mary, full of grace . . ." Her father stopped her, saying, "Wait a minute. Where did you learn to start your prayer like that?" The answer was unhesitant. "My teacher told us that is the way to pray." You can imagine that this Baptist pastor had some teaching to do to correct what his daughter had learned.

A few days later his son who was in another class in the school, came home with the question, "How do we know that our Baptist teachings are not mistaken, and the Mormons right? If God took care of all those people in Salt Lake City with the seagulls, are they not his people?" Again a Baptist father had to correct some erroneous religious teaching his son had received in the schoolroom.

I do not believe that most of us as Baptists want Roman Catholic teachers to teach our children that the way to pray is through Mary, or for some other teacher to tell them that the Book of Mormon is just as much a book from God as the Bible. And, of course, these people of other religious beliefs, probably do not want their children to be taught about religion by Baptists, whose doctrinal interpretations are so completely different from theirs.

Even teaching the Bible in schools as "literature" is not without its problems. If a teacher who rejects the inspiration and authority of the Bible, teaches it merely as literature with no more value than Shakespeare or Chaucer, a wrong concept of the Bible will be planted in the child's mind which will be most difficult to correct.

It is the church, and not the public school, which has the responsibility for teaching children the truths of God's Word, and the meaning of worship. If we try to place a responsibility for religious teaching on the schools, we immediately run into problems such as those listed above. It is not our desire that the schools be so completely secularized that religious and spiritual values are left out all together. To come to such a condition would be calamity. We must not, however, swing so far in the other direction that we depend upon the public schools to do our religious teaching. If we do we shall develop a type of religion that is meaningless and valueless.

Let's allow the church to be the church, and the school the school, and ask each to respect the other, but to fill its own responsibility. When that is done the children will have both a proper education, and the right religious training. Moreover, let us not tamper with the constitution which already guarantees both. — Editor Joe T. Odle, in the Mississippi "Baptist Record"

Guest editorial

Man is something more

Despite a persistent effort on the part of certain writers to convince men and women that they are merely animals, by far the majority recognize their spiritual dimension.

Samuel Johnson, the well known English writer and philosopher of another century long ago, stated it quite clearly when he wrote as follows: "Every beast that strays beside me has the same corporeal necessities; he is hungry and crops the grass; he is thirsty and drinks the stream; his thirst and hunger are appeased; he is satisfied and sleeps; he rises again and is hungry; he is again fed and is at rest. I am hungry and thirsty like him, but when thirst and hunger cease, I am not at rest. I am, like him, pained with want, but am not, like him, satisfied with fulness. . . . Man surely has some latent sense for which this place affords no gratification; or he has some desire distinct from sense which must be satisfied before he is happy."

—Editor Jack L. Gritz in the Oklahoma "Baptist Messenger"

I must say it!

Pornography — personal taste



Dr. Ashcraft

Certain influences cause people to be better people. Those good things bring out the better qualities within persons, giving them a higher and more complete life. While some influences appeal to the higher natures, others appeal to the baser side, bringing out the worst within a person, dooming him to a more mundane and incomplete existence.

Many enlightened people have surrounded themselves with worthwhile things. Their library consists of wholesome books. Their record player has albums of spiritual uplift. The decor of their homes features wall pictures of an edifying nature.

The figurines and what-nots adorning odd spaces are inspirational in character. The magazines to which they subscribe are of serious literary value. Wherever these people turn they expose themselves to a finer level of life.

To many this is called personal taste and indeed it is. This personal taste is reflected in cleanliness and mode of dress. This philosophy is further enhanced by character of speech and regard for the corresponding good taste of other like-minded people.

The opposite of good taste is pornography. It exists not just in pictures, music, magazines, movies and figurines but in personal dress, language, manners and general bearing.

The woman whose mode of dress and manner seeks identity as a sex-symbol is raw living pornography.

The man whose general interest and eyesight level never reaches to the upper sections of a woman's anatomy is also raw pornography but not more so than the coarse female porno who cultivates his degeneracy.

The camps are clearly divided. One would exalt the human spirit, the other debase it. Those whose mode of life seeks a level above the jungle will fight for their right to enjoy it.

The porno people must get the message that these same people will fight to guarantee others their right to this refined form of living.

The Constitution reserves the right for any person to live in the sewer but it also allows the rest of us some repose in the open sunlight. It is indeed a matter of taste.

(to be continued)

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

Baptists plan observance of nation's bicentennial

WASHINGTON, (BP) — Baptists of the United States will jointly observe the nation's bicentennial in 1976 by a national conference here, according to recommendations approved by the Baptist Joint Committee on Public Affairs in its semi-annual meeting.

At the request of the North American Baptist Fellowship, the Baptist Joint Committee in its meeting last March accepted the responsibility for sponsoring an observance of the bicentennial in which all Baptist groups would be invited to participate.

An ad hoc committee was appointed by the staff of the Baptist Joint Committee for consultation to plan for the Baptist observance of the bicentennial.

The three recommendations of the ad hoc committee approved by the Baptist Joint Committee are:

1. That a national conference be held in Washington, D.C., Jan. 12-15, 1976, at the Shoreham Hotel;

2. That several regional conferences, possibly on seminary or college campuses, be planned for 1975 looking toward the national conference

in 1976; and

3. That each of the Baptist fellowships in the nation be encouraged to engage in its own participation in the bicentennial in accordance with its own denominational program planning.

Although the national conference in 1976 is sponsored by the Baptist Joint Committee, it will be broader in scope and in attendance than the regular religious liberty conferences of the past, according to James E. Wood Jr., the Baptist Joint Committee's executive director.

Wood proposed two guidelines: (1) The Baptist observance of the nation's bicentennial should be independent of the official civil observance, and (2) The Baptist observance should be both appreciative of the nation's history and critical (or prophetic) concerning the nation's life.

The ad hoc committee will continue to work with the staff of the Baptist Joint Committee in developing plans for the national conference and in promoting the regional conferences.

Besides Wood, other members of the

Baptist Joint Committee staff are John W. Baker, associate director in charge of research services, and W. Barry Garrett, associate director in charge of information services.

Members of the ad hoc committee are: Frank Woyke, retired executive secretary of the North American Baptist General Conference; Lynn E. May Jr., executive secretary of the Historical Commission of the Southern Baptist Convention; C. C. Goen, professor of church history, Wesley Theological Seminary, Washington, D.C.; Lorraine Williams, chairman of the department of history, Howard University, Washington, D.C. representing the National Baptist Convention.

Also, Morgan Patterson, professor of church history, Southern Baptist Seminary, Louisville, Ky.; Winthrop Hudson, from the American Baptist Churches, U.S.A., and professor of church history at Colgate-Rochester Divinity School in New York; and E. C. Smith, pastor of the Metropolitan Baptist Church, Washington, D.C., representing the Progressive National Baptist Convention, Inc.

'Information services': pro and con

Please allow me to share my thoughts concerning the proposed "Information Services" of our State Convention.

First, it simply is not needed. It has been my observation that most Baptist churches in our state do not have a problem getting names and resumes of prospective preachers. On the contrary, their problem is deciding which of the many names before them will they consider first.

Secondly, one of the strong arguments in favor of this agency is that there are many preachers graduating from seminary, being discharged from the armed services, etc., who have no place to go. While this is true, it is my opinion that if the Lord leads a man to seminary, the armed services, etc., the Lord will also lead him from those places without the aid of a state agency. If God calls a man, God also has a place for that man, and God will see to it that he gets there. This agency will do one of two things: it will work the Holy Spirit overtime or it will leave him out completely, and I'm not sure which!

Thirdly, \$20,000 has been proposed for this agency for next year. In my opinion this is not good stewardship of "mission money." Here are my reasons:

Current priority mission needs facing our Home and Foreign Mission boards will not allow us to spend limited mission money for such frivolous things. Innumerable multitudes will die in their sins in 1974 while Arkansas Baptists spend \$20,000 on Information Services.

In the Sept. 27 issue of the *Arkansas Baptist Newsmagazine* Owen Cooper, president of the Southern Baptist Convention, reminds us that over 130 trained volunteers are awaiting appointment by the Home Mission Board — their appointment awaits more money!

Dr. Baker James Cauthen in a recent conversation told me that operating needs for our present foreign missionary staff in 1974 will not be met. They will need an additional \$7,000,000 that simply will not be available. Dr. Cauthen said the plea from around the world is for an additional 900 missionaries in 1974. In light of these needs, can we justify spending this \$20,000 on ourselves?

In my preaching I tell folks on the individual, church and associational levels that the needs of the hour demand that we do without some things ourselves and that we sacrifice so that people in the regions beyond might hear about Jesus Christ. I also believe there are some things on the state level

that we could sacrifice, and this seems to be a good place to start.

Even with our increased percentage to Southern Baptist Convention causes, Arkansas Baptists will still spend in excess of 60 percent of all Cooperative Program receipts on ourselves in 1974.

Brethren, the prayer of my heart is that the Lord will convict us of our inconsistency and help us to practice what we preach. — David Miller, Missionary, Little Red River Association

After weighing the possibility of a state Baptist "Information Services" office to some degree, I feel that there are a few points about such an office worthy of positive consideration.

An office set aside for the purpose of providing information about pastorless churches and interested preachers would certainly need to work closely with the associational superintendent of missions because of his close association to the church and/or preacher. No office far removed from the particular situation could identify and provide adequate help as can the local missionary with whom the church and preacher work.

Among the first to learn of a pastor's interest in leaving a pastorate or of a church's interest that her pastor move on is the associational superintendent of missions. He is usually consulted and gives help to both church and pastor in this situation.

The superintendent of missions is invited to help pastorless churches prepare for the finding and calling of pastors which may include counseling with the church before they set aside a pulpit committee and briefing a pulpit committee to be very thorough in their investigation of any prospective pastor.

An office created to dispense information about preachers in need of pastorates and of churches in need of pastors is not out of context with the teachings of the New Testament. If I should offer 10,000 names to any church in the land and should that church call one of them as pastor, it would not have been my hand that placed him there. I would only have rendered a service to both the pastor and the

church in "introducing" them — the end results would be attributed to that church, that pastor, and the leading of the Holy Spirit.

One great problem of mine as a superintendent of missions lies in being unaware of all the pastors, licensed ministers, evangelists, and lay-preachers who might be interested in a particular church within my realm of ministry. Sometimes a church may be pastorless for several weeks before word of the open pastorate reaches outside the association.

Personally, I do not make a practice of maintaining a resource file larger than the associational boundaries where I now serve. However, when a church becomes pastorless, suddenly I am faced with the need for names, telephone numbers, and addresses for their pulpit committee.

In my opinion, an "Information Services" office, if established upon proper guidelines, could do no harm, and would certainly assist the churches and pastors in our state. The autonomy of a Baptist church is a sure safe-guard to any devious or satanic intent to defame a preacher or harm a church through the services of such an office. There is no time in a preacher's life so frustrating as when he knows his burning call to pastor a particular church has ended and another pastorless church has not found him nor made contact with him. I do feel, because of the independent system of a Baptist church, that such an "Information Services" office could not be used as a lever to hurry a pastor's departure from a church he is serving or to encourage practices of dismissing pastors or any other means of terminating a pastor's ministry to the church.

I believe that such an office could render helpful assistance to missionaries, pastors, and churches and that the Holy Spirit of God could work freely through it. If God can use name-dropping and friendships as is the common procedure of getting preachers and churches together, He surely could use the creditable efforts of an "Information Services" office. — S. D. Hacker, Superintendent of Missions, Independence Baptist Association, Batesville

May I offer a very firm and assuring "Amen!" to Wayne Davis' letter in the Sept. 20, 1973, issue of the *Arkansas Baptist Newsmagazine* concerning the proposed "Information Services." I am in complete agreement with his conviction and statements.

Our Omnipresent God, through the Holy Spirit is still able to provide his

Editor's note

For additional information on the Office of Information Services see page 7.

Letters to the editor

man in his church at his time. I believe the good men who have offered this proposal are very sincere — but let us not “dabble” in the Holy Spirit’s office work. Perhaps churchless ministers and pastorless churches need to examine their problems under the spirit of soul searching and Holy Spirit convictions. Our great Lord knows every need and will supply those needs to obedient children. — Les Stanley, Minister of Education, Central Church, Jonesboro

A State Convention Executive Secretary or an Associational Superintendent of Missions with good rapport with the churches in said area, if so inclined to do so, could become a “Bishop” in respect to “placing” preacher, “assigning” church territories, etc. Again we must seek and rely upon God’s Holy Spirit to lead his man to the place of service — be it church organizational leaders, pastor, staff member, Superintendent of Missions, state or S. B. C. leaders. Prior to seeking God’s man to any place of service is to seek God’s leadership in determining what is to be done by this person. We need to (1) trust his Spirit for his work and (2) have confidence in our fellow workers that they, as we, are led by his Spirit to their respective places of service. I could never do my task as Superintendent of Missions without these two directives in my heart.

In reference to the possibility of a position in our State Convention staff designated “Pastor-church Information Service” we must do the above — seek God’s leadership in a job description and then seek God’s leadership of the person. The job description has been being prepared by the Operating Committee to present to the Executive Board and the Convention for acceptance or rejection. The prepared job description will be printed in the *Arkansas Baptist Newsmagazine* soon. This is the route followed in recent years in adding the “Rural Evangelist” and this year the “Campus Evangelist” to the Evangelism department; additional staff members to other departments, etc.

The Program Committee of the Executive Board studied this possible staff job during the 71-72 year. They corresponded with other states facing the growing problem of pastorless churches and churchless pastors and prayerfully sought information. They found this to be a growing need and therefore more requests from the grassroots (churches and pastors) for help. This committee found that this Information Services approach was proving helpful. Everyone would admit that

any new venture to meet needs has certain dangers. We must admit dangers might, and do, occur in our churches and other places of church-related work, but perhaps the benefits outweigh the dangers and under God’s leadership his army must attempt to follow his direction.

We, Superintendents of Missions, denominational workers, and pastors are involved in providing information that sometimes might not be current, as we respond to the calls for help in our present approach. This will continue. However, the Information Service might be able to give more accurate information when requested. The intended plan for this as presented and viewed in other states is that it is “on request” only. Requests come to me as Superintendent of Missions from pulpit committees and pastors almost weekly. I see this Information Service as an asset to me to offer help to these calls for help. I do not see this as anti-Baptistic, degrading to pastors or churches, expensive (even if it helps only one church or pastor), nor eliminating the Holy Spirit’s direction. Reports from other state conventions using this approach indicate that the Holy Spirit is using this approach alongside the present approach. It is relieving this load from the State Executive Secretary.

I would remind all that the theological statement drawn up by the study committee is very Baptist and this was what my motion in the program committee meeting in November, 1972, was based on.

1. It belongs to the sovereignty of God to call persons into his service and through his Holy Spirit lead them to specific places of responsibility.

2. Pastors, church members and denominational workers must recognize that the relationship between pastor and church is sacred and can never be the prerogative of the initiative of men, only of God.

3. A Baptist church is an autonomous body, alone charged with the responsibility and privilege of selecting and calling a pastor and other staff members to serve among them.

4. Whatever assistance can be given pastors and/or churches must always be on a request basis, of highest ethical principles, and must never violate the sacredness of the pastor-church relationship nor in any way infringe upon the freedom and responsibility of either.

5. That the study be continued with a view to formulate a program that has as its highest goal a happy situation for all churches and ministers in the state.

In closing, I would be quick to say that if the Holy Spirit closes the door on this way of meeting this need, I’ll be right in there working with my brothers in whatever method God shall direct. I do not feel that we should let this disturb God’s sweet spirit here in Arkansas whether this passes or not. With Paul I say, Let all things be done decently and in order. — James A. Griffin, Superintendent of Missions, Concord Association

Praises evangelist

This letter is to share with you the wonderful experience we had here at Central Church in Magnolia with Dick King as the evangelist for our youth-sponsored revival. Even though our revival was scheduled for four days, Sunday through Wednesday, we felt that we received such a great blessing from Dick King’s preaching and sharing with our young people, a man obviously filled and led by the Holy Spirit. He was a tremendous blessing to our church and I wanted to use this opportunity of sharing this with you and recommend him to other churches in Arkansas, that he might be used to the fullest. His preaching is exciting, yet solid and Biblically based. I am sure he would be used to be a blessing to any church. — Morris W. Ratley, Music & Youth, Central Church, Magnolia

Beginning Dec. 1, 1973, letters to the editor must be limited to 250 words or less. All letters must be signed, although names will be withheld on request.

Revivals

Grand Avenue, Hot Springs, Aug. 26-Sept. 2; Bill Lewis, evangelist, Associate Pastor Glenn Lewis, music; 33 for baptism, 11 by letter. Glenn Riggs is pastor.

Nettleton, Jonesboro, Sept. 30-Oct. 5; Johnny Green, evangelist, Pat Sullens, music; eight by baptism, three by letter.

Lockesburg, First, Sept. 30-Oct. 7; Joe Royalty, evangelist, Tom Larrimore, singer; 20 for baptism. James H. Cannon is pastor.

South Highland, Little Rock, Oct. 28-Nov. 4; Capt. John T. Goad (CHC USN) will be evangelist, Clyde Snyder will direct music. James Brettell is pastor.

Deaths

Mrs. Elizabeth Winkler, 56, Roland, died Sept. 26. She was a member of Natural Steps Church.

Office of Information Services — some questions answered

On Jan. 1, 1974, the Arkansas Baptist State Convention will have an Information Services office. This office will serve the churches and pastors of Arkansas in a special ministry as answered in the questions below.

Q. What is it all about?

It is an office which will seek to help pastorless churches and churchless pastors to get together. There is approximately a 20 percent turnover in pastoral leadership annually in Arkansas. This means there are over 200 churches seeking a pastor in any given year. Some of these churches may need assistance in getting information about prospective pastors. The Information Services office has been set up to render this service.

Every spring there are graduates from six major seminaries who wish to find a place of service. There are chaplains released from military service who wish to return to a pastorate. There are many resident pastors who would welcome an invitation to another place of service feeling that their ministry has reached its peak in their current pastorate. These are good men serving in fine churches. Some will need help in making the necessary contacts with honor for a change of station.

Q. Will the Director of Information Services make direct recommendations of specific pastors for specific churches?

No. The director of this office will furnish information (not recommendations.) Churches contacting his office may wish biographical information on a number of men who may be available and of certain qualifications for their consideration. Unless specifically requested to give information on one man in whom they are interested he will furnish information on five or more men who may be available. The director will give no recommendation of any particular man under consideration by a church without their request.

Q. Does the director assume the initiative in bringing pastorless churches and prospective pastors together?

No. He serves upon request and remains available with such information as he is able to secure for them. He would be available for conferences, if requested, on the most acceptable procedures in calling a pastor.

Q. How will he build a file of biographical information of such sufficiency as to render this helpful ministry?

He will take all existing biographical information on file in the office of the executive secretary and respectfully request such information on any man about whom he has received an inquiry. Many pastors may be willing to submit biographical information if assured of its proper use. Every Superintendent of Missions has every biographical sketch held in the executive secretary's office and will be continually furnished with

such information by the Director of Information Services.

Q. Could this office develop into a "Pastor's Placement Bureau" with some hierarchial dangers?

It could never become this as long as the job description and task assignments are properly written and enforced through executive board procedures. All other directives of the executive board are handled in this manner.

Q. Why doesn't the Executive Secretary perform this ministry?

The enormity to which this problem has grown is prohibitive from the standpoint of time. Daily requests for help, some of which are very crucial in nature, demand more attention than can

(Continued on page 8)

Director of Information Services

The following is a proposed job description which has been approved by the Operating Committee and is yet to be presented to the full Executive Board. Copies have been sent to all associational superintendents of missions to provide them with opportunity for input prior to final disposition.

Reports to: Executive Secretary

Duties and responsibilities:

1. Serves as director of Information Services and as principal advisor to the executive secretary concerning work in his area of responsibility.
2. Develops and maintains a master file of biographical information on pastors and church staff personnel, each person to compose his own biographical resume.
3. Be available to counsel with pastors and pulpit committees on request. He will not make unsolicited recommendations.
4. He shall furnish no less than five biographical resumes to any church or pulpit committee seeking information.
5. He shall keep a current file of retired ministers who are available for supply and interim pastorates, furnishing such information upon request of concerned churches or pulpit committees.
6. He shall work closely with all Superintendents of Missions furnishing them a copy of all biographical resumes in his office and shall never infringe upon the prerogatives of the Superintendents of Missions.
7. He shall provide pamphlets and printed suggested procedures to churches and pulpit committees upon request.
8. He shall provide a private place of meeting for pulpit committees and related people and assist them in any services his office can perform upon their request.
9. He shall visit with pastors and superintendents of missions on their fields of service to maintain the highest level of understanding and cooperation.
10. He will conduct his office in such a manner as not to abridge or contravene the work of the Holy Spirit, not to discourage any current procedure in church-pastor procurement, not to allow his office to become a "placement bureau," and not to allow any interference with the concepts of the priesthood of every believer, the autonomy of local churches and the right of every Baptist to make his own recommendation for pastor and church staff personnel.
11. He shall be available as counsellor and friend to all our churches, pastors and church staff personnel in times of crisis and need of encouragement. He shall maintain the confidentiality of biographical information and his personal counselling with churches, pastors, and church staff personnel.
12. Through exemplary conduct and mastery of techniques appropriate to his responsibilities, inspires Arkansas Baptists to work toward even-higher levels of personal dedication and service.

Questions answered

(From page 7)

be given. The office should be attached to the executive secretary's office, but the executive secretary is needed in supervisory ministries already assigned to him. The present executive secretary has no desire to be a bishop. Under this system the next executive secretary could not be a bishop.

Q. How do the Superintendents of Missions fit into this structure?

All superintendents will always have all the biographical information that the director has. The director will work closely with all superintendents of missions on a high ethical and diplomatic basis to help pastors and churches get together. All Superintendents of Missions have been invited to make suggestions as to the job description, task assignment, and safe guards needed. Churches seek help from any source they wish. Superintendents of Missions have for years been helping churches find preachers and preachers find pastorates. Churches may call on a moderator, a pastor in another association, another convention or the Baptist Building. The Director of Information Services will answer the requests which come to his office and will help those who request help in the same manner as the Superintendent of Missions who answer requests for help. There will be no interference with associational procedures by this new office.

Q. Has the office worked out well in other state conventions?

Georgia, North Carolina, South Carolina, Illinois and Kentucky report very favorable response and acceptance. Georgia reports 1,500 inquiries were answered within the first year with no complaints.

The relationships of pastor and people are most important. Many pastors become discouraged and need assurance. Some leave the ministry as they feel alone and forgotten. Since pastors do not belong to labor unions or enjoy the security of tenure they often feel very insecure when difficulties arise. The right man in this office could render a valuable ministry of understanding, fellowship and brotherly counsel when needed.

His effectiveness would depend on the acceptance he received and the opportunities of serving placed before him. Under this arrangement it would be next to impossible for any man of God to be blackballed by the system. Likewise it would be next to impossible for the Holy Spirit to be contravened in His prerogatives of placing God's men in God's place for them.

The Southern accent

Is bigness always best?

By D. Jack Nicholas

President, Southern Baptist College



Dr. Nicholas

Americans historically have been enamored with bigness. We have a strong tendency to equate magnitude and excellence — the bigger a thing is the better.

Certainly this is not always true and one area where it does not necessarily appropriately apply is with reference to the size of a college.

The growth of higher education in America in the present century has taken the direction of not only more and more but also larger and larger institutions. Institutions are now boasting enrollments on a single campus of 30,000, 40,000, or even 50,000 students. This development led Dr. Earl McGrath, Commissioner of Education under President Dwight D. Eisenhower, to make the following comment a few years ago, "The present anonymity, the loneliness of the student in the academic megalopolis will increase. The emptiness and meaninglessness of much undergraduate education in these mammoth centers will become even more frustrating and oppressive and will incite students to more violent and widespread revolt."

One of the most important needs of the human being, especially during adolescence, is a sense of identity. A story I heard some time ago illustrates what I am talking about. A husband, a wife and their four year old child were dining out in a restaurant. The waitress, after having brought menus and water, came over to take their orders. The father ordered, the mother ordered, and the little girl, when the waitress turned to her said, "I want a hamburger and a glass of milk." The mother abruptly interrupted the little girl and insisted instead, "She will have a chicken leg, mashed potatoes, a salad, and milk." The waitress continued writing and when she concluded writing on the order slip she said, "Now let me confirm the orders, Mr. Smith wants a t-bone medium well, baked potato, salad, coffee. Mrs. Smith wants fried shrimp, french fries, salad and iced tea and the little girl wants a hamburger and milk." And with that the waitress

swept away to turn in the order. After she had left the table the little girl turned to her Mother with beaming enthusiasm and said, "Mommie, she thinks I'm real." A typical small Christian college provides an atmosphere in which the student gains the assurance that those around him think he is real.

One of the great strengths of a small Christian college is the reality and immediacy of the relationship between the professor and the student. This element is sadly missing in many of the large colleges and universities across America. It is indeed likely that this condition has precipitated much of the rioting and student unrest in large colleges and universities across the land. It is extremely difficult to establish a sense of identity, a sense of being "real", on a campus of 50,000 students.

The student on the campus of a small Christian college is properly regarded by the administration, faculty, and staff as a very precious individual, one for whom our Lord Jesus Christ died, one who is made in the image of the living God, and therefore, extremely precious. In such a setting, as in no other place on earth, the individual can be accorded the full dignity and respect which is rightfully due any creature made in the image of God.

The small Christian college setting also provides optimum opportunity for student to student interaction. On such a campus the student may know almost every other student on campus. Such an interpersonal situation produces a setting for deep, meaningful interpersonal relationships; a sense of belonging; and the opportunity to form friendships that last an entire lifetime.

Elton Trueblood, the great Quaker educator, in his book entitled *The Idea of College* sums up the situation very well when he states, "We seem to think that college is less valuable than the university because the university is bigger. Many of our citizens think a good university is a large prosperous college and that a college is a second-rate university. The only justification for such a judgment would be the conclusion which is by no means self-evident that bigness and excellence are somehow synonymous. A mountain is far superior in size to a diamond but it may not be the size that counts."

Little Rock pastor on mission in Nigeria



Sanders

Paul R. Sanders, pastor of Geyer Springs Church, Little Rock, left Oct. 9 for a mission tour in Nigeria. He will be serving for two weeks in the city of Onitsha, a town of 500,000 on the Niger River.

The Foreign Mission Board of the

Southern Baptist Convention contacted Sanders earlier this year to be part of an evangelistic effort in the nation of Nigeria. The first week he will be directing a Lay Witnessing School to aid the Nigerian people in sharing their faith in Christ. The second week he will be preaching in a city-wide crusade. While many of the Nigerian people speak English, some of the preaching will have to be through an interpreter.

This is the third mission project the Geyer Springs Church has undertaken in the past several months. They sent their high school young people to work with Indians in Southern Colorado, and then sent their college young people to Moses Lake, Wash., to work in the mission area of the Northwest.

Sanders will return to Little Rock Oct. 30.

Ouachita students to put education to work with new job program

ARKADELPHIA, Ark. — A cooperative education program, which will allow a student to work for a period of time in an off-campus job related to his field of study, is being started at Ouachita University under the direction of Dr. Richard Mills, assistant professor of sociology at OBU.

Dr. Mills said that the program involves "cooperation between the student, the university and industry" and is aimed at giving the student "a practical application of knowledge and theory gained in the classroom."

Explaining how the program will operate, Dr. Mills said, "During his sophomore or junior year, the student participating in the program will go out and work in a field that is closely related to his major. He'll be a full-salaried employee, receiving all benefits and assuming all responsibilities of the job."

The student will work in the position for a semester or a six-month period, Dr. Mills continued, and although he will take no courses at Ouachita during this time, "he will receive academic credit for the practical experience that he gains."

Thus, the program will help students in making "realistic career choices," Dr. Mills added. After actually working

in jobs for which they have been training, he said, some students may discover that they "really don't like it as much as they thought they would and decide to change their majors."

The project is currently in the planning stage, Dr. Mills said, but he hopes that a "pilot program" involving from four to eight students can be launched in January.

"Hopefully, this will help us to become aware of some of the problems both the student and employer will encounter," he said.

Once the program is well established on campus, he added, it will be open to any department which wishes to participate in it.

The program is being funded by a grant provided under the provisions of Title IV of the Educations Professions Development Act. Five other colleges in the state are developing similar programs under the same grant. These institutions are Arkansas College in Batesville, College of the Ozarks in Clarksville, John Brown University in Siloam Springs, Philander Smith College in Little Rock and Harding College in Searcy.

Ouachita's share of the grant totals \$25,000.

News briefs

- Grand Avenue Church, Hot Springs, has purchased two pieces of property west of the church building facing Convention Boulevard. These were purchased with a view to future expansion.

- Chicot Road Church, Little Rock, organized June 1, 1973, broke ground Sunday, Oct. 7, for a new building to cost \$69,000. It will contain 6000 square feet of space to accommodate the worship services and several Sunday School rooms.

Ministers' Wives luncheon set

The annual luncheon meeting for Arkansas Baptist Ministers' Wives will be Tuesday, Nov. 6, 12 noon, at Calvary Church, 1901 N. Pierce, Little Rock.

Tickets may be purchased at the meeting. All ministers' wives are urged to come. A bus will leave the convention session at 11:45 a.m., and go directly to the luncheon. For reservations contact Mrs. Padgett Cope, 7825 Leawood Boulevard, Little Rock, Ark. 72205 Phone: 227-0137

Woman's viewpoint

Are you using your frontums?

By Iris O'Neal Bowen



Mrs. Bowen

When you make a habit of paying attention to children, you are likely to receive pay back with full recompense!

Let me give you a "for instance." I have an uncle who early in my years became my favorite uncle, simply because he "paid attention"

to me and what I had to say. At a time when children were to be seen and not heard, he never failed to give ear to any youngster who needed a listener.

He made the child feel what he had to say was important. If a question was presented, Uncle weighed it carefully and solemnly before giving his answer.

Don't we need more people like Uncle? What a child has to say or ask is very important to that child, although

it may not be to us. If we give him our attention, we not only gain his respect, but also may be able to influence him for good.

A friend of mine told me of an experience she had with a little neighbor boy. She was out working in her yard, and the little fellow came over to help. I am not sure she needed help all that much, but he felt that his endeavor was worthwhile.

"Look at what I am doing," he called.

The lady, busy at her work, didn't take time to look, but answered him. "I can see you."

"You can't see me unless you turn around!" he pointed out.

"I have eyes in the back of my head!" she replied.

"Well," he retorted, "look at me with your frontums!"

Now, that is what Uncle always did. He looked at us with his frontums. He gave us his direct attention, and we loved him for it!

First Church, Alma, concluded a month-long centennial celebration on Sunday, Aug. 29. Services throughout the day featured Bible study, a special morning worship service, dinner on the grounds, an afternoon of singing by the Owen family of Oak Grove Baptist Church and the Leon Kimes family of the Assembly of God Church with an evening service which featured the Lord's Supper.

Special guests for the morning worship service included Dr. Everett Sneed, Editor of the *Arkansas Baptist Newsmagazine* who brought greetings to the church body from the Executive Secretary, Charles Ashcraft and the state convention. Rev. and Mrs. Paul Wilhelm were also special guests and brought greetings to the church body from the associational officers and churches of the association. The morning worship service also featured special music under the direction of Truett Thomas the associate pastor. A brass ensemble accompanied the choir. The pastor's message, "Some Compelling Incentives for Christian Living — Past and Future," emphasized the crowd, the cross, Christ, and the crown as incentives for Christian living.

The month of celebration began with a centennial revival which was concluded Aug. 5, and conducted by the pastor, Paul Stockemer and the associate pastor, Truett Thomas. During the revival the roll of all present members was called and the members were asked to bring guests. During the revival and the month's activities various members of the church wore clothes depicting the past. On the concluding day many of the members, including the pastor and the associate pastor, wore styles of the past and music was sung depicting the past.

Mrs. Helen Hall and Miss Gladys Moseley, church librarians featured various displays of the past in the library.

A special centennial book featuring the history of the church was prepared by J. A. Burns, Jeanne Moore Burns, and Charles Starbird.

Twelve present members who have been members of the church for 50 years or more are C. R. Starbird, Mrs. C. P. Gilmore, Mrs. W. R. Cole, Mrs. G. C. McCarty, Ray Cole, Mack Bolding, Mrs. C. R. Starbird, Mrs. Raymond Gerhardt, Mrs. W. D. Patton, Miss Gladys Moseley, Mrs. Thelma Hanna, and Mrs. Ida Belle Roberts. Mrs. Samantha Hill

is the oldest member, having reached the age of 100 years.

The church was begun in August, 1873, with a group of 13 persons, and has enjoyed the blessings of many dedicated lay people plus the leadership of 38 pastors to date.

Rev. and Mrs. Ed Smith, who served from 1969-71, now serve as foreign missionaries in Botswana, Africa. During the pastorates of Smith and Ronald Condren, who now serves as pastor of Indian Hills Church, North Little Rock, plans were formulated for a complete new church plant and location. Ground was turned for the new facilities Sunday, Feb. 6, 1972. This new location and building is on Interstate 40 between Highways 71 and 64. There are 24,000 square feet in the church plant and it overlooks Interstate 40 from a scenic hillside and is accessible for all people driving into Alma.

Pastor Stockemer says that the church is endeavoring to continue with the work of Christ using the Southern Baptist Convention format. There is a complete choir program comprised of the adult, youth, and four childrens choirs under the direction of Truett Thomas. A bus ministry, under the direction of

First, Alma, celebrates 100 years with month-long centennial activities

The cover



The 24,000 square foot church plant of First, Alma, overlooks Interstate 40 from a scenic hillside.



Pastor Paul Stockemer was attired in the garb of a preacher of a century ago.

bus coordinator John Goff, has been a continued source of blessing since its inception in March, 1972. The bus routes presently are five in number. The Sunday School, under the direction of Wesley Warnock, has reached an all time high enrollment of 704 with an average attendance of 350. Church Training, under the direction of Kenneth Hanna has an enrollment of 225 with an average attendance of 125. The WMU under direction of Mrs. Lester English continues to focus the church and its role on missions throughout the world. Last year's annual tithes and offerings exceeded \$123,000 and 72 people were baptized.

The pastor sees the church's future as bright and characterizes First Church of Alma as a "First Church with a future."



During the centennial festivities the church recognized the 12 members who have been a part of the church for more than 50 years and five of them came in period dress.

Choir members and director were decked out in clothes portraying the past on the Sunday climaxing the centennial celebration.



Many members of the congregation also came to the celebration in clothes from 100 years ago.





President South delivers one of the keynote messages at the 1972 meeting of the state convention.



Chaplain (Col.) South preaches to a group of National Guardsmen at a chapel service. (Photo by Lt. Bill Lawson, Public Information Officer, Arkansas National Guard)

Convention personality

Rheubin L. South, state convention president

(First in a series spotlighting current Baptist leaders)

One might characterize the life of Rheubin L. South by saying that he is a man's man. His desire has always been to be at the forefront of life's activities. No one need guess where this rugged individualist stands on a given issue.

Born in McClain County, Okla., his family moved to Portales, N. M., before he was two years of age. He spent his youth on the ranch, on the farm, and in the town of Portales.

It was when he was completing his second year in Eastern New Mexico University that the second World War began. South volunteered for the Army Air Force where he served as a bombardier.

South recalls "The first time I flew into combat, I sat in the plexiglass nose. That's not exactly the best place for a coward to be. You can see all that goes on, and there's not a thing in the world that stands between you and the fire from the ground but a piece of plexiglass. On the first mission, there was the pilot, the navigator, and myself — with part of another crew, so we'd know what to do when we ran into combat. I was flying along, everything had been nice to me, the cloud cover was nice

down underneath. We crossed the enemy coast. Then I looked up and very stupidly asked over the radio, 'Sir, what are those black clouds gathering over there to the left?' And he laughed, as much as you could laugh under the circumstances, and said 'Lieutenant, we call that flak. Call it German artillery, but they are doing their dead level best to zero in on this formation. If you have a flak suit, you'd better put it on.' Well, all of a sudden, all of that glory and all of those wings they pinned on me, had all drained away and I was just another scared 20-year-old boy. I don't know how you do it, but I remembered a scripture or two my mother told me I might need when all of a sudden I needed it. In a matter of minutes, I had to do my duty, because the fire had to be concentrated, and I had to call it. And all I can say is that I had no visions or heard no voices, but I felt a Presence."

South had attained the rank of Captain by the conclusion of the war. He began working as a dry cleaner and married the former Verna Lois Roberts of Clovis, N. M. But even though everything was going well and he was mak-

ing excellent money he was restless. He said "A tithe wasn't enough so I sent \$75 above a tithe to help take care of a missionary in Mesa, Ariz. That was back in 1945, '46, '47, mind you, but that didn't do it. So I tried to teach a Sunday School class, and that didn't do it. I'll tell you how far I went. I even volunteered to be a Training Union director for Intermediates! Now that's just as far as I could go — but it didn't work — because that wasn't all there was to it. So I went to a man of God, whom I respected, and after prayer and deliberation, I came to the conclusion very clearly that God called me to preach."

After responding to the call to the ministry, South sold his business and re-entered Eastern New Mexico University where he graduated cum laude. Immediately after graduation he entered Southwestern Seminary, Ft. Worth, Tex.

After completing his master of divinity degree in 1950, South entered the advance graduate program at seminary. At the same time he accepted the pastorate of Fairview Church, Grand Prairie, Tex.



Dr. South is married to the former Verna Lois Roberts.

In January, 1952, South accepted the Park Hill Church, North Little Rock. He remembers that on the Sunday he came in view of a call there were just over 190 in Sunday School and the church had approximately 400 members. The annual budget for that year was \$29,000. The church now has just over 2200 members with last year's receipts exceeding \$430,000.

While South was a student in seminary the Korean War broke out. He was in the Reserve at Carswell Air Force Base in Ft. Worth, Tex. All the Reserves were called into active duty. He asked for a delay to allow him to complete that semester in seminary. At first he was refused. When he went to get his orders there was a line drawn through his name. An order had just come down that if a man had received three months or more delay he was to be placed in the inactive Reserves. South had exactly three months.

When South came to Arkansas he felt that likely his military relationship would end. One day, however, Ivan E. Jackson (later Brigadier General Jackson), who was secretary of Park Hill's Sunday School, asked his pastor to go to drill to see what help he could be to the young men who were in the National Guard. "It became apparent immediately," South said, "there was a tremendous need and opportunity for a man of God to work with these men."

South entered the National Guard as a chaplain in April, 1953. He now is State Chaplain serving on the staff of the Adjutant General of Arkansas holding the rank of Colonel.

South states that the most exciting privilege for him across the years has been to observe the development in the lay leadership of Park Hill Church. Many have served in places of responsibility not only in the State Convention, but, also, in the Southern Baptist Convention. "It is, also, very rewarding," South said, "to see the way God works in the lives of our young people as they grow into adulthood."

South has served on the Executive Committee of the Southern Baptist Convention since 1958 acting as chairman of the Program Committee and for five years he has been the chairman of the institution's sub-committee. South served on the Executive Board of the Arkansas Baptist State Convention from 1961 to 1966, serving as chairman from 1964 to 1966. He was a trustee of Ouachita University from 1953 to 1961. Part of this time he was chairman of the Board. He was awarded the doctor of divinity degree by OBU in 1962. Currently, he is the vice chairman of the Ouachita-Southern Higher Educa-

tion Campaign and president of the Arkansas Baptist State Convention.

One of the most difficult times for South and his family was when he served as state president of Churches United Against Gambling. "Calls came day and night. My family was threatened. I was threatened . . . I say to you now that at that moment I felt the presence of the Living Christ."

South is convinced that the State Convention is in excellent condition. "Our Convention is as healthy as any state convention in all of our Southern Baptist work. The Ouachita-Southern Campaign has provided an opportunity for all of our people to work together. I am convinced that all our churches are more involved in the total state effort than I have ever seen them.

"The future is bright for Arkansas Baptists, so long as we stay in the middle of the road and continue to be concerned with missions, evangelism, and higher education."



- *Crime in the U.S.* — "Crime in the United States, as measured by the Crime Index offenses, declined one percent during the first six months of 1973 compared to the same period in 1972. The violent crimes as a group were up four percent. Murder was up nine percent, forcible rape and aggravated assault up eight percent, and robbery increased one percent. The property crimes of burglary, larceny-theft, and auto theft as a group decreased two percent. Larceny-theft decreased three percent and auto theft declined one percent, while the crime of burglary increased one percent. Cities having 100,000 or more inhabitants reported a four percent decrease in the volume of Crime Index offenses. Crime in the suburban areas con-

tinued to increase with a rise of four percent. Crime in the rural areas was up seven percent. Geographically, crime increased one percent in the Southern States. The North Central States reported no change in the volume of crime compared to the first six months of 1972. The Northeastern States reported a one percent decrease and the Western States a five percent decrease."

(By Clarence M. Kelley, Director, Federal Bureau of Investigation)

- *Alcohol Most Harmful* — "The California Medical Association defines drug abuse as 'the use of any drug by an individual to the extent that it adversely affects or limits his ability to function as a responsible person.' In order of harmful impact — including physical damage and psychological and socio-economic disruption — the CMA lists these 'drugs of abuse': alcohol, barbiturates, amphetamines, heroin, cocaine, hallucinogens, marijuana and hashish, solvents and tobacco."

(The Atlanta Journal, Sept. 22, 1973)

Arkansans prepare for mission to aid music work in Alaska

Excitement ran high at the recent planning meeting of the Alaska Mission Project personnel at Camp Paron. Allen Meeks, Music Secretary for Alaska, was present to give us first-hand information about the needs of each individual church where we will be serving Oct. 26-Nov. 10.

Twenty-five musicians from Arkansas Baptist churches plus one from Tennessee and one from Oklahoma will make up the music task-force which will work in the pioneer area of Alaska. Our work will center around music training and revival music leadership, but we want to be able to give assistance in any area which the pastor and church feels there is a need.

The musicians and churches involved in this mission are as follows:

Fred Helms, Central Church, Hot Springs — to Kiana and Selawick

Bill Canary, Baring Cross, North Little Rock — to Kotzebue

Phil Whitten, Grand Avenue, Ft. Smith — to First Church, Sitka and Calvary Church, Anchorage

Charles Efurd, First, Greenwood — to Immanuel, Anchorage and Montana Creek Mission

Wayne Edwards, First, Jonesboro —

to First, Kenai and Sunset Hills in Anchorage

Mr. and Mrs. R. L. Powell, Hebron, Little Rock — to First, Chugiak and Eagle River

Ural Clayton, First, Little Rock — to University Church in College and Frontier Southern, Kodiak

Jim Little, First, Heber Springs — to Mt. Redoubt in North Kenai and to Seward

Mr. and Mrs. Fred Bridges, Calvary, Benton — to First Church, Soldotna

Billy Appling, White Haven, Memphis — to Nome and to North Star in Clear

Paul Magar, First, Siloam Springs — to Delta Junction

Mr. and Mrs. Dennis Coop, First, Stuttgart — to Eielson Park in Fairbanks

Mr. and Mrs. John Richardson, First, West Memphis — to First Church in Fairbanks and to Calvary, Fairbanks

Larry Earhart, First, Helena — to St. John Church and Friendship Church, both in Fairbanks

Pete Butler, First, Ada, Okla. — to First Church, North Pole

Mr. and Mrs. Charles Mayo, First, Benton — to First Church and Glacier Valley Church, both in Juneau

Morris Ratley, Central, Magnolia — to First Church and Trinity Church both in Ketchikan

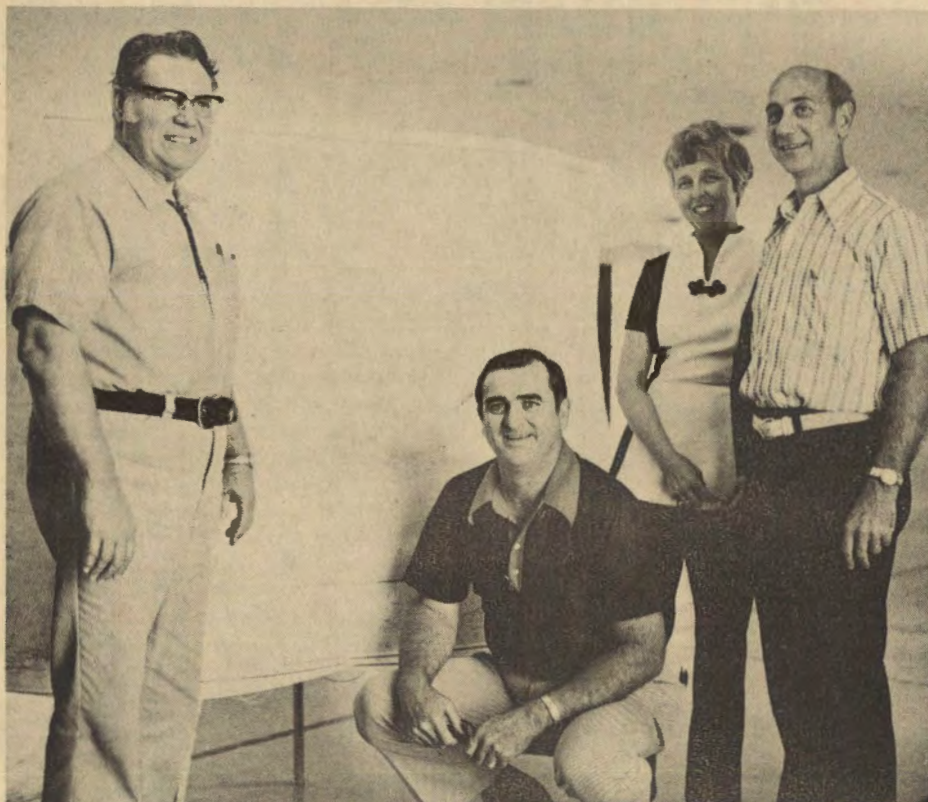
David Tate, First, Camden — to First Church, Petersburg

Mrs. Harold Wilson, Church Music Department — to Fairview and Jewel Lake in Anchorage

Mr. and Mrs. Ervin Keathley, Church Music Department — to East Third Avenue Mission and Faith Church, both in Anchorage

The churches here in Arkansas are making it possible for these to participate by allowing them time off and by providing their travel expenses. Churches in Alaska will provide housing and food. Many of our churches are also providing musical materials and equipment for their people to take and leave in the smaller churches and missions in Alaska. Several autoharps and cassette recorders have been donated by church groups and individuals, along with music and materials that will be left there. Part of our work will be to teach people to play and use these instruments so they will continue to be useful many years after this project is completed.

Please join us in praying that we will be able to give just the right assistance in every situation we face. Pray for us each day of the project especially, Oct. 26 and Nov. 10, that God may have his way in all we do. — Ervin Keathley, Secretary



Allen Meeks, Alaska State Music Secretary (left), uses a large map of Alaska to point out the places they will be serving to Ervin Keathley, Mrs. Harold Wilson, and Morris Ratley.

Southern Baptist College enrollment reaches 542

Five hundred forty-two students have registered for the fall semester in courses offered by Southern Baptist College, according to Jim Vickery, SBC registrar.

The Walnut Ridge campus welcomed 288 students, the resident center at the Blytheville Air Force Base registered 224, and the extension section at Senath, Mo., registered 30.

Students came to the Southern campus at Walnut Ridge from 13 states and four foreign countries. They include 257 men and 129 women.

These students were graduates of 74 Arkansas high schools, 23 Missouri high schools, and 28 schools in other states and countries.

Vickery reported that the 1973 enrollment compared with the 1972 fall semester total enrollment of 584 at the three centers.

Vacation Bible School



Vernon

Yes, it is time to begin thinking about Vacation Bible School for the summer of '74. The secret to any successful VBS is advance planning. That is what this is all about.

Your state VBS faculty will be attending the Regional Vacation Bible School clinic in St. Louis, Nov. 19 and 20. This will be a study time for them as they prepare for the State Clinic, Feb. 19.

Two additional workers will be attending this year, one studying Adult Vacation Bible School, and the second will prepare for a special ministry such as Back Yard Bible Clubs, etc!

Those attending and the conference they will be leading are Don Cooper, general officers; Ken LaMar, special ministry; Mrs. Charles Morrow, adult; Mrs. Anton Uth, older youth; Freddie Pike, younger youth; Mrs. Sam Gilson, older children; Mrs. S. D. Hacker, middle children; Harold Vernon, younger children; Mrs. James Brettell, 4-and-5-year olds and Mrs. David George, 3-year olds. This fine faculty will be prepared to lead the associational teams in a great way on Feb. 19.

It is not too early to enlist your associational teams. Bring one person for each conference to receive the special training.

Vacation Bible Schools can be fun — they can also be a time when boys and girls learn the meaning of salvation. Let's train that we might be better prepared to meet their needs. — Harold Vernon, Sunday School Dept.

Correction!!

January Bible Study Clinic
Forest Highlands Church
1717 N. Mississippi
Little Rock
Nov. 12, 1973

—Don Cooper,
Sunday School Department

Cooperative Program

It wasn't raining when Noah built the ark

As the plane circled the airfield, its landing gear crippled, the passengers' minds raced with anxious thoughts. Fortunately the problem was corrected in flight, and the plane landed safely. Once on the ground, one of the passengers commented flippantly, "Now we can all forget the prayers we prayed and go back to living the way we did before we thought we might die."

There is something about the cloud, the rain, the moment of truth that causes us to stop and take stock of ourselves. We consider ourselves fortunate to have another chance.

The lyrics of a popular song go, "I can see clearly now, the rain is gone." But is it necessary to have to wait until after the rain to see the need? To see the vision? To see the challenge? To respond?

Baker James Cauthen, executive secretary of the Foreign Mission Board, has called Southern Baptists to preparedness, to readiness. He says, "Get ready for China; that door will open again."

He says, "There are over 800 requests for personal assistance across the world this year. We do not have the personnel to respond to the need."

He says, "GI Joe has come home from Vietnam, but our missionaries are still there asking for help to reach a war-torn, war-weary people with the gospel and ministry of Christ."

Many times in our lives we look ahead and prepare for opportunities in the future or plan for our security. We don't wait until the middle of the tornado to build the storm shelter. We don't wait until we're in the hospital to buy medical insurance. We don't purchase fire protection while our house is burning. We buy life jackets before a boat sinks. In many areas of life, we don't presume on a second chance.

Jesus told a parable of the wise and the foolish virgins. Some were ready when the bridegroom came, others were not. There was no second chance. After the bridegroom had come, it was too late to prepare.

It wasn't raining when Noah built the ark, and he was ready when the rains came and the flood water began to rise. But it was too late for the others to prepare. When Jesus returns, it will also be too late for men to prepare. If the opportunity of this day will pass, we may not get a second chance at it.

It has been reported that the recent dollar devaluation cost the Southern

Baptist foreign mission budget more than three million dollars in buying power. In many foreign lands buying power was reduced 10 percent immediately. This financial emergency, the need for the strengthening of established mission work, and the need to begin work in new areas where the door is open points up the value of building the ark before the rains come.

Southern Baptists have used the Cooperative Program as a means of mission support and missions advance for almost 50 years. We may have a tendency to take it for granted. We should not wait for disaster to fall before we are stirred to action. If we wait for a second or a third challenge, it may mean that millions may never have their first chance.

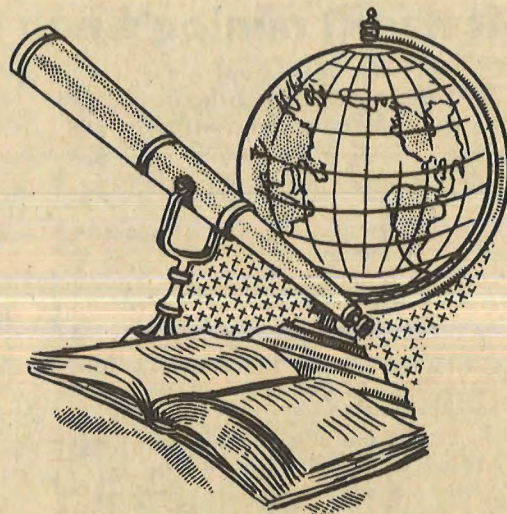
Shall we wait until after the rain to see clearly, or could we ask God to give us vision to see the need now? We must do more than hold the pace; we must advance.

We can use the Cooperative Program as the channel. The plan that will make mission support through the Cooperative Program grow is "Operation One" — one Lord, one mission, one people. Operation One is a plan which, if followed, will challenge Southern Baptists to their greatest mission advance. It calls for a minimum increase of Cooperative Program budget each year and for increased support of associational missions.

Preparing for unforeseen occurrences, learning to expect the unexpected and developing a readiness to respond is called resourcefulness. Southern Baptists are resourceful people. While our denomination's size often makes our response appear to be slow, our response to need can rise like an overwhelming tide with the strength of the ocean behind it. Operation One is a plan of action designed to tap the resourcefulness of Southern Baptists. It is a plan for mission advance at home and around the world.

It can prepare us for whatever lies ahead — both mission emergencies and mission opportunities. Noah didn't wait till it was raining to build an ark. Now is the time for Southern Baptists to increase their mission support. — Ellis M. Bush, Director, Church Development Division, Baptist State Executive Board, Montgomery, Alabama (August, 1973, Baptist Program reprint)

Look at Your World



Royal Ambassador Fellowship Supper

Immanuel Baptist Church

Little Rock, Arkansas

November 5, 1973

5:30 p.m.



Donald J. Spiegel

Theme: "World Missions – Your Mission"

A Challenge to all
Royal Ambassadors

Inspiration – Information – Fellowship

Cost: \$2 per person

RESERVATIONS MUST BE MADE IN ADVANCE BY OCTOBER 31, 1973

For more information see your counselor or pastor or write to C. H. Seaton, Brotherhood Dept.,
525 W. Capitol Avenue, Little Rock, Arkansas 72203.



RICHMOND — Roy F. Lewis, Arkansas Baptist Stewardship Secretary, (left to right) and Everett L. Deane, Foreign Mission Board treasurer, talk with H. C. Croslin, Stewardship Secretary of Illinois, at a recent Foreign Mission Board briefing here for state convention stewardship secretaries.

Missions

Conference will help with weekday ministries



Bridges

Have you ever wondered where you could get real practical help in the area of weekday early education and weekday ministries in the local church? The Weekday Early Education/Weekday Ministries Conference, Nov. 19-20, at Pike Avenue

Church, North Little Rock, will provide this help. Any church already engaged in these ministries, and especially those interested in possibly beginning them, should have representatives attending the conference.

In the area of weekday early education, conferences on art, music, visual skills and concepts will be offered. Basic conferences also included are determining financial resources, guidelines for development of weekday early education programs and starting a weekday early education program.

Weekday ministries will also be given special emphasis by choice conferences in mothers' day out programs, and weekday clubs at the church.

Program personalities include Bill Halbert, weekday early education consultant, Baptist Sunday School Board; Mrs. Fred Williams, housewife, Little Rock; Miss Evelyn Henderson, State Sunday School associate, Louisiana Baptist Convention; and Miss Hattie Ann Kelso, retired elementary superintendent, North Little Rock Public School System.

The workshop will begin with a 1 p.m. registration on Nov. 19 and closes at 3 on Nov. 20. Additional information will be forthcoming in the *Newsmagazine*. The workshop is jointly sponsored by the State Sunday School Department and the State Missions Department. — Tommy Bridges, Director, Special Missions Ministries

Sunday School

Great Day In the Morning report

Twenty-eight associations that had 100 percent of their churches reporting their attendance for Oct. 7. Congratulations to the Sunday School Directors and the Superintendents of Missions in these associations — Arkansas Valley, Bartholomew, Benton County, Buckville, Caddo River, Caroline, Carroll County, Centennial, Central, Clear Creek, Concord, Dardanelle-Russellville, Faulkner, Harmony, Hope, Inde-

WMU

Missionaries to speak

Two Southern Baptist missionaries serving on two continents will be featured in WMU District Meetings. Both are native Arkansans.

In meetings scheduled at East Side Church, Paragould (Oct. 18) and First Church, Brinkley (Oct. 19), Edwin Pinkston of the Ivory Coast of Africa since 1967 will speak at both day and night meetings. Mr. and Mrs. Pinkston and their five children are residing in Harrison during this furlough year.

Gilbert Nichols, missionary to Paraguay since 1957, will be featured speaker in meetings as follows: Oct. 22, First Church, Paris; Oct. 23 and 24, Elmdale Church, Springdale; Oct. 25 and 26, First Church, Mountain Home; Oct. 29, Central Church, Magnolia; Oct. 30 and 31, First Church, Dumas; Nov. 1, Central Church, North Little Rock.

During this furlough year, Nichols is serving as missionary in residence serving with the state stewardship and Cooperative Program department of the Arkansas Baptist State Convention. Cabot is the states' side home of the Nichols family.

Age-level WMU organizational conferences are scheduled for day and night sessions. Leading will be Nancy Cooper, Jane Hix, Betty Jo Lacy, Julia Ketner of the state WMU staff; Mickey Martin, WMU, SBC; Mrs. Ervin Keathley, Little Rock; Mrs. Phillip May, Smackover; and Mrs. Clyde Vire, Little Rock.

Mrs. J. A. Hogan, state WMU president, will preside. — Nancy Cooper, Executive Secretary and Treasurer

THE WHOLE WORLD

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pendence, Liberty, Little Red River, Little River, Mississippi, Mt. Zion, North Pulaski, Ouachita, Pulaski, Searcy, Tri-County, Trinity and Washington-Madison.

Please let us know if there is some mistake. It really was a "Great Day In the Morning" and the reporting was "great" because of these associational leaders. — Don Cooper, Sunday School Department.



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**Some plans not available in certain states.*

Last call for the 'Celebration'

Next Thursday, Oct. 25, is the date for the CHURCH: the Sunday Night Place CELEBRATION to be held at Immanuel, Little Rock, 10:00 a.m. - 8:30 p.m.

1. Come early if possible so that you can visit the Fair that will be prepared and directed by Miss Margaret Sharp and Miss Adeline DeWitt of the Sunday School Board. Don't miss the Fair. It will be held in the recreation section and the Baptist Book Store exhibit will be nearby.

2. Plan to attend the morning and afternoon conferences. They will be the best ever, led by leaders from the Sunday School Board plus one worker from Dallas, Tex., and one from Louisiana.

3. Urge your church library workers to attend. There will be a morning and afternoon conference for library workers led by Carlton Carter of the Library Department of the Sunday School Board.

4. Remain for the evening service,



Church Commitment Card

A Bold Step in World Missions Support

As an expression of our desire to extend Christ's message to the uttermost parts of the world, we make the following commitments:

1. We commit ourselves to _____% of our total budget income for world missions through the Cooperative Program. This represents an increase of _____% of our total budget income.
2. We commit ourselves to _____% of our total budget income for associational missions. This represents an increase of _____% of our total budget income.

This commitment was made by our church on _____ (Date)

Pastor _____

Church _____

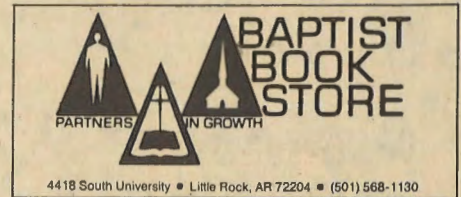
Address _____

Association _____

Operation One is an encouragement to each church to increase its giving to world missions through the Cooperative Program by at least 1 percent, either all at once or 1/3 percent each year over a three year period. Each church has been furnished a commitment card like the one pictured above. If you did not receive one, or if it has been misplaced, use this one. Indicate your church's response and send it to the Stewardship-Cooperative Program Department in the Baptist Building in Little Rock.

7:00 - 8:30. This session will feature a 100-voice choir, a message, "Long Ago on a Sunday Night," by Dr. Nolan Howington, and the drama written especially for this Celebration.

Let's make it a big day!



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January Bible Study Colossians: Christ Above All

The theme for the 1974 January Bible Study relates the supremacy of Christ over all creation — nature, nations, churches, and individuals. This study provides an excellent opportunity for church members to organize their Bible knowledge through a survey of the entire book of Colossians.

Books for Study

Adult

- COLOSSIANS: CHRIST ABOVE ALL by Harold Songer. Provides churches a curriculum for adult members and prospects to use primarily during the January Bible Study 1974 emphasis. An expository treatment of the epistle. (Convention) \$1.00
- COLOSSIANS: CHRIST ABOVE ALL (Teaching Guide) Teaching plans for each chapter. Offers alternate teaching procedures for innovative teachers. (Convention) 35¢
- COLOSSIANS: CHRIST ABOVE ALL (Study Guide) (Convention) 45¢
- COLOSSIANS: CHRIST ABOVE ALL (Filmstrip) (Broadman) \$8.50
- COLOSSIANS: CHRIST ABOVE ALL (Cassette Tape) (Broadman) \$6.00
- COLOSSIANS, TEACHING RESOURCE KIT 1974 Kit contains a 60-minute cassette tape, filmclip, a multilithed set of teaching notes relating to the Teaching Guide and cassette tape, and instructions for using the kit most effectively. (Convention) \$6.00

Youth

BOOK ALIVE
by John W. Tresch, Jr. and Kathryn Griffin. An introduction to a seven-volume Youth Bible Survey. Deals with the source, nature, and content of biblical revelation. (Convention) \$1.00

BOOK ALIVE RESOURCE KIT
Designed to aid the teacher in teaching effectively. (Convention) \$4.25

Older Children
LEARNING ABOUT MY CHURCH
by Evelyn Vaughn. Gives boys and girls a clearer understanding of the nature of the church and what it means to be one of its members. (Convention) 60¢

Younger Children
FINDING OUT ABOUT MY CHURCH
by Margaret Ann Cummings. This book is to present information so that a younger child will have a clearer understanding of the nature of the church. (Convention) 60¢

Older Preschool
GOD'S PLAN FOR PEOPLE
(Magazine Article)
This is an article that will be featured in the (Oct-Nov-Dec) issue of Guide C for Preschool Teachers. This is not a book for sale through Baptist Book Stores. Copies of this article may be secured by writing: Materials Services, Baptist Sunday School Board, Nashville, Tennessee 37234.

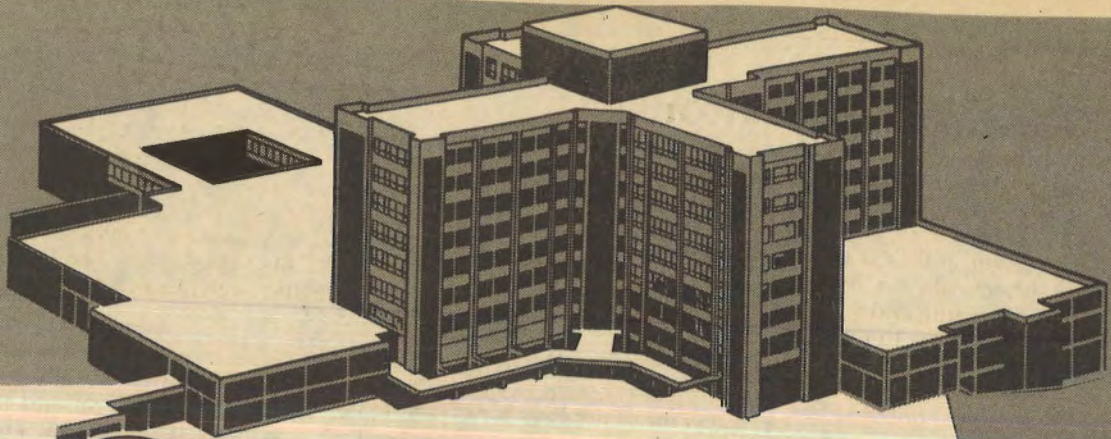
Younger Preschool
MY CHURCH
by Willa Ruth Garlow. To help leaders enlarge a younger preschooler's awareness and understanding of the church and his place in the church. (Convention) 60¢

January Bible Study Promotional Material
A MORE EFFECTIVE JANUARY BIBLE STUDY (Convention) 50¢
JANUARY BIBLE STUDY AWARENESS STREAMER (Program Promotion) Each, 5¢
JANUARY BIBLE STUDY STICKER REMINDER (Program Promotion) 100, \$1.50
JANUARY BIBLE STUDY INFORMATION POSTER (Program Promotion) Each, 15¢
JANUARY BIBLE STUDY SIGN-UP CHART (Program Promotion) Each, 10¢
JANUARY BIBLE STUDY PROMOTION AIDS 1974 (Program Promotion) \$2.25

Supplementary Material for Adults
SHEPHERD OF THE STARS
by Charles A. Trentham. (Broadman) \$2.50

For your most effective January Bible Study ever...order these materials today from your





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J. A. GILBREATH, F.A.C.H.A.
Executive Director

BAPTIST MEDICAL CENTER SYSTEM

Dear Baptist Friend:

It was because of a voluntary inquiry from a Baptist Church that wanted to provide the furnishings for a room in the new Baptist Medical Center, that the Board of Trustees decided to search and see if there were others who might like to do the same. The new unit will open January 2, 1974.

After conferring with such men as Dr. Charles Ashcraft, Dr. Rheubin South, Rev. Dillard Miller, Rev. Jesse Reed and others, it was decided to have area meetings by associations and place this matter before the pastors. They in turn would place it before their churches if they felt so impressed. Several have done so and we hope to hear from others.

We thought there might be individuals who would like to furnish a room in memory of some loved one or to honor someone still living. A suitable plaque would be placed on the door of the room denoting for whom and by whom the room was given.

The cost of a private room is \$1600.00 and the cost of a semi-private room is \$2100.00 This tax deductible amount can be paid in a lump sum or over a three year period. This is the full amount of the room and includes all of the furnishings.

Although Baptist Medical Center is not an official part of the family of institutions, the strong ties with Baptist people still exists. The hospital still gives discounts to Baptist pastors and their immediate families. The charity and free-service programs are carried on in the same manner. The Pastoral and Social Service Department has four full-time Baptist ministers who serve the hospitals in the Baptist Medical Center System.

Your participation in giving a room will further strengthen the ties of the new hospital to the Baptist people of Arkansas.

If you would like to have more information on this program, please write to the Baptist Medical Center in Little Rock.

Jerre R. Hassell
Project Director

Freedom and its temptations

By E. A. Pipkins
First Church, Clinton

International
Oct. 21, 1973
Romans 6:1; 7:25



Pipkins

Our author is satisfied with his brief on justification. It is time now to move on to the implications accompanying this great doctrine.

A salvation that comes to man by faith in the grace of God, through the work of the cross, is a whole new world. It stretches the mind of man to accept the idea. Paul is aware of the many possibilities of misunderstanding. So, he discusses a few.

Feeling a little like you are hearing only one side of a telephone conversation, you can see the writer's approach as he presupposes questions, answers them, and thereby makes some point to clarify his doctrine.

The believer is dead to sin

If the grace of God is so inclusive as to save man entirely without any help, then does this not encourage one to sin? Either man's deeds do not matter at all and so he is free to do as he will; or, the sins of man magnify the grace of God so, it would seem that man does a good work by continuing in them. (6:1) To this, Paul answers a horrifying, "God forbid."

Paul's answer to this objection takes three chapters. He largely makes two statements. The believer is dead to sin and alive to God (6:11.) The believer is dead to the law and alive to the Spirit (7:4.)

Baptism is one example Paul uses to illustrate the relationship of the believer to sin. In the death of Christ, all died (2 Cor. 5:14.) Baptism was symbolic of the death of Christ, and the death of the baptized. As Jesus was raised from death to life, the believer experienced a similar resurrection from death to sin to a new life. Baptism symbolizes both the death of the believer to sin, and his resurrection to newness of life (6:1-5.)

Understanding grace

Grace is not permissive. It is rather "costly." If grace sets men free from the law it might be thought to encourage them to sin. Today, some of the

permissiveness of our courts, seems to encourage lawlessness. Men are bound by laws until they have a greater bond. The believer can be free from the law because he is bound by grace.

It is an acknowledged truth that one is a servant of the one he serves (6:16.) Sin struggles for mastery of the participant. One does not bargain or compromise with sin. He succumbs to sin. One who sins is a servant (slave) to sin.

Before the grace of God came into the believer's life, bringing salvation, he was a servant of sin. But, no longer. He "cannot serve two masters" (Matt. 6:24.) The believer is "handed over" to a new owner, thoroughly acceptable (from the heart, 6:17) to the believer. He is now a servant of God (6:22.) His service is manifested in obedience (6:17) and righteousness (6:18.) This is where grace becomes "costly." Not for one moment is the believer "his own." From slavery to emancipation to slavery is his route. If the idea of slavery is repulsive to the reader, and well it might be because so many early Christians were literally slaves, Paul adds that he is using the human term for want of a better one to illustrate man's glorious bond to God (6:19.)

God's righteousness is of no concern to the sinner. It binds him to no practice (6:20.) The sinner stands outside the claims of Christ, and thereby is not responsible to them. Does that sound attractive? Would you go back to that? What did you get out of a life for which you are now ashamed? Paul cuts to the heart of the matter to say that the life of the sinner produced only dead fruit (6:21.) Under the mastery of sin, the sinner gives his life in service to sin, and receives as its reward only dead fruit (6:21) and finally, death itself (6:23.) A servant of sin is paid in the coin of the realm. It is the realm of death and the payment is death.

Not so for those who have become servants of God. The servants of God do righteousness (6:16.) Righteousness is in the realm of life. The fruit produced by a life of righteousness is live fruit. From it comes holiness (6:22.) As with the sinner, the servant of God likewise receives the coin of his realm. He serves in a world of life, of righteous-

ness, and of holiness. He will be given life, everlasting life (6:22), eternal life through Jesus Christ our Lord (6:23.)

Another example

The passage (7:1-6) illustrates that as death puts an end to marriage obligations (under Jewish and Roman law — "I speak to them that know the Law" (7:1), so the believer's death to sin has released him from the power of sin (1 Cor. 15:56.) Do not try to follow the illustration too closely for you will bog down. Just take the overriding principle.

Has the law value?

Do these illustrations suggest that the law has no value? Or, that the law is sinful in itself? No. What the law has to do with sin is that it reveals sin (7:7.) In some sense the law stimulates sin in that it suggests a "forbidden fruit" (7:8.) That stimulus leads to man's sin and his death by sin (7:9-11.) The law, as a good thing, is abused by sin and results in the death of the believer (7:11-13.)

The believer's continuing life is not without struggle (7:14-25.) He may feel that he is two people with one identity; knowing what is right and wanting to do what is right; yet not doing it. And, knowing what is wrong, not wanting to do wrong, yet somehow doing it (7:14-16.) All of us have had such experiences.

As long as the believer's life centers in himself he has no power to resist sin (7:18-20.) His struggle and failure makes him a miserable person (7:24) for he is trapped in sin's vehicle, not yet redeemed, his body.

Jesus Christ will rescue the believer from his tormented state, "He who raised up Christ" (8:11) promises final deliverance to all who hope in him. The last two verses of this chapter must be of personal confession that bursts out in praise to God. Although the pain is real now, the writer looks with promise for complete deliverance in the future and this makes the present tolerable.

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Using my Bible

James A. Walker
First Church, Warren



Walker

Your personal conversion experience is unique. Sharing it with others can be used by the Spirit. We should never, however, allow our salvation to be reduced to a three point formula which can be given away automatically.

Important as our personal experience is, it cannot take the place of God's written revelation. Jesus Christ, his work of redemption, is central. My word cannot replace God's word. My experience is not to overshadow the accomplished work of Christ on the cross.

God's word is the most important tool in witnessing. It is "quick and powerful" (Heb. 4:12.) No better word can be found on man's need and God's answer. The selections from Paul in our study illustrate why we should use the Bible in witnessing.

Man's guilt and God's grace (Rom. 3:21-26)

The Bible confirms what men know to be true of themselves. We are guilty. Guilt is used freely to describe the predicament in which modern man finds himself. At the heart of the problem is man's separation from God. One big question is how can a man establish a right relationship with his creator. He wants to know what to do with his sin.

Man's guilt is stated as living fact. "All have sinned" (v. 23) gives universal coverage. Using this statement in witnessing leaves no margin for personal righteousness. We aren't to use this as a club or proof text. It is to be used, with kindness, to demonstrate that all men have sinned and thus are guilty before God.

No witness should stop with a statement of one fact. Paul didn't leave men guilty without hope. Man's problem is immediately followed with God's answer. "But by the free gift of God's grace" (v. 24) man finds release from his guilt.

The Bible is a book of hope. Use it in witnessing to lift the hopeless. Writers of despair and cynicism do not offer light. Prophets of doom lift no burdens. Those loaded with guilt are looking for a word of comfort. God's word does it honestly by first describing the condition of man and then pointing to Christ

as the one who grants forgiveness for our sins.

Man's enmity and God's friendship (Rom. 5:6-11)

Give special attention to the terms used by Paul to describe those who are outside of Christ. "Ungodly," "sinners" and "enemies" present a picture of separation. Man is at enmity against God. He resists. He fights.

Many like to think they are neutral toward God. They know him only as some great thought in the distance. He doesn't bother with little people. These folks deny hating God and have no difficulty in respecting people who affirm their faith.

But the Bible presents another picture of rebellious man. He is trying to usurp God's position. Finite man is trying to overcome his limitations and become God. He often sides with Satan. A faithful presentation of the Biblical message places man in the enemy corner.

A man who had rejected Christ most of his adult years looked back on his pre-conversion days. "I didn't believe God could love a sinner like me. I had rebelled against God so long, I felt there was no way he could care." Then he learned of God's love for his enemies.

"God loves you" is more than a slogan. Use this Biblical truth in witnessing. Unloved people feel the outreach of Christ's love. Help those who feel they are beyond hope by referring to our Lord's encounters with rejects.

Man's sinful end and God's gift (Rom. 6:20-23)

Sin, like broken laws, may be considered of no serious consequence if the guilty don't get caught. In a playboy world sin is promoted as present fun and ultimate reward. How does the Bible respond to this mind set?

"The wages of sin is death" (v. 23.) Wages was a term referring to the pay given servants or soldiers. By risking their lives and by sweating, they earned what was given to them. Once earned, their wages couldn't be taken away. The idea of rations or small allowance

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

Oct. 21, 1973

Romans 3:21-25; 5:6-11;

6:20-23; 10:6-13

was also included in the word wages. The amount was sufficient to sustain a bare existence. Paul compared the sureness of sin's end result to the daily wage.

After compassionately presenting the Biblical end of sin, hasten to give a full presentation of God's gift. No man has to collect sin's pay. God offers eternal life. Sometimes members of the Roman army received an over and above gift of money from the emperor. They didn't earn it. It was a reward. Eternal life is not a deserved present; not a merit increase. God gives it out of his abundant grace.

Eternal life is more than life without end. It is life with quality, life fulfilling, life in the glorious presence of Christ.

Bringing men to God (Rom. 10:6-13)

The Bible is a people book. It is honest in presenting the true nature of its subjects. One doesn't have to read long before he discovers himself. When he reads the first chapters of Romans he feels a chapter has been taken from his own life. Because the scriptures are addressed to any man, anywhere, any time, we should not neglect its use in witnessing. After the above contrasts have been presented, turn to Romans 10 in urging a commitment to Christ.

These verses tell the lost what to do in order to be converted. If a Christian witness is going to memorize only three verses of scripture he should add Romans 10:9-10 to John 3:16.

"... if you believe in your heart that God raised him from the dead, you will be saved" (v. 9.) Belief in the resurrection of Christ is essential. Paul didn't mention the cross here because the empty tomb followed the cross. The Christ who lived and died, is the Christ who lives. Urge belief, not in experience, but in the accomplished fact of redemption through the death, burial and resurrection of Christ.

"... confess with thy mouth" (v. 9.) Belief cannot be kept a secret. God knows about the faith of an individual but secret, silent discipleship doesn't exist. This duty of confessing faith enables every man to witness.

Using the word in witnessing is an effective way of presenting Christ. It is lifting Christ to draw men.

Day for parents and pastors set at SBC

Friday, Nov. 2 has been designated Parents and Pastors Day on the Walnut Ridge campus of Southern Baptist College. This is a day set aside by the college students during which the parents and pastors of the students enrolled at Southern are invited to campus to be recognized and honored.

The day's activities begin at 1 p.m. and include a period for coffee and registration, and a special chapel service with Dale Cowling, pastor of Second Church, Little Rock, as speaker. Also provided will be a pastors' workshop headed by Earl Humble.

Preceding a basketball game between the Southern Baptist College Eagles and the Ouachita Baptist College Freshmen team will be a dinner in the Gwinup cafeteria.

All friends of the college are invited to attend the activities.



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A smile or two

An astronaut, assigned to a 20-year orbital flight around our solar system, phoned his stockbroker before blasting off and told him to invest \$1,000 for him.

Twenty years later, his spaceship returned. As soon as he could get to a phone, he called his broker.

"Glad to hear you got back safely."

"Thanks, how'd my stock do?"

"Great. You made three million dollars."

The astronaut was excited. "Oh boy, I'm set for life, I can retire. Buy a new house, car, my own airplane..."

The long distance operator interrupted. "Your three minutes are up. Please deposit another million dollars."

* * *

A young soldier was assigned as the driver for a major who was known to have a keen eye for pretty girls. While out on a drive, the officer spotted a beauty walking along the sidewalk in the opposite direction. "Turn the car around," he ordered quickly, hoping to give the girl a lift. The driver clumsily killed the engine, and the girl was out of sight before he got the car moving again. "Soldier," snapped the disgusted major, "you would be a total loss in an emergency."

"I don't think so sir," replied the soldier. "You see, that was my girl."

* * *

The common cold is both positive and negative. Sometimes the eyes have it; sometimes the nose.

Hickersons celebrate 50th anniversary

Dr. and Mrs. Clyde Hickerson will celebrate their 50th wedding anniversary Oct. 21, in the Northminister Church, Richmond, Va.

Dr. Hickerson pastored First Church, Russellville, from 1922 to 1934. During five of these years he taught Bible at Arkansas Polytechnic College, Russellville. He then served First Church, Hot Springs, from 1934 to 1938.

Mrs. Hickerson is the former Amy Compere, daughter of Dr. and Mrs. J. S. Compere.

Dr. Hickerson, a native of Virginia, was educated at the University of Virginia and the University of Louisville, and is a graduate of Southern Seminary, Louisville, Ky.

Dr. and Mrs. Hickerson may be addressed at 311 West Franklin Street, Richmond, Va. 23220.

Attendance report

Oct. 7, 1973

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	111	58	
Alicia	36	32	
Alma, First	482	126	5
Alpena	88	36	2
Banner, Mt. Zion			
Bierne, First	69	34	
Bentonville, Mason Valley	132	42	3
Berryville			
First	194	67	
Freeman Heights	152	35	
Rock Springs	109	68	4
Booneville			
First	271	243	
Glendale	128	59	
Blytheville, Gosnell	243	94	2
Cabot, Mt. Carmel	300	104	4
Camden, First	403	153	1
Cherokee Village Mission	65	22	
Clinton, Friendship	59	22	
Conway, Second	500	101	6
Crossett			
First	510	188	5
Mt. Olive	386	211	5
Dardanelle, First	211	67	
Dermott, Temple	141	83	
Des Arc, First	247	93	4
Elaine	232	104	
El Dorado, Caledonia	37	23	
Ft. Smith			
First	1259	350	7
Grand Avenue	926	310	
Mission	32		
Oak Cliff	232		
Temple	258	72	10
Trinity	221	74	2
Windsor Park	914	306	9
Grandview	106	71	
Gentry, First	240	60	
Greenwood, First	375	146	1
Hampton, First	171	78	1
Hardy, First	108	31	4
Harrison			
Eagle Heights	323	137	
Woodland Heights	80	58	
Helena, First	269	90	4
Hope			
Calvary	268	101	4
First	501	107	1
Hot Springs			
Grand Avenue	262	156	4
Leonard Street	118	72	
Park Place	371	143	
Hughes, First	224	65	
Jacksonville			
First	423	71	5
Marshall Road	321	130	1
Jonesboro			
Central	505	193	2
Nettleton	250	119	10
Lake Village, Parkway	80	46	
Lambrook, First	175	110	1
Lavaca, First	514	163	1
Lexa	176	87	
Little Rock			
Crystal Hill	178	78	
Ceyer Springs	634	220	9
Life Line	623	162	3
Martindale	118	64	
Sunset Lane	341	94	
Woodlawn	124	52	1
Magnolia, Central	855	222	3
Melbourne, Belview	178	105	
Monticello, Second	321	127	1
Mountain Home, First	393	163	2
North Little Rock			
Baring Cross	631	172	2
Calvary	488	174	3
Gravel Ridge	227	87	3
Levy	493	104	3
Sylvan Hills	334	97	1
Paragould			
Center Hill	175	100	
East Side	222	99	
First	634	167	2
Paris, First	410	113	2
Pine Bluff			
East Side	255	133*	
First	772	125	
Green Meadows	100	50	
Lee Memorial	184	99	1
Plum Bayou	30	31	
Second	174	61	
Prairie Grove, First	214	87	5
Rogers, First	900	210	5
Roland, Natural Steps	87	45	1
Russellville, Second	175	82	3
Sheridan, First	320	118	
Springdale			
Berry Street	128	58	
Caudle Avenue	125	50	
Elmdale	375	83	
First	955		6
Oak Grove	114	32	9
Strong, First	179	64	
Uniontown	124	41	
Van Buren, First	574	215	33
Vandervoort, First	61	29	
Vimy Ridge, Immanuel	76	33	
Warren			
Southside	54	31	1
Westside	60	43	
West Helena			
Second	243	106	
West Helena Church	416	131	8
W. Memphis, Vanderbilt Ave.	119	67	1
Wooster, First	141	100	

Southern Baptist inducted into Gospel Music Hall of Fame

By James Lee Young

NASHVILLE (BP) — The orchestra swung into a soft rendition of the late E. M. Bartlett's "Victory in Jesus" as the former Southern Baptist gospel music giant was inducted into the Gospel Music Hall of Fame.

Gene Bartlett (Eugene Monroe Jr.), church music secretary for the Baptist General Convention of Oklahoma and a well known composer, was present as the Gospel Music Association eulogized his late father for contributions made as gospel music composer, publisher, educator and promoter during the early 1900's.

The event was the 1973 Dove Awards here, sponsored by the Gospel Music Association and attended by more than 1,200 persons in the Grand Ole Opry House.

"My reaction to my father's selection for the Gospel Music Hall of Fame (GMHF) was that of a son's admiration," Bartlett said. Another son, Charles Scott Bartlett, also a Baptist, lives in the Wichita Falls, Tex., area.

One of 10 other Hall of Fame inductees included the late Homer Rodeheaver, former singer for the late evangelist Billy Sunday. Rodeheaver taught in the elder Bartlett's popular singing schools.

"Albert E. Brumley (a 1972 GMHF inductee) was one of my father's outstanding students," said Bartlett in an interview with Baptist Press. Brumley composed such gospel songs as "I'll Fly Away," "I'll Meet you in the Morning" and "Jesus, Hold My Hand."

"A typical country boy," according to his son, the elder Bartlett became a nationally known song writer and publisher in the country music field. His best known of 400-500 songs is "Victory in Jesus."

"My father was quite a humorist," Bartlett said. A tongue-in-cheek song by the late composer, "Take an Old Cold Tater and Wait," satirized preachers coming to dinner and "Mom" telling the children to "Take an old, cold tater and wait for the second table," Bartlett said. "Too often, just the neck and little else was left of the chicken," he recalled.

The saga of the "cold tater" was recorded by country-western artist Little Jimmy Dickens, Bartlett said. Former Louisiana Governor James H. (Jimmy) Davis, a singer and composer also sang the song "quite a lot," Bartlett added.

Another of the Southern Baptist composer's gospel songs, "Just A Little While," was sung by Mahalia Jackson, famed gospel artist. Jazz musician Pete Fountain also recorded the song, said Bartlett.

The elder Bartlett was owner-publisher of the Hartford Music Company in Hartford, Ark., and an "oldtime singing teacher." His company published gospel music exclusively.

"For awhile, my father was an evangelistic singer for the Southern Baptist Home Mission Board in the days when the board sent out evangelism teams. He felt more compelled to write music for the masses and to teach them how to sing gospel music," Bartlett said.

Bartlett accompanied his father to the "widely popular" singing schools, often driving the car as they made their rounds. The schools ran day and night for three weeks at a time. Payment was usually \$25 per week and the "proceeds of a pie supper" for conducting a school, Bartlett recalled. His father's first singing school was held around 1907 in Liberty Hill, Okla.

"There wasn't much else to do during the depression years of '30's," Bartlett noted. Consequently, "the gospel music business actually flourished," he said. "I was a typical boy and never would practice," even though "I grew up attending the schools."

Still, Bartlett acquired a solid grounding in music theory in his father's schools, he said. "In those days they taught music by shaped notes, one of the quickest ways to learn to read music." Major church music publishers don't print shaped notes now, except gospel music firms, Bartlett added.

"Homer Rodeheaver was one of the better singing school teachers and had a big influence on my life," said Bartlett. "He made me want to do something big in music." Bartlett later "surrendered my life to Christ," at age 21, then dedicated himself to a career in church music.

"I came in late one night and heard someone praying in a bedroom. It was my mother. She prayed, 'Lord, if you don't save Gene, I'll die,' Bartlett said. "I was converted shortly after that." He later wrote the song, "I Heard My Mother Call My Name in Prayer."

Bartlett's mother was the former Joan Tatum of Greenwood, Ark. Her

father was a Baptist minister and lawyer. She studied piano and voice at Moody Institute in Martin, Tenn., the same college her husband attended. She later taught music privately.

"My father was highly educated for his day and earned bachelor's degrees in arts, science, music and oratory. He studied foreign languages, was good in mathematics, was a great musician and orator."

An "old-fashioned" speaker, he could "make people laugh one minute and cry the next. His orations were very emotional."

Bartlett said his father left the gospel field for a time to open a meat packing firm in Harrison, Ark., "but he couldn't stay away from music" and finally went back to Hartford to song writing, publishing and gospel music groups.

Bartlett's father died at age 52 in January, 1941, in Siloam Springs, Ark., where he is buried. His widow died in Sept., 1972 in Ft. Smith, Ark., at age 77 and is buried in Siloam Springs.

"The last thing I heard my mother say was on her death bed as she briefly came out of a coma and sang the first stanza of 'Victory in Jesus.'" Bartlett said.

He stood by his mother's bed as she began the second stanza. "Her voice faded as she lapsed back into the coma and never regained consciousness."

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