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October 4, 1973

Arkansas Baptist State Convention

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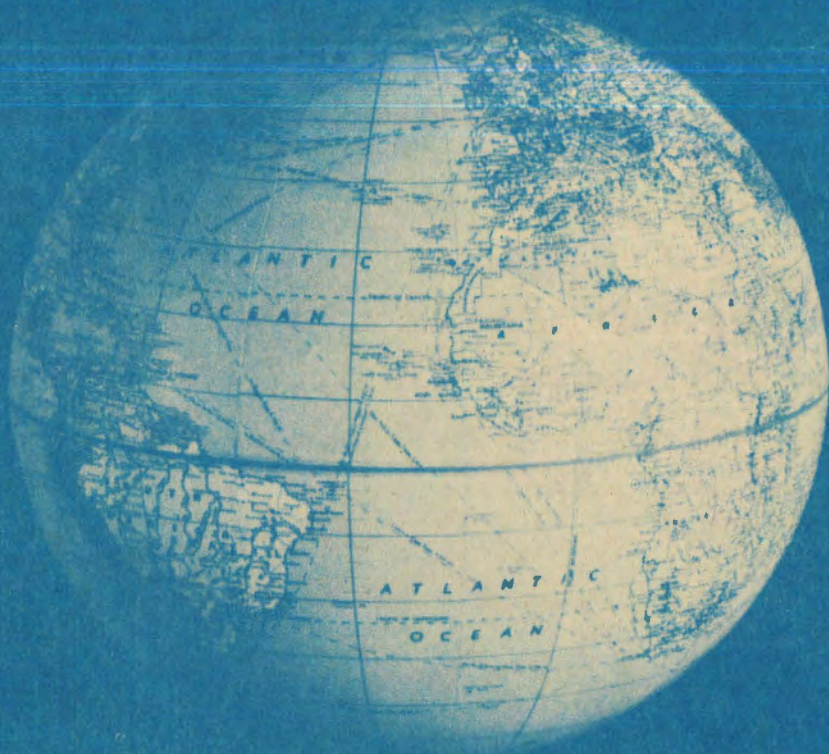
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it's a small world
but it's got big challenges



one Lord
one mission
one people

COOPERATIVE PROGRAM MONTH

October 4, 1973

Arkansas Baptist
NEWSMAGAZINE

One layman's opinion America's number one drug problem



Dr. Grant

At a time when recent Supreme Court decisions and secular trends have made it increasingly common for state colleges and universities to adopt a "hands-off policy" on religious and moral issues, a headline in a Tennessee newspaper attracted my attention. It read "University of Tennessee — Chattanooga Chancellor Backs Alcohol Ban." With so many decisions going the other way on questions of alcoholic

beverages in dormitories and student center buildings, my surprised eyes scanned the story beneath the headline.

Chancellor James E. Drennan Jr., was quoted as telling a group of students that he supports a University of Tennessee policy that bans alcoholic beverages from campus dormitories. He made the statement that alcohol is the nation's number one drug problem and doesn't belong on a college campus. He added, "There is a problem in my mind about how you reconcile alcohol with education."

Many thoughts went through my mind as I read the story. It was good to see an administrator of a secular university speak out and brand alcohol for what it is — a drug problem even more serious than marijuana or heroin. Any college education that tiptoes around this cold stark fact about contemporary American life styles is a poor education indeed. It is a fraud perpetrated on those who enroll as students, and on their parents. I reflected on my visit not 24 hours earlier to a campus plastered with signs advertising "Beer bust tonight; all you can drink for \$1.50!" I pondered the irony of the nation's number one drug problem being approved by an institution of higher education which was helping to make it as American as apple pie. If it is really true that alcohol is now our number one drug problem — and even the most sophisticated medical experts confirm it — a college or university that welcomes alcoholic beverages on its campus makes its "search for truth" a masquerade.

One other thought troubled me. My encouragement at reading of this courageous stand by a state university administrator was tempered by the realization that the publisher had buried the story far down on the inside pages of the newspaper, giving it a total of three inches of space. I mentally tried to compare the coverage given to this item of good news with the miles and miles of space devoted to the evil uncovered in Watergate, or the latest episode in the sordid life of "Deep Throat."

But even a three-inch story on the inside pages is better than none at all. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

NEWSMAGAZINE

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OCTOBER 4, 1973

NO. 39

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

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Personal testimonies are important



Editor Sneed

One of the greatest opportunities for Christian sharing and fellowship is the testimony meeting. But sometimes these efforts are less than they should be.

Most of us can remember a Sunday evening service in which an inexperienced leader surveyed the scattered audience, approached the pulpit, and announced "Tonight we are going to have testimonies."

Usually there is a long silence. People look at each other and, finally, a few dear saints say a few words that have often been heard before.

This editor attended such a service a few years ago. The entire service proved to be one of the shortest on record. After everyone had gone, the young pastor asked us why the people had let him down so badly.

The following are a few suggestions which may prove helpful in a testimony service:

- At the very beginning a statement should be made as to what is desired of those participating. It should be emphasized that in a personal testimony one shares what the Lord has done in his life.

- The testimony should be "personal." This eliminates preaching or expounding of Scripture except as it relates to actual events which have trans-

pired in the life of the speaker.

- The testimony should be "revealing." Hence, one is sharing clearly the moving of God in his life.

- The testimony should "exalt Christ." On some occasions individuals may give too many irrelevant facts which do not focus attention on God. The most basic purpose of a testimony should be to encourage others by sharing the strength which is available through God.

The leader of a testimony meeting often can help by preparing a few to give their testimony prior to the beginning of the service. Others will wish to join in after a few good testimonies have been heard.

The leader can offer help by asking questions. For example, people who were saved after they were 25 years of age might be encouraged to speak, or, everyone baptized in an open stream might be asked to testify.

The leader can help by setting a time limit on each testimony. On a few occasions we have been present when one person would monopolize the entire service. Once we heard a testimony that was so long and rambling that the pastor had no time left for his sermon.

Testimonies are extremely important. Let's glorify God with this experience. As we share what Christ is doing in our lives the kingdom's work will be strengthened.

Seminary extension provides assistance

"What will I preach on this Sunday? How can I meet the needs of my people?" These are some of the questions that confront every dedicated pastor each week.

No matter how much education a preacher has, there must always be a quest for new and fresh ideas. There are numerous ways a man can continue the learning process. For example, he can study provocative books, attend Bible conferences, seminars, and evangelistic conferences. But one of the best opportunities is through Seminary Extension.

In many vocations a person is compelled to avail himself of opportunities for continuing education. Public school classroom teachers must periodically return to the classroom to take additional courses. But there is no one to coerce the minister to go back to school.

Often it may seem impossible for a pastor to experience the refreshing of additional study. Every week there are sermons to be prepared, sick to be visited, the lost to be presented with the message of salvation and families who need counselling. The answer to the need for study lies in Seminary Extension.

A Seminary Extension Center can be begun in any area where there are a few people who are interested in religious training and where there is a qualified teacher.

There are many areas in which a preacher or layman can study. Courses are available in Biblical studies, pastoral ministries, ecclesiology (the church and its work), theology, religious history, and other practical areas. Certificates are given upon completion of a specific number of courses. College credit is, also, available under certain conditions.

We would urge the opening of additional Seminary Extension Centers. We know from our own experience how meaningful such study is. If you are the only one in your area interested in Seminary Extension, you can enroll by correspondence. As a home study student, you will receive the personal attention of qualified correspondence instructors.

Finally, churches should encourage their pastors to avail themselves of continuing education. So that he may be more effective for God.

Arkansas is fortunate to have Wilson Deese as director of Seminary Extension. You may contact him for additional information.

I must say it!

The eloquence of records



Dr. Ashcraft

A person is little more than a composite of all he says and does. This continuous record which is being made in heaven and on earth cannot be erased (Job 16:19.) Long after our lives cease to function on earth the record remains as a not so silent testimony to our achievements.

It cannot be erased or silenced. It is eloquent in its praise or denunciation. The genuineness of any life determines the longevity and its usefulness to God (Heb. 11:4.) A good record will perpetuate itself pleasantly in multiple proportions to posterity. A slothful existence will perpetuate its curse progressively to other generations.

What is our record saying?

The baptismal record of many churches is saying, "We love lost people and we are committed to reach them. Come, join us."

The financial record of many churches is saying, "We have not forgotten those less fortunate than we.

Make your mission gifts worthy."

The attendance record of many churches is saying, "We had rather be in God's house than anywhere else. Come worship with us."

The Christian ministries record of many churches is saying, "We have enough time to help needy people outside our church with their heavy burdens. We love it."

The personal record of many Christians is saying, "It's great to live for the Lord. Come thou with us and we will do thee good."

The record of churches is deeply woven into the record of their leaders. The record of all leaders is on the line today.

While the blood of Christ can bleach clean the blackest sin of the vilest sinner, it cannot erase one sentence of inferior behaviour on the part of those whose redemption was so high.

Performance of meritorious ministries will not assure us a place in Heaven, but the absence of them will guarantee a reserved seat in Hell (Matt. 25:41-46.)

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

Baptists dominate top 100 Sunday schools list

WHEATON, Ill. (BP) — Southern Baptists placed more church Sunday Schools than any other group on the national listing of The 100 Largest Sunday Schools compiled here by *Christian Life* magazine.

The list includes 37 Southern Baptist churches and 80 Baptist churches of one variety or another. Forty-three of the top 50 churches are Baptist.

The SBC's largest church, First Baptist Church, Dallas, which runs only six Sunday school buses, reported an average weekly attendance of 5,676, finishing third behind two independent Baptist churches. They are First Baptist Church of Hammond, Ind., with 139 buses and an average attendance of 7,837, and Highland Park Baptist Church of Chattanooga, Tenn., with 18 buses and 5,756 average weekly attendance.

First Baptist Church of Van Nuys, Calif., whose pastor had earlier recommended abolishing the list because "it makes liars out of some pastors," finished fifth. It has 11 buses and 3,695 average attendance.

The independent Baptist church's pastor, Harold Fickett, said in March at a conference in Ft. Worth, "Six out of the 10 largest Sunday schools (on the national list) include attendance

at early morning worship services as the pastor's Sunday school class." He specifically noted that First Baptist Church, Dallas, does not inflate its totals in such a manner.

Although agreeing with Fickett that such padding is improper, A. V. Washburn, secretary of the Sunday School Department of the SBC's Sunday School Board, said "The list of top Sunday schools creates excitement and proves that people can be reached.

"I don't know of any Southern Baptist church which pads its Sunday school with large, worship-service type attendance," Washburn said. "Southern Baptists concentrate on lay-led Bible study, approaching laymen on their level of learning.

"Inspirational early morning services do some good, but that approach alone leaves undone some of the basic teaching elements so vital to bearing permanent fruit."

Commenting on the Baptist domination of the list, Washburn said, "The thing that ultimately creates a growing church is to center on reaching people for the Lord. If there isn't an evangelistic emphasis, it becomes purely academic. A cold, intellectual approach never attracts multitudes of people."

A breakdown of states showed Texas churches led Southern Baptist representation on the list with 13. Florida followed with six and others were scattered in nine states.

Besides the 37 Southern Baptist churches, the 80 Baptist churches on the list included 23 categorized as "independent," 15 from the Baptist Bible Fellowship, two from the Baptist General Conference and one each from the American Baptist Churches, Conservative Baptists and World Baptist Fellowship.

No predominantly black church has appeared in the listing yet, according to *Christian Life* magazine, but Allapattah Baptist Church, a Southern Baptist congregation in Miami, jumped from 65th to 29th on the list "on the strength of an aggressive busing ministry in a racially mixed neighborhood."

The annual listing, now in its sixth year, "reveals the Sunday schools appearing on the listing are bucking an overall downward trend in Sunday school attendance by showing increases each year," *Christian Life* magazine said.

"The excitement stirred up by the publication of the . . . listing increases each year," said Robert Walker, the magazine's editor. "Many churches appear to set their attendance goals to achieve a place on the listing. And when this is coupled with an active evangelistic program, the results are astonishing."

Youth curriculum dialogues scheduled

NASHVILLE — Youth Curriculum Dialogues are happening in Arkansas Nov. 12-15, 1973.

In four one-night sessions around the state, church Youth Sunday School workers will meet with Rhea McKinney and Dennis Conniff III, youth Sunday School consultants from the Southern Baptist Sunday School Board, for an update on youth Sunday School materials. Also, there will be opportunities for talkback.

Youth Curriculum Dialogues will be held in the following locations: Nov. 12, Forest Highlands Church, Little Rock; Nov. 13, Haven Heights Church, Ft. Smith; Nov. 14, Beech Street Church, Texarkana; and Nov. 15, Central Church, Jonesboro.

Youth workers from all churches in each area are invited to participate.

Youth Curriculum Dialogues are jointly sponsored by the Sunday School department of the Arkansas Baptist Convention and the youth section, Sunday School department of the Sunday School Board.

Revivals

First Church, Lincoln, Sept. 2-9; Joe Potts, evangelist, Andy Bellows, music; nine by baptism, three by letter, one by statement, two for surrender to the ministry. Staton Posey is pastor.

Mt. Vernon, Oct. 8-14; Bill Brown will be evangelist.

North Main, Jonesboro, Sept. 16-23; Garland Morrison, pastor and evangelist, Herbert "Red" Johnson, music; 61 for baptism, 13 by letter.

Hampton, First, Aug. 12-19; Larry Taylor, evangelist, Gary Wood, music; 60 professions of faith, four by letter, one for surrender for special service, 70 rededications. O. W. Hogan is pastor.

Deaths

Frank Shelby, 94, a member of First Church, Charleston, died Sept. 3.

Mrs. Pearl Cude Rhodes, 71, wife of Otey Rhodes, died Sept. 15. She and her husband held evangelistic meetings in North Arkansas in the 1930's.

William Kavanaugh Heard, 75, Roland, died Sept. 21. He was a deacon in the Natural Steps Church.

Jesse P. Wilcox, 56, Black Oak, died Sept. 25. He was a deacon in the Black Oak Church and the father of Jerry Wilcox, pastor of Lakeshore Drive Church, Little Rock.

OBU promotes faculty members

Eight Ouachita Baptist University faculty members have been promoted to higher academic positions, according to Carl Goodson, vice president for academic affairs at OBU.

Promoted to the rank of full professor are Alex Richard Nisbet, Phares Raybon and Thurman Watson.

A member of the Ouachita chemistry faculty since 1963, Dr. Nisbet is a native of San Angelo, Tex. He holds B.S. and Ph.D. degrees from the University of Texas at Austin.

Chairman of the art department and a member of the Ouachita faculty since 1951, Raybon is originally from Thorsby, Ala. He holds B.F.A. and M.A. degrees from the University of Alabama and has done additional graduate study at the University of Oklahoma.

Dr. Watson, a member of the OBU staff since 1960, is chairman of the elementary education department. A native of Alton, Ill., he holds a B.S.E. degree from Southern Illinois University at Carbondale, an M.A. degree from the University of Kentucky and an Ed.D. degree from North Texas State University.

Margaret Wright has been promoted to the rank of associate professor.

Mrs. Wright, a Pine Bluff native, joined the Ouachita faculty in 1967

and is chairman of the accounting department. She holds a B.A. degree from Baylor University and an M.B.A. degree from North Texas State University.

Promoted to the rank of assistant professor are William Elder, George Baker, George Jones and Tona Wright.

Elder is a native of New Orleans and joined the Ouachita religion faculty in 1971. He received a B.A. degree from Baylor University and an M.Div. degree from Southern Seminary. He is currently at work on a Ph.D. degree in biblical studies from Baylor.

Baker, originally from Sweetwater, Ala., joined the OBU physical education faculty in 1970 and holds the position of assistant football coach. He received B.A. and M.S.E. degrees from Ouachita.

From Nashville, Jones joined the P.E. faculty in 1971 and is head baseball coach and assistant basketball coach. He holds B.S.E. and M.S.E. degrees from State College of Arkansas.

Miss Wright, an Arkadelphia native, has been a member of the P.E. faculty since 1971. She holds a B.S.E. degree from Henderson State College and an M.S. degree from Oklahoma State University. She is currently working on a doctoral degree at the University of Arkansas.

New subscribers:

Church

New budget after free trial:

Immanuel, El Dorado

Uniontown

Meridian, Crossett

East Side, Ft. Smith

Hardin, Pine Bluff

Floral

Park Hill, Arkadelphia

First, Bono

New Budget:

Chicot Rd., Little Rock

South Fork, Gurdon

Two months free trial:

New Liberty, Blytheville

Pastor

Roy B. Hilton

Ed Baker

Dan M. Webb

W. Trueman Moore

Harold Stephens

Jackie Thomason

Tommy G. Cupples

Winston Foster

Jim Wyatt

Ray Conrad

James Douglass

Association

Liberty

Clear Creek

Ashley

Concord

Harmony

Independence

Red River

Mt. Zion

Pulaski

Red River

Mississippi



1974 budget

I. STATE CAUSES

1. ADMINISTRATION	\$ 69,867	
(1) Information Services	20,000	
2. MISSIONS		
(1) BSU — Operating	190,000	
(a) — Buildings	10,676	
(2) Brotherhood	25,785	
(a) Camp Operating	16,118	
(b) Camp Improvements	5,000	
(3) Evangelism	60,333	
(4) Missions	158,015	
3. RELIGIOUS EDUCATION		
(1) Church Music	29,529	
(2) Church Training	51,513	
(3) Sunday School	69,703	
(a) Assembly Operating	15,341	
(b) Assembly Improvements	13,643	
4. ARKANSAS BAPTIST NEWSMAGAZINE	25,493	
5. WOMAN'S MISSIONARY UNION	76,034	
6. SERVICES		
(1) Business Services	53,755	
(2) Baptist Building Debt	95,000	
(3) Convention	21,000	
(4) Annuity Operating	12,067	
(5) Retirement Dues	117,500	
(6) Stewardship-Cooperative Program	41,473	
(7) Contingency	9,500	
(8) Reserve	12,300	\$1,199,645
7. CHRISTIAN EDUCATION		
(1) Ouachita Baptist University	500,536	
(2) Southern Baptist College	70,819	
(3) Ministerial Education Loan Fund	53,433	\$ 624,788
8. ARK. BAPT. FAMILY AND CHILD CARE SERVICES	109,480	\$ 109,480
9. ARKANSAS BAPTIST FOUNDATION	25,542	\$ 25,542

II. SOUTHERN BAPTIST CONVENTION

1,269,706 \$1,269,706

III. ADVANCE

1. CHRISTIAN EDUCATION		
(1) Ouachita Baptist University	194,545	
(2) Southern Baptist College	57,541	
(3) Ministerial Education Loan Fund	27,768	\$ 279,854
2. OTHER		
(1) Baptist Student Union	37,138	
(2) New Mission Sites	29,711	
(3) Ark. Baptist Family and Child Care Services	44,766	
(4) Assembly Improvements	37,961	
(5) Camp Improvements	12,656	
(6) Baptist Building Improvements	10,181	\$ 172,413
		\$3,681,428

1. Operation One — The Executive Board recommends that we encourage our churches to become involved in "Operation One" (SBC emphasis) by increasing Cooperative Program giving by a minimum of 1 percent (suggested 1/3 percent yearly) of their undesignated church budget income over the next three years and that we engage in a real "Operation Understanding" of the Cooperative Program.

2. Arkansas Baptist Newsmagazine — The Executive Board recommends that a special day of prayer for the *Arkansas Baptist Newsmagazine* be included in the denominational calendar and that a target date of 1976 be set for a total circulation goal of 70,000 subscribers.

3. 1974 Budget — The Executive Board recommends the following 1974 budget:

Executive

Board

Recommendations

Rev. and Mrs. Roy D. Hawkins, recently appointed missionaries to Venezuela, have begun orientation (address: Box 535, Pine Mountain, Ga. 31822.) He was born in Parks, Ark., and lived in Oklahoma. Mrs. Hawkins, the former Judy Palmer of Oklahoma, was born in Tulsa and lived in Sand Springs. When appointed by the Foreign Mission Board in July, he was associate pastor of First Church, Archer City, Tex.

Rev. and Mrs. Jesse L. Kidd, missionary associates to Brazil on furlough, can be addressed at 1804 W. Broadus, Ft. Worth, Tex. 76115. He is a native of Urbana, Ark. Mrs. Kidd, the former Wilma Gemmill, is from Winside, Neb. When they were employed by the Foreign Mission Board in 1969, he was pastor of Marrable Hill Church, El Dorado, Ark. Before their marriage in 1967, Mrs. Kidd was a missionary associate in Brazil and he was an independent Baptist missionary in the state of Rio.

Mr. and Mrs. Horace W. Fite Jr., missionaries to Brazil, have completed furlough and were scheduled to return Sept. 26 to the field (address: Caixa 36, Ceres, Goias, Brazil). Born in Mena, Ark., Fite also lived in Texas. His wife, the former Salle Taylor of Texas, was born in Lehman and lived in Presidio and Crosbyton. Before they were appointed by the Foreign Mission Board in 1950, he served in the U.S. Army.

Dr. and Mrs. Alan P. Neely, missionaries to Colombia, are on furlough in the States (address: 5520 Southhampton Dr., Springfield, Va. 22151). He was born in Little Rock, Ark., and also lived in Ft. Worth, Tex.; Mrs. Neely, the former Virginia Garrett of Texas, was born in Houston and also lived in Ark. Before their appointment by the Foreign Mission Board in 1963, he was pastor of Broadway Church, Boulder, Colo.

Dr. and Mrs. John W. Shepard Jr., missionaries to Japan, are on furlough in the States (address: 442 Owen Lane, Waco, Tex. 76710). The son of missionaries he was born in Rio de Janeiro, Brazil, and also lived in New Orleans, La.; Mrs. Shepard, the former Jean Prince, was born in Chicago, Ill., and also lived in Arkansas. Before their appointment by the Foreign Mission Board in 1948, he was an instructor at Indiana University, Jeffersonville.

• First Church, Van Buren established a record attendance for Church Training Sept. 9 with a total of 259 attending. First Church attributes the attendance to the response of the promotion of "Church: The Sunday Night Place."

• West Helena Church will celebrate its 60th anniversary with a Homecoming Day Oct. 7. Lunch will be served following the morning service and all former members and friends are invited to attend.

• Vance Rucker Jr. was licensed to the ministry by Pleasant Hill Church, Rogers Sept. 9. Nine years ago on this date the church licensed Dean VanLaningham, who is the current pastor, to the ministry.

• William L. Bennett began his seventh year as pastor of First Church, Ft. Smith, recently. The church had an old-fashioned watermelon cutting on the church lawn after the evening service to celebrate.

• First Church, Conway, recently voted to renovate the sanctuary and to build a new educational building.

• First Church, Marked Tree, recently voted to buy a lot between the present church property and the parsonage.

• Union Grove Church, Clarksville, was recently presented a new Kimbell Organ by Mrs. Claude L. Edwards, a member of Southside Church, Ft. Smith. Mrs. Edwards also gave money previously for the drilling of a well.

• Mt. Carmel Church, Cabot, recently voted to purchase 10 acres of land across the road from the church. The church plans to build in phases, the first of which will be a multi-purpose building that will eventually be used as a fellowship hall-gymnasium.

• The Dalark Church recently ordained Jasper Hutcherson and James Ellis as deacons.

• David Harrington, Paul Hunnicutt, Gerald Carr, and Fred Freauff were ordained as deacons recently by First Church, Russellville.

• Roddy King was ordained as a deacon Sept. 16 by Mt. Vernon Church.

• Westside Church, Greens Ferry, celebrated Homecoming Day Sept. 22 with a message by two former pastors, Jerry Cothren, Plummerville, and Noel Tanner, Salem. Dedication of a new educational building was held in the afternoon.

Woman's viewpoint Listen for the music

By Iris O'Neal Bowen



Mrs. Bowen

Some time ago we lost one of our finest poets. We did not know of it if she wrote much poetry the last few years of her life. She was too busy, it seemed, doing things for others. No chore was too menial for her hands, no person too unimportant

for her to listen to and encourage, and she was so capable, I am afraid we imposed on her.

When Jo died, we lost a wonderful poet-friend and advisor and, we were to discover, a sensitive and dedicated writer.

Someone suggested that her friends gather her material together and print a book of her poetry. Although we did not know it, she had enough poetry for a fine book. The committee was surprised at the wealth of material Jo left behind, and as they assembled the

book, they chose a phrase from a poem we had never heard for the title of the book, and it was "Listen For The Music."

As I thought about Jo and her book, recently, I realized that much of the joys of life come through our listening. A color-crested dawn is twice the thrill if a mocking bird is there on the crown of the roof to tell us about it. The vast secrets of the sea are opened to us only if we put the shell to our ears.

But if we are to profit from what we see and experience about us, we must listen for the good in it. We must listen for the music — the part that brings us into harmony with God and the people about us; the musical and rhythmical sequences that bring us to a walking-together-in-unison.

As we come together to worship services in the Lord's house, we know that a great part of that worshipping consists of listening. We listen to the organ, the singing, the prayers, the sermon. Yes, and we listen as God speaks to us.

It is God's music, and we are blessed in proportion to how well we listen!



Lucy Ching guides a pupil in reading braille.

No darkness for blind teacher because she found Christ

By Carol Smelley

"God is light, and in Him there is no darkness." That is the motto of my friend, Lucy Ching. I met Lucy while attending a special summer session at Southwestern Baptist Theological Seminary in Ft. Worth. I was intrigued by this small, fragile looking, blind, young woman who seemed so friendly, happy, and involved. We became friends rather quickly and easily. I made a special effort to be around her because I sensed she was a channel for the power of God, and I wanted to know someone like that.

As I came to know Lucy that summer I found out why she was such a powerful Christian. She was a very special person, chosen by God to be His instrument to many people.

Lucy's story goes something like this. When a few months old, the medicine man in China put the wrong medicine in Lucy's eyes. Her family, who at that time were not Christians, depended on the medicine man to cure their physical ills. Thus began a life that could have been complete darkness for Lucy Ching.

However, God had other plans. Lucy's brothers and sisters went to a mission school. It was there that a brother became interested in Jesus. Sometimes Lucy and her brother would tell their parents they were going to visit a

"friend," and would go to the mission church and hear about their friend, Jesus. When their parents found out they were very angry and the two children had a very difficult time at home for many months. However, the changes in their lives eventually convinced their parents to give permission for Lucy and her brother to be baptized.

Lucy changed from a lonely and miserable person who felt doomed to an unhappy life to a young woman with a tremendous determination to learn and to be of use to people, especially blind people of the Orient.

After encountering much opposition, she finally persuaded her family and the mission school personnel to allow her to be a regular student in the school. She became very active in the church where she first went to meet her "Friend." School was difficult. Many people had to help Lucy. Some volunteers taught her Braille, and she attempted to record her lessons in Braille. She worked hard, usually until after midnight. At times she thought her strength would not permit her to go on. But when those times came, she would kneel down and pray and the words, "I can do all things through Christ which strengtheneth me" would revive her.

Lucy Ching will be in the United States during October and November. She will be staying at the home of Mr. and Mrs. Wes Smelley, Route 3, Box 195 AA, Little Rock, Ark. 72205 (phone: 225-2344) during October. During November she will be at the home of Mr. and Mrs. Joe Burns, 1515 Main Street, Jonesboro, Ark. 72401. (phone: 932-3396). She is willing to speak to church and civic groups during her visit in the United States, and may be contacted through these people.

Lucy considers it a miracle that she was given a scholarship to study at the Perkins School in Boston, the school made famous by Helen Keller. After completion of her course there, she wanted to go somewhere to "learn more about Jesus in order to tell blind people back home about Him." That's how she got to Southwestern Seminary. There was a great desire in Lucy's heart to remain in the United States. Living conditions were better, women had more status, and certainly blind people were not rejected and cast aside as in her homeland. She had many job opportunities. But Lucy remembered a promise she made to God that if He would let her go to the mission school, she would give her life to help blind people in Hong Kong know Jesus.

Lucy returned to Hong Kong. She got a job at the Blind Welfare Centre in Hong Kong, the first woman and first blind person to ever hold this particular position. After work hours, she visits the blind people she has met during the day in their own homes, many of them mud huts. Here, every day until after dark, she tells them about Jesus. Many of her newly met friends are prostitutes who until meeting Lucy knew of no other way to earn a living due to their blindness and social position in life.

Five years ago Lucy was selected as Hong Kong's Outstanding Handicapped Woman of the Year, and her picture and story appeared in all the Hong Kong papers. Last year the story of her life appeared in the European and Eastern editions of Readers Digest.

Lucy Ching is undoubtedly the most remarkable and unforgettable character I have ever met. To be around her could surely only be compared to being in the presence of God. Truly, "God is light, and in Him there is no darkness." Lucy is a channel of God's light in every room she enters.



Church started through VBS is 25 years old

Oak Grove Church near Ashdown was started as a result of a Vacation Bible School conducted under a brush arbor in 1947. At left is Luther Dowdy, a charter member who donated the land for a building. Lawson Hatfield, who was then pastor of First Church, Ashdown, is at right.

Present for the 25th anniversary observance on Sept. 16 were Hatfield, Dowdy, Pastor Charles Gibson, and Sunday School Director Gipson Pounds. Former pastors include John McClanahan, James Hampton, Ralph Smith, Johnny Clayton, Don Reed, and Curtis Zachery.

The Southern accent

No mistake at Athens



Dr. Williams

On July 26, as I stood on Mars Hill in Athens, the traditional site where Paul delivered the famous sermon to the Stoic and Epicurean philosophers, I remembered the criticism of his effort by some theologians I had heard speak years ago. I asked myself, "Did Paul make a mistake here? Did he appeal too much to reason? Did he forget the heart of the gospel in favor of the purely intellectual? Was he overwhelmed by the erudition of the Athenians? Did he rebel against the simple message of God to accommodate himself to the sophistication of the intellectuals?"

A careful review of his message at Athens and the results indicate that Paul did not make a miserable mistake there, but instead made a colossal contribution to the Christian influence in the Western world.

What other sermon by the great apostle carried such monumental declarations concerning Christianity? At Mars Hill he declared, (1) Idolatry is misleading and damning; (2) God has finally and fully revealed himself in Jesus Christ, his only Son; (3) Pagan worship is based on ignorance; (4) God

is the indisputable Creator; (5) God is not confined to man-made temples or objects; (6) God rules in both time and eternity; (7) God is self sufficient; (8) Men cannot reach God with their physical abilities (9) God is the source and sustainer of all life; (10) God controls the destiny of men and nations; (11) God determines the limits of the abilities of man; (12) The role of God with man is redemptive; (13) Universal priesthood of the believer; (14) Imminence of God in human life; (15) Fatherhood of God; (16) Proper concept of God demands proper worship; (17) God is patient with the ignorant and his more exacting demands follow knowledge of the truth; (18) Condemns forms of idolatry; (19) Worship of the true God commanded; (20) Judgment of the world promised; (21) Standard of judgment to be Jesus Christ; (22) Identity of Jesus as the Son of God, confirmed by his resurrection; (23) The certainty of God's concern with mortal man.

The visible results were by no means disappointing. A very prominent Athenian, Dionysius, who was a member of the Aeropagus or the City Council, a woman named Damaris, and others whose names we do not find in the New Testament.

In addition, many Athenians given to hearing and telling new things (latest philosophical thought) were startled

by the newest and most revolutionary truth ever revealed to man — that Jesus Christ had risen from the dead. For a thousand years, the philosophers had gathered at Athens to hear great minds explore the mysteries of life and eternity, but never had one been able to tell man that there was certainty concerning life after death until that day when Paul stood on Mars Hill and preached the sermon that swept the stars with majestic eloquence. The philosophers were astounded and crowded around him to hear more. The leading minds of the emerging Western Civilization were faced with the greatest discovery in the history of the world. Never again would Athens worship her numerous idols with ease of conscience. The Truth of God had been declared and idolatry was doomed.

Looking up from Mars Hill, I saw the magnificent ruins of the Acropolis. I walked through ruined temples and around the sites of ancient altars to false gods. I did not see one person bowing before an idol. Neither did I hear anyone extol the philosophies of the Stoics and the Epicureans. Yet, from that historic hill I saw several glowing crosses on church spires, extolling the message of Jesus Christ, the Savior of believing mankind. Paul did not fail at Athens! — H. E. Williams, President Emeritus and Special Officer for Development, Southern Baptist College

Your state convention at work



Halbert



Boyles



Holm



Beard

Four new BSU directors are hired

Four new Baptist Student Directors, serving their first fall in this position, are John Halbert at Ouachita; Richard Boyles at State College of Arkansas and Hendrix College; Glen Holm at Arkansas College, Arkansas State University-Beebe Branch, and Phillips County Community College; and Leroy Beard, associate at Arkansas State University.

Halbert is a graduate of Ouachita and Southern Seminary. Prior to his employment as Baptist Student Direc-

tor, he taught in the sociology department at Ouachita.

Richard Boyles is a graduate of State College of Arkansas and Southwestern Seminary.

Glen Holm is a graduate of the University of Hawaii and Southeastern Seminary.

Leroy Beard is a graduate of the University of Arkansas. He served as coordinator of the Jesus Festival held during last year's Baptist Student Convention.

Child Care

Church attendance and a proper upbringing

Question: Should I go to church just because my parents make me? To tell the truth, I don't get much out of it. Our minister is okay, but he doesn't give the best sermon I've ever heard. I can listen to television and hear better ones.

Answer: My parents made me go to church, too, like you, I resented it. One thing it did accomplish, however, was to impress upon me my parents' belief in God, the Bible and the church. I'm grateful now for their insistence, because unknowingly, it was the foundation for my faith today.

Both the law and a Christian conscience oblige your parents to provide responsible guidance. Actually, I would question the sincerity of their love and their interest in your welfare if they did not do so. Evidently, they are following the Biblical command of Proverbs 22:6, "Train up a child in the way he should go." When you come of age, you can, of course, do as you please."
—Billy Graham

My parents did not make me go to church. I went along with them until I was old enough to go by myself. Going to church was a part of my life, just as going to school, getting up in the morning, and eating three meals a day. I did not agree with everything I heard at church, but I am thankful for what I did hear. I heard enough that I accepted Christ as my personal Savior at a young age and chose the Christian way of life.

My two daughters go to church with my wife and me, and they look forward to going. As they enter the teen years, they may question church attendance, and that is fine. They may also question school attendance, and the necessity for three meals a day. As a parent, I will allow them these questions and encourage them to express their feelings. However, we will continue to go to church together, and hopefully, they will continue to go to school, and unless prices continue to rise, we will continue to enjoy three meals a day.

"Train up a child in the way he should go" is a directive to parents. It does not say, "Train up a child in the way he wants to go." As Christian parents, we need to handle these delicate questions with patience, love, and understanding. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Sunday School

Old quarterlies convert into valuable commentary

Your July-August-September Bible teacher's quarterly has just expired. What are you going to do with it? Store it in some box hoping you'll find a use for it one day?

You don't have to do either. Now you can convert that old quarterly, or any quarterly, into a valuable commentary. A simple method exists to help you make use of old quarterlies in Bible study. It's called a "scripture reference card." You can order it from the Baptist Book Store or from C. W. Brockwell. Brockwell, who is minister of education, Calvary Church, NLR, has been indexing his quarterlies for nearly 20 years and believes other teachers, pastors, and Bible students would like to make use of their old quarterlies, too. The idea is really very simple, involving only three steps.

1. Gather up all the old quarterlies you have or begin with your present one.

2. Index the focal passages of scripture according to book, chapter, verse and quarterly in which they are found.

3. Refer to the "scripture reference

cards" whenever you want to study any passage of the Bible you have previously studied. You will then have a free set of paperback commentaries. You will also have at your fingertips a wealth of illustrations and teaching plans relating to that particular passage of scripture.

The Sunday School Board has enlisted many good writers through the years to help you study the Bible through the teacher's quarterly and a few of these have written books on the Bible. But by using "scripture reference cards" you can preserve and re-study their comments over and over again as you have need.

"Scripture reference cards" come packaged with complete instructions, a sample card, and 100 blank cards. This is enough cards to index up to 20 years of Bible teaching quarterlies. The package can be purchased through the Baptist Book Store.

Brockwell supplies us with this valuable tool and information. Order today before you lose the impulse. —Lawson Hatfield, Sunday School dept.

Church Training The best will be here



Dr. Harris

We have the very best coming to Little Rock on Oct. 25 to lead in the big one day CHURCH: the Sunday Night Place CELEBRATION. Eight leaders from the Sunday School Board plus leaders from Louisiana and Texas will be with us.

Philip Harris will speak at the afternoon session on "What Is The Future for Sunday Night."

Miss Margaret Sharp of the Sunday School Board will prepare and supervise the big fair. The fair will be open 9-10 a.m.; 1:15-2 p.m.; and 6:30-7 p.m.

Nolan P. Howington, former pastor of First Church, Little Rock, will speak at the night session on "Long Ago, On a Sunday Night."

Bus loads are coming. Twenty associational missionaries are busy enlisting people to come by the bus loads! It will be a well balanced program which will include (1) inspirational music including a men's quartet and a 100-voice choir, (2) inspirational messages, (3) multi-media visual presentation, (4) fair, (5) conferences at the morning and afternoon sessions, (6) interviews, (7) banquet for a select group — missionaries, associational directors, approved workers, Executive Board members, (8) a drama which will climax the entire meeting. — Ralph W. Davis

Brotherhood district meetings in progress

As of this date five district Brotherhood meetings remain. The theme for each meeting is "Sharing the Word-Through Brotherhood."

The program will include a period of training and planning followed by an inspirational message to close the meeting. Each meeting will begin at 7:15 p.m. and close at 9 p.m.

District meetings remaining are —

West Central, First Church, Paris, Oct. 8, Lex Eaker, speaker.

Southeast, First Church, Monticello, Oct. 16, Paul Dodd, speaker.

Central, Lakeshore Drive Church, Little Rock, Oct. 18, Padgett Cope, speaker.

Northeast, First Church, Blytheville, Oct. 22, Darrell Whitehurst, speaker.

East Central, First Church, Brinkley, Oct. 26, W. W. Dishongh, speaker.

The meetings are for all associational and church Brotherhood officers. This includes, directors, Baptist Men's officers and all Royal Ambassador workers. All men and boys will be challenged and blessed by hearing the inspirational message. Certainly the officers will be helped in a better understanding of their duties and responsibilities. Plan now to attend the meeting most convenient for you.

A meeting of special interest to Royal Ambassadors and Counselors is the Annual Fellowship Supper. The supper is scheduled for Monday, Nov. 5, at Immanuel Church, Little Rock. This supper is a time of fellowship, mission information, and inspiration.

Royal Ambassadors, counselors and pastors from across the state have a real rewarding evening together. Last year almost 400 attended. This year let's make it 450.

Information and reservation forms are being mailed to counselors, pastors and ministers of education. See them for more information or contact the Brotherhood Department. —C. H. Seaton

The cover

it's a small world
but it's got big challenges



one Lord
one mission
one people

COOPERATIVE PROGRAM MONTH

Prayer calendar

for

Superintendents of missions

John T. Finn Oct. 16
Boone-Newton Assn.



OUR BRIDGE OF MISSIONS

**PRAY FOR THE CAUSES SUPPORTED THROUGH
THE COOPERATIVE PROGRAM DURING
OCTOBER—COOPERATIVE PROGRAM MONTH**

ARKANSAS BAPTIST STATE CONVENTION COOPERATIVE PROGRAM BUDGET 1973 GOAL \$3,327,457

Operating Budget	\$ 1,786,102
Missions, Evangelism, Religious Education, Newsmagazine, WMU, Administration and Services, Christian Education, Family and Child Care Services, and Foundation	
Advance Budget	\$ 408,036
Ouachita University, Southern College, Ministerial Education, BSU, New Mission Sites, Family and Child Care Services, Assembly and Camp and Baptist Building Improvements.	
Southern Baptist Convention	\$ 1,133,319
Total Goal for 1973	\$ 3,327,457

OPERATION ONE

One Lord — One Mission — One People

What: A bold plan for increased mission support!

Who: You and your church!

When: This year! This month! Now!

How: Lead your church to increase its missions gifts through the Cooperative Program by at least 1 percent! (The Operation One emphasis will continue for three years. If a 1 percent increase is too much at once, vote now to increase 1/3 percent for each of the next three years.)

Church starts deaf ministry

Walnut Street Church, Jonesboro, began a deaf ministry five months ago and the new work now has 20 enrolled in Sunday School with additional prospects.

The Silent Department meets on the first and third Sundays of each month. Mrs. Darrell Whitehurst teaches the Sunday School class and Miss Barbara Carter interprets the worship service. A dinner is prepared by individual Sunday School classes and served in the Fellowship Hall immediately following the morning worship service.

A 12-week sign language course has just been completed using the textbook *Talk With Your Hands*. The course was taught for the purpose of training future church workers. Mrs. Whitehurst was the teacher. A similar 12-week course is currently in progress which is open to Jonesboro High School students. The course is taught from 6 to 7 p.m. each Sunday evening at the church.



EVERGREEN, Colo. — Arkansans present for the national institute for special workers in bus outreach and children's worship here are shown with (l. to r.) D. Lewis White, bus outreach consultant in the Sunday School department of the Sunday School Board and Robert G. Fulbright, supervisor of the children's section in the Sunday School department of the Sunday School Board. Arkansas special workers are Lex Aker, children's worship, and Harold Vernon, bus outreach.

The support of the ministry



"Why is he preaching about money again? We've never been more than a couple of weeks late with his salary."

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

Special worker institute held

EVERGREEN, Colo. — A national institute for special workers in bus outreach and children's worship was held the first week in September at the Singin' River Ranch here.

Fifty-nine persons from 35 states representing 27 state conventions met at the ranch to receive training and qualification as special workers in children's worship and bus outreach.

Special workers may serve as resource persons, program interpreters or conference leaders to represent state conventions as an added assistance to churches in the area. When a local church or association plans a conference on children's worship or bus outreach these persons may be called on to lead the conference or aid someone else.

Personnel from the children's section and extension activities section of the Sunday School department of the Southern Baptist Sunday School Board explained and interpreted the children's work and bus outreach philosophy to the attending workers.

D. Lewis White, bus outreach consultant in the extension activities section led the bus outreach program and Elsie Rives, Daryl Heath and Al Brewer, all consultants in the children's section, led the children's worship study. The study included a look at available materials with suggestions for the most effective use in local churches.

Singin' River Ranch is situated in the Rocky Mountains just outside Denver. The West-Brandt Christian Foundation, with headquarters in DeRidder, La., owns the ranch.

Staff changes

Ben Owen has been called as pastor of Second Church, Camden. He is a graduate of Ouachita University and Southern Seminary. He served the past two years as pastor of Bethel Church, Scottsburg, Ind.

Mrs. Jean Hoffman has assumed her duties as education director and church secretary for East Side Church, Mountain Home. Her husband is youth director for the church.

THE WHOLE WORLD
needs the
COOPERATIVE
PROGRAM





Special music was brought by the youth choir of First Church, Sherwood, under the direction of Bill Hill.



Speakers Leo Hughes and Miss Nancy Cooper discuss the program prior to the meeting at First Church, Arkadelphia.

Area evangelism conferences held

Four identical area evangelism conferences were held around the state Sept. 10-14. The one-day meetings were held at First Church, Magnolia; First Church, Dardanelle; First Church, Arkadelphia; and First Church, West Memphis. Secretary of Evangelism Jesse Reed said that he was quite pleased with the attendance. There were 891 who attended the four meetings. This represents an average attendance of 223. "These conferences," Reed said, "are designed to reach the youth and lay people. They are serving a real purpose."

Featured speakers for the endeavor included Miss Alma Hunt, executive secretary of the Southern Baptist Women's Missionary Union; Miss Nancy Cooper, executive secretary of the Arkansas Woman's Missionary Union; Leo Hughes, superintendent of missions, Hope Association; and Dick King, director of youth evangelism for Arkansas. The music was led by state music Secretary Ervin Keathley.

Miss Hunt told the youth "We are living in an age when God is allowing man to unleash the secrets of the universe. We, also, have many opportunities for service. In an age such as this we should be ready to serve." Miss

Hunt challenged the youth by saying "Don't ever close the doors against becoming a missionary. There are many opportunities to cross boundaries in service for God."

Miss Cooper brought a message on state missions. After pointing out the excellent use being made of the state mission dollar, she emphasized the need for every church to be a part of the offering. "Through state missions the gospel can be preached to thousands," Miss Cooper told those in attendance. "In our giving, we determine to a large extent, what can be done in our state mission work."

Dick King spoke to the youth on the fourth chapter of Acts. He challenged the young people to become daily witnesses for Christ. He said "The reason we don't witness more is because there are other things which are more important to us. The early Christians were willing to die for their faith. They were able to spread the gospel throughout the world."

Another of the speakers was Miss Alma Hunt, Executive Secretary for Southern Baptist W.M.U.



Dick King leads the section of the conference for young people.



Mexican Baptists aid hungry quake victims

MEXICO CITY (BP) — Moved with compassion when they heard of the plight of the starving citizens of Ciudad, Serdan, Puebla, and surrounding rural villages, Baptist churches here responded by distributing food.

The towns and villages, located about 100 miles southeast of Mexico City, were in the epicenter of the recent earthquake that swept through Central Mexico, leaving thousands of Mexicans homeless and hungry. Of the larger towns, Serdan, with a population of about 25,000, was the hardest hit.

"Citizens are still in a state of shock," said Baptist field representative, H. Eldon Sturgeon Sr. "There is a certain look of despair on their faces."

"The people complained that food was scarce and pleaded with us to use our influence in the press to get them food," said David P. Daniell, Baptist representative in Mexico. "We saw a tank truck dispersing drinking water to the people, but no food was available — and it was 6 p.m."

As a result, the Baptists here collected a special offering, bought food and distributed it to the hungry victims.

About 40 percent of the adobe houses in Serdan were destroyed. The secretary of public works has marked with paint all condemned homes to be leveled by bulldozers, which are already clearing the debris.

Meanwhile, a Baptist architect-contractor, Jaime Zea, was scheduled to visit Calipan, San Gabriel, Chilac and Tehuacan in the state of Puebla, where Baptist churches were damaged by the quake.

All the church buildings are still standing but have structural damage. Zea will determine whether these buildings can be saved and repaired. He will also advise and consult with Baptist families whose homes were severely damaged in the quake.

A general scarcity of building materials is likely to slow down repair and reconstruction efforts, according to Zea.

Church buildings, for the most part, are in ruins. More than 200 Catholic churches, some dating back to the days of Cortez in the 1520's, were destroyed. The government has decided to leave some ruins as testimony of the earthquake of 1973.

Impressions of the quake varied, with many attaching religious overtones. The first impression of many Baptists, according to a Baptist national, was the quake might be signaling the second coming of Christ.

In the epicenter of the earthquake — Orizaba, Rio Blanco and Serdan — the people generally regarded the quake as the wrath of God, punishing them for sins they had committed or for a lack of faithfulness in attending mass.

"One Catholic priest in Orizaba told me that the quake has inspired a spiritual awakening," said Daniell.

"The people now feel the need to search for God," the priest said. "I think this is a call of God to all people. There is a spiritual renovation and a drawing nearer to God."

One Catholic woman said, "We used to run to the movies and the bars, but now we are running to the churches."

Program time changed

Southern Baptist College's TV program, "Chimes from the Tower," which will be broadcast over KAIT, channel 8, beginning Sunday, Oct. 7, has been changed to the time slot of 12:30-1 p.m.



The Ouachita-Southern Advancement Campaign

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

The annual meeting

By Jim E. Tillman, Director

A real strength in the life of Southern Baptist Churches is the Annual Associational Meeting. These meetings will be a major emphasis during October. Forty-four Associations are planning informative and inspirational sessions.

These meetings will include basic elements from the pages of the New Testament. I am thinking of the sermons that will be delivered. Much prayer and preparation have gone into these messages. These men of God will be instrumental in the encouragement of a weary pastor or providing the spark in the life of a layman to take back to the local church.

Reports will be given and adopted. These will give us reason to rejoice for the work of the Lord in our midst these past 12 months. This "report time" will offer a challenge in many areas to set worthy goals for the coming year.

A new report will be injected in the agenda of the annual meeting this year. Recognition will be given to the churches participating in the Arkansas Baptist State Convention Advancement Campaign for Christian Higher Education. A lady representing the Mt. Tabor Church of Buckville Association came forward to receive the certificate for her church with the following observation: "I am surprised by this certificate. I knew we were sending our money, but I did not expect to have anyone give us any recognition."

The Annual Meetings will give the schools and the campaign leadership an opportunity to say "thank you" in a personal way to the hundreds of churches participating in this historic effort. If your church is involved, please make sure the Higher Education Office in the Baptist Building has been informed before your annual meeting.

WELCOME PASTORS to —

Lay Evangelism School

Oct. 28 — Nov. 1

Sherwood First Church, North Little Rock

Time: Sunday, Oct. 28, 6-8 p.m.

Monday: Oct. 27-Thursday, Nov. 1, 7-9 p.m.

Leadership Training Monday-Thursday, 5-6:30 p.m.

Cost: Lay School \$3 for WIN materials

Leadership Training \$1 for all manuals

Jesse S. Reed, Director

John Colbert Jr., Pastor

Send reservations to Jesse S. Reed, P. O. Box 550, Little Rock, Ark. 72203

Catholic bishops ask religion in schools

By W. Barry Garrett

WASHINGTON (BP) — The United States Catholic Conference (USCC) injected "a whole new ball game" into the national controversy about prayer in public schools by proposing a comprehensive constitutional amendment that would include not only praying in schools but also religious instruction.

The Senate Subcommittee on Constitutional Amendments is currently conducting a series of public hearings on proposed constitutional prayer amendments similar to the Wylie Amendment, defeated in the House of Representatives in 1971.

Senator Richard S. Schweiker (R.-Pa.) and others have vowed that the Senate will be forced to vote on a prayer amendment before the adjournment of the first session of the 93rd Congress sometime before Christmas.

The U.S. Catholic Conference is the action agency of the Catholic Church. It has an administrative board of 28 bishops.

The Catholic conference was opposed in 1971 to the Wylie Amendment, and, judging from its present proposal, has not changed its opposition to this type of amendment.

Bishop James S. Rausch, general secretary of the USCC, explained the Catholic Bishops opposed the Wylie Amendment in 1971 because it "would accomplish nothing on behalf of the goals it purports to serve and would represent a threat to the existing legality of nondenominational prayer."

It would be expected that those who have opposed constitutional prayer amendments, including most of the major denominational bodies in the United States, would continue to oppose the new proposal of the Catholic bishops.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs in Washington, indicated in a statement that no ground would be given in any effort to upset the present protection of religious liberty guaranteed by the First Amendment as interpreted by the Supreme Court.

Wood said he profoundly regretted the action taken by the 28 bishops who comprise the administrative board of the USCC. "Their action," he continued, "cannot help but bring confusion concerning the whole issue of religion and the public schools."

The Baptist executive was distressed that the Roman Catholic bishops would draw up a constitutional amendment to be presented to Congress. He said,

"It is not difficult to imagine the religious tensions which may be created if each religious denomination were to submit its own version of a proposed constitutional amendment affecting religion and the public schools.

"To provide that religious instruction in public schools must not be prohibited, even if under private religious auspices, is to nullify the landmark decisions of the U.S. Supreme Court, as in the McCollum case. In that decision religious denominations were clearly denied the right to provide religious education on school property during regular school hours, whether such instruction was taken voluntarily or not," Wood pointed out.

"Such a proposal cannot be taken lightly," he declared, "and will provoke vigorous opposition from many Americans who view such legislation as eroding both the 'no establishment' and 'free exercise' clauses of the First Amendment."

The proposed amendment by the Catholic bishops has three major provisions: (1) It allows prayer in public places, including schools; (2) It allows religious instruction in public places, including schools, "if such instruction is provided under private auspices whether or not religious," and (3) It provides the right of the people to participate or not to participate in such prayers and religious instruction.

The immediate effects of the proposal by the Catholic bishops are speculative. However, here are four possibilities:

1. It could divide the religious community of the nation as to the best way or ways to solve the problem of the proper relationship between religion and public education.

2. It could have the effect of avoiding an immediate crisis in Congress on proposed prayer amendments. The fact that an entirely new type of religious constitutional amendment is being proposed should demand long and thorough national discussion and debate. A constitutional amendment of this impact should not be approved without a complete understanding of what it means.

3. It could create such national discussion as to result in a better understanding and support of the Supreme Court decisions on prayer and Bible reading in public schools.

4. If ratified as a part of the U.S. Constitution, it could open the doors to extensive abuses of separation of

church and state and make it possible for public funds to be available to private and church-related education.

At the time of the USCC proposal, no member of Congress had introduced the Catholic proposal into the legislative hopper. It is not anticipated, however, that it will be difficult to find sponsors in both the Senate and the House of Representatives.



"I would have to say that there is no part of Baptist life that has played so important a role in my life and ministry as the Baptist Student Union. While a student at the University of Arkansas on a scholarship to study agriculture I was kept in touch with God's claim upon my life through the activities of Baptist Student Union. My earliest opportunities of Christian service as an adult came through Baptist Student Union. It was through Baptist Student Union that I found my way to Ridgecrest in 1952 and at the Baptist Student Assembly that I surrendered my life to God for the preaching of the gospel. It was on a BSU revival team that I had my first opportunity to lead in the singing in a Youth Revival. From that week-end I was called to my first staff position in a Baptist church. Every position that God has placed me in in the life of Southern Baptists and in his service has been an outgrowth of those earliest opportunities of Christian ministry provided through Baptist Student Union. This accounts for the fact that aside from my local church pastorate I have no commitment that is of greater intensity to me than BSU work." —Testimony by Don Moore, Pastor Grand Avenue Church Ft. Smith

Living
the
GOOD
NEWS



Second Baptist Church
Conway, Arkansas



Dr. M. Thomas Starkes



Nathan Porter



John Corbitt

Music by

Bill & Linda Cates

October 26-28, 1973

**STATE BAPTIST
STUDENT CONVENTION**

\$37 million SBC budget proposed for 1974-75

NASHVILLE (BP) — The Executive Committee of the Southern Baptist Convention set a record Cooperative Program unified budget goal for 1974-75, approved a subsidiary corporation for one of its agencies, "postponed indefinitely" a study on a SBC-sponsored travel service and approved "image magnification" for the 1974 convention in Dallas.

The 64-member body, which operates SBC business between annual sessions, also heard a challenge from SBC President Owen Cooper during the three-day meeting here.

The Executive Committee will recommend to the 1974 meeting of the Southern Baptist Convention a \$37 million 1974-75 Cooperative Program goal, a \$2 million increase over the current year's total budget, including operating and capital needs.

Porter Routh, the Executive Committee's executive secretary-treasurer, announced that total operating and capital needs goal for 1973 has been passed by some \$250,000 as of Sept. 19. The fiscal year closes Sept. 30.

The Executive Committee voted to distribute the advance to SBC agencies proportionate to the operating allocations approved by the Southern Baptist Convention for the 1972-73 budget year.

The Home Mission Board, which already has the authority to buy and sell church bonds, won approval to establish a subsidiary corporation to be of greater assistance to growing churches which require bond sales for new buildings.

Permission was granted so the Home Mission Board could isolate that function from the rest of its operation to facilitate relationships with the Securities and Exchange Commission.

The non-profit corporation would secure a broker-dealer license from the Securities and Exchange Commission to sell securities (church bonds), which would be purchased from churches.

Purchase limit would be 25 percent of a church's bond issue (not to exceed \$25,000 per church) and \$10 million in total purchases, of which 10 percent liability would be guaranteed.

Robert H. Kilgore, who will head the corporation for the Home Mission Board, said it would major on counseling churches on the pitfalls of bond transaction and would complement efforts of state conventions involved in purchase and sale of church bonds.

The Executive Committee "postponed indefinitely" a suggestion by the SBC Stewardship Commission to set up an SBC tour service to help save money for Baptist travelers and serve as a vehicle for personalizing use of Cooperative Program dollars abroad.

Staff of the Executive Committee was authorized to work out arrangements for an "image magnification system," a projection on large screens through closed circuit television, for the June, 1974, meeting of the SBC in Dallas. Some 20,000 are expected to attend in an auditorium 300 feet by 600 feet.

Rental cost for the equipment, in the range of \$30,000 will be paid for by an offering on Wednesday and Thursday nights of the meeting, with any balance coming from the convention's operating reserve.

In other actions, the Executive Committee approved its own 1973-74 operating budget of \$479,000, a \$59,000 increase over 1972-73. Also granted were requests for a six per cent cost of living adjustment in the salary schedule of Executive Committee staff members and a two-cent per mile increase in travel expense for use of personal cars of staffers from 10 cents to 12 cents.

A request from the Radio and Television Commission to transfer \$150,000 from its current capital needs allocation to its operating budget to finance a new television series was rejected.

Responding to a motion referred to it for study from the SBC annual meeting in Portland, the Executive Committee turned down funding for a motion picture and television advisory service "in view of present demands being made on the Cooperative Program."

The Executive Committee accepted a report from its program committee that deliberation on Southern Baptist Theological Seminary's proposed Boyce School of Christian Ministry had been dropped from the agenda at the request of the seminary.

The Boyce School, proposed to train ministers without college degrees, is expected to be brought by seminary trustees directly to the Dallas convention.

Southern Seminary President Duke McCall told the Executive Committee that the seminary will be guided by any forthcoming Executive Committee policy on non-degree Bible schools in Southern Baptist life.

Currently the Executive Committee's institutional workgroup is working on a request from the Florida Baptist Convention for a study on the non-degree student situation, with the view of financial aid to Florida Baptist Bible Institute.

The presidents of the six SBC seminaries were asked to bring a report in February indicating what they are now doing for non-degree students and what they might be able to do.

The Executive Committee's Committee of 15, a structure study group, is also reviewing the non-degree student problem.

Two students from a six-student college and seminary contingent of observers invited to the three-day meeting told the committee that the experience had broadened their understanding and appreciation of Southern Baptist Convention procedures.

One of them, David Lewis, a student at Midwestern Seminary, Kansas City, suggested that the committee consider allowing student participants to vote and include more women and minority representatives in its membership.

Departing briefly from consideration of huge budgets and complicated business procedures, Routh asked Executive Committee members to pause to contribute personally to an offering for a girl — "a product of our mission work in Nigeria" — who needed to raise \$200 to afford tuition.

"We've been talking about thousands of dollars," he said. "I want to do something to help a human being." The offering raised \$360.06 — \$160.06 of which will be held for a future worthy cause, Routh said.

A motion from the SBC meeting in Portland regarding the problems of the aging was referred to the SBC Inter-agency Council, with the request that it do a study with special reference to program actions to be taken in the future.

The Executive Committee also received a report from its program committee commending work in seven state conventions now operating counseling services for pastors, church staffers and denominational workers.

The subcommittee noted that "establishment of an office of church-minister relations and counseling on a (Southern Baptist) Convention level at this time would not be the wisest course of action."

But it added, "We do suggest these services be offered and their ministry be strengthened through presently available and functioning facilities and agencies."

Home Board appoints 16 staffers; promotes 3

ATLANTA (BP) — The Southern Baptist Home Mission Board here has appointed six missionaries, ten missionary associates and promoted three to missionary status.

Missionaries Clifford and Amy Harris were appointed to the Central State Baptist Association in California where he will serve as superintendent of missions.

Clifford Harris, a Tennessee native, is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth, Tex. A Texas native, Mrs. Harris attended Texas State College for Women and Southwestern Seminary.

Avery and Myra Sayer will serve as directors of weekday ministries in Lefrak City, New York. He is a graduate of Furman University, Greenville, S.C., and Southern Seminary, Louisville, Ky., and is a native of Georgia.

Mrs. Sayer, a native of Kuming, China, is a graduate of Hong Kong Baptist College and Southern Seminary. Both Sayers previously served as assistant lecturers at Hong Kong Baptist College.

Gaynor Yancy, a Luton, Eng., native who calls Texas home, is director of weekday ministries in Philadelphia. She is a graduate of East Texas Baptist College, Marshall, and Southwestern Seminary.

David and Juanita Moseley were promoted to missionary status. They serve in Christian social ministries in Telegraph Center in Oakland, Calif.

David Moseley is a graduate of Willamette University, Salem, Ore., and Golden Gate Seminary, Mill Valley, Calif. A native of Mobile, Ala., he is the son of Fred B. Moseley, the Home Mission Board's assistant executive secretary-treasurer. Mrs. Moseley, a native of Knoxville, Tenn., holds a B.A. in psychology from the University of California, Berkeley.

Pastor-director of the Milwaukee Baptist Center, Michael D. Brown, was also promoted to missionary status. His wife, Vergie, was appointed missionary. The North Carolina natives are both graduates of Appalachian State University, Boone, N.C., and Midwestern Seminary, Kansas City, Mo.

The Home Mission Board appointed six missionary associates to work with Spanish-speaking people in Texas — Salvador and Elida Molina, Keigm and Connie Slone and Manuel and Stella Martinez.

Foreign mission briefs

GILEAD, Jordan — The new Jordan Baptist Campground here recently opened with a camp for young men. Situated near the new Baptist Hospital in the mountains, the camp is equipped with 17 tents, each containing cement bases and six cots, a meeting tent seating more than 100 and kitchen and hygiene facilities made from cement blocks.

Outside dining tables and benches are beneath pine trees. Paul Smith, Southern Baptist missionary to Jordan and camp manager, directed the construction of the camp. Arabic language camps for young women and family groups have also been held at the campground since it's opening.



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Montgomery, AL	WKAB - Ch 32	10:30 pm	Omaha, NB	KMTV - Ch 3	7:30 am
Phoenix, AZ	KOOL - Ch 10	11:00 am	Charlotte, NC	WBTV - Ch 3	8:30 am
Little Rock, AR	KARK - Ch 4	6:30 am*	Greenville, NC	WNCT - Ch 9	7:00 pm
Bakersfield, CA	KJTV - Ch 17	10:30 am	Charleston, SC	WCSC - Ch 5	12:00 n
Panama City, FL	WDTB - Ch 13	10:30 am	Columbia, SC	WOLO - Ch 25	1:00 pm
Tampa/St. Pete., FL	WLCY - Ch 10	7:15 am*	Spartanburg, SC	WSPA - Ch 7	8:00 am
Atlanta, GA	WSB - Ch 2	6:00 am	Nashville, TN	WLAC - Ch 5	11:00 pm
Savannah, GA	WTOC - Ch 11	10:30 pm	Abilene, TX	KTXS - Ch 12	9:30 pm
Lexington, KY	WBLG - Ch 62	11:30 pm	Amarillo, TX	KFDA - Ch 10	9:30 pm
Louisville, KY	WLKY - Ch 32	8:00 am	Corpus Christi, TX	KIII - Ch 3	5:00 pm
Alexandria, LA	KALB - Ch 5	5:00 pm	Dallas, TX	WFAA - Ch 8	7:30 am
Baton Rouge, LA	WRBT - Ch 33	10:30 pm	Fort Worth, TX	KTVT - Ch 11	10:30 am
Monroe, LA	KNOE - Ch 8	10:00 pm	Lubbock, TX	KLBK - Ch 13	9:30 pm
Shreveport, LA	KTBS - Ch 3	7:00 am*	San Antonio, TX	KSAT - Ch 12	2:00 p.m.
Greenwood, MS	WABG - Ch 6	8:00 am	Wichita Falls, TX	KAUZ - Ch 6	9:30 pm
Hattiesburg, MS	WDAM - Ch 7	7:30 am	Harrisonburg, VA	WSVA - Ch 3	11:00 pm**
Jackson, MS	WAPT - Ch 16	6:30 pm**	Norfolk, VA	WAVY - Ch 10	10:00 am
Springfield, MO	KOLR - Ch 10	10:30 pm	Richmond, VA	WWBT - Ch 12	8:00 am
Butte/Missoula, MT	KXLF - Ch 4	8:00 am	Seattle, WA	KTVW - Ch 13	11:30 pm

*Monday **Saturday

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Religious privilege and moral responsibility

By E. A. Pipkins
First Church, Clinton

International

Oct. 7, 1973

Romans 2:17; 3:31



Pipkins

A few years ago a prominent Jewish leader was asked to speculate as to why the Jewish people have been so hated and persecuted through the centuries. "Because we remind people of God," was his reply. The history of the Jews has been

so closely associated with man's concepts of God that when one is thought of, the other comes to mind. Because people did not want to be reminded of God, the Jew was destroyed. Because anger cannot be vented against God, the Jew became the target of persecution.

Jewish history is a history of God dealing with man. God chose this nation and this people as a vehicle through which to reveal himself to all men. Because of God's sovereign choice, and not because of any intrinsic worth, God chose Israel to bear his name and to represent his image.

A people of great privilege

Of course this was a great honor for a people. The highest of religious privilege was bestowed upon the Jew. The very words of God (3:2) were committed to the Jew. When God wanted to convey a message to men, he spoke through a Jew. Early in Jewish history the reputation that they worshipped a powerful God was spread among many nations. The name "Jew" was a title of respect and honor (2:17.) It designated a people who belonged to a mighty God.

Because the Jews were so well known for their high relationship to this great God, other people wanted their counsel concerning religious matters. People who walked in life's darkness wishing for light, came to the Jew for spiritual understanding (2:19.) There was some attempt on the part of the Jews to assume the responsibility of revelation. To teach all men about God.

The importance of moral responsibility

Knowing moral responsibility does not guarantee moral uprightness. Men do not become moral by being taught to be moral. The Jew who had been taught the law from childhood, and who was zealous to teach others the words of God, was not interested in keeping the law himself (2:21-23.) "Do

as I say and not as I do;" has never been a worthy teaching principle.

To be chosen to reflect the character of God is an awesome responsibility. If one claims to believe the words of God, yet fails to be true to those words, he reflects upon the author of the words (2:23.) When God chose to reveal himself through men he assumed a limitation and a serious risk. To be known only through men would not be complete revelation because men have a fleshly limitation. Even Jesus, the God-man, was veiled in the flesh. If men dishonor the words of God through inconsistent living, they dishonor God (2:24.)

Symbols and realities

The symbols of religious faith are only symbols and not realities. A man may say he has faith (which could be a symbol) but if his life is not true to his faith, then his faith is never real. A Jew was circumcised to symbolize that he had made a covenant with God. Such a covenant included an agreement to keep the law of God. If the law was not kept the circumcision was only an empty symbol, and had no meaning whatever (2:25.)

The ordinance of baptism is a beautiful symbol of man entering into a covenant with God, but if he does not rise to walk in newness of life, that baptism becomes an empty symbol. It becomes a meaningless act where one gets no more than wet. Baptism, as circumcision must be of the heart (Deut. 10:16.) Only when one believes with the heart can his baptismal experience be worth the water in which he is buried. As it is true with circumcision it is likewise true with baptism that if the heart is right (the reality), the ordinance (the symbol) has meaning. Where an inconsistent life will forfeit the value of circumcision, or of baptism, a life faithful to the laws of God will not be lost without circumcision, or baptism (2:26.) This does not in any way devalue the symbol, but it does in every way magnify the importance of consistent faithful lives lived by the words of God.

Is God consistent?

Will God be going back on his promise to Abraham (Gen. 17:9f) if he does not honor the act of circumcision

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even if it is not followed by a consistent life? No. God must be true. An inconsistent life cannot make God a liar (3:4.) To excuse immorality simply on the grounds of religious privilege would make God an unfit judge (3:6.) If God is to be true in judgment, he must be true to himself and to his words, wherever this leaves the people of God. And, it leaves them under judgment.

The privileged and those without privilege are guilty alike. All have sinned (3:9-18); therefore, all are guilty. It is not the business of the law to pardon. The law announces guilt (3:20.)

If the law does not save, then what does it do? For one thing, the law announces the righteousness of God. (3:21) Joining with the prophets the law witnessed to justification, forgiveness, and righteousness, by preparing the way for greater revelation.

The greater witness

Jesus Christ was manifested in the flesh (3:22) as an historical revelation of the righteousness of God. Becoming the "propitiation" (3:25) for man's sin, Jesus fulfilled the symbolic "mercy seat" of the tabernacle where God and man met together, and man found forgiveness and fulfillment.

This propitiation is applied to the soul through faith. Faith holds on to the deed of the cross as the way by which the sinner can be forgiven and at the same time, the judge remain just (3:26.)

Therefore, there can be no boasting on the part of the privileged (3:27.) True forgiveness in Jesus Christ is available to all men on the same basis. A man is not justified by keeping the law (the words of God, as in 3:2), but by faith in the Christ deed (3:28.) If one is to boast, it should be about what Jesus Christ has done to avail salvation for every man.

God does not belong to the Jews exclusively. He is the God of all men who express faith in him (3:29-30.) Therefore all men are justified alike. Men are justified through faith in the deed of Christ that made possible both forgiveness and justification. This does not cancel out the law, it really establishes it (3:31.) The law was the promise. The cross was the fulfillment. Without the cross the law would have been a cruel hoax. Through the cross the law becomes the righteous reflection of a loving God. Thanks be unto God for his unspeakable gift.

What is witnessing?

James A. Walker Jr.
First Church, Warren



Walker

called witnessing.

Two eager witnesses raced down Main Street. With car windows open and tracts flying in all directions, they evangelized. When they left the city limits they were proud of their achievements. Simply being there has been tagged witnessing. A Christian goes into the local cafe for his morning cup. He sits at the table with a troubled non-believer. No word of Christ is mentioned. Leaving the cafe he feels confident his presence has been a testimony.

Jesus' tee shirts, bumper stickers and buttons have all hit the witnessing scene. These may witness, but they cannot take the place of a person-to-person confrontation and a verbal witness.

How did the believers witness in Acts? Had they been about it long enough to have a good system? Their methods are hard to improve.

Witnessing is responding to need (Acts 6:1-7)

All witnessing is based on need. As Christians we shouldn't be deaf to any broken person.

The church in Jerusalem had positioned itself in the stream of humanity. Widows were being neglected. Even before the church was established collections were taken for the poor at the synagogue. Believers couldn't do less. They didn't turn a deaf ear to those asking for bread.

The best way to meet a need is to assign persons who are responsible. With their preaching, teaching and equipping ministry the Apostles were short-handed. Qualified men were selected from the membership. No member of "honest report, full of the Holy Ghost and wisdom" (v. 3) would be content neglecting ministry.

These laymen were witnessing. They were responding to human needs. Serv-

ing tables wasn't a matter of status; it was an opportunity for service. They, and the whole church, had clearly defined the mission of the church. Wherever there was a need, the church was to act with compassion. Minor needs, which could have split the congregation, provided the church with its opportunities.

What happened when the seven took care of their business and the 12 devoted themselves to ministry of the word? "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly" (v. 7.) The seven weren't passing loaves just to stop complaints. The 12 weren't sharing the word just to stop a guilty conscience. Passing daily bread and the Bread of Life resulted in many decisions.

Our best witnessing opportunities come when we are sensitive to people and their needs. It isn't a question of one or the other. We minister to the whole person in the name of Christ. God help us to be alert and feeling to people who are wounded; physically, emotionally or spiritually.

Witnessing is dependence upon the Holy Spirit (Acts 8:8-25)

Hard times had come on the church. Persecution disturbed them. After Stephen's death, the believers were scattered. Philip, one of the seven selected to respond to need, went to a Samaritan city and preached Christ. God was blessing and the people rejoiced.

But Satan was at work. Simon had gained a reputation for his powers and assured himself of a comfortable living. When Philip preached, Simon recognized a power superior to his own. Whether or not he was sincere can be questioned by later events.

Peter and John were sent by the Jerusalem church to share in the joys of the Samaritans. Philip's teaching passed the test. There was nothing lacking because he had proclaimed as a herald and shared the good news. Through the saving name of Christ men and women had become Christians and were baptized.

What about the absence of the Holy Spirit in their lives? Did this have to

come through the Apostles? Was laying on of hands necessary? We who believe in the indwelling of the Spirit at the time of conversion accept the difficulty of this section. Philip may not have instructed them on this matter. When Peter and John explained it to them, they acknowledged His indwelling. This visit was equally beneficial to the Apostles for it demonstrated that God was active among neighbors to the north.

Simon wanted to buy this power for business reasons. His materialistic attitude was soundly rebuked by Peter. Simon still means the unworthy buying or selling of ecclesiastical offices. Two lessons emerge — (1) The Holy Spirit isn't for personal use. He doesn't give power or prestige for selfish reasons. Those who seek the Spirit for personal blessings should remember Simon. (2) The Holy Spirit is a gift for witnessing. Christ promised the early believers "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . ." (Acts 1:8)

Witnessing is sharing the good news (Acts 8:26-40)

Witnessing started, as promised by Christ, in Jerusalem. Samaria was the next stop. Philip was there with his witness. Soon he was headed for the uttermost parts. Since his instructions were clear, Philip didn't bother to ask "where?"

Sharing the good news isn't to be restricted. Philip enjoyed success as a mass evangelist.

In another part of the world was one lonely man who was searching for spiritual truth. Not letting the world set his standard of success, Philip didn't hesitate to move out. One man waiting for the word was a challenge.

The waiting man was an Ethiopian. An outcast, by some standards, the eunuch had become minister of the treasury of Candace, Queen of Ethiopia.

It is doubtful if he were a Jew by birth. Many from other countries were Jewish proselytes. They had accepted Judaism, were circumcised and subjected themselves to Jewish laws. If he were neither a Jew by birth nor a proselyte, he was still one who feared God. Those who weren't ready to go all the way were permitted to attend the synagogue and read the scriptures in their search for truth.

(Continued on page 23)

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VBS Reports

Sept. 17 - Sept. 24

Name of church	Enrollment	Average attendance	Professions Of faith
Belleville, Grace Memorial First	48	38	1
Jonesboro, Needham (assisted by First Church, Jonesboro)	50	40	0
Parkin, Togo	82	66	0
Pearcy	57	46	1
Texarkana, South Texarkana	102	78	1
Wynne, East Baptist Mission	93	90	0

Life and Work lesson

(From page 22)

Jerusalem was the place to worship. It was a rewarding experience. The afterglow of that good hour continued as he read aloud from the book of Isaiah, chapter 53. God had prepared him.

Philip didn't know he was going to one man. When he arrived the "Spirit said, 'Go up and join this chariot'" (v. 29.) God's Spirit was working on two men and something wonderful was due.

The Ethiopian was interested or he wouldn't have been reading. He confessed his ignorance saying he didn't understand. His intelligence was reflected by his questions.

All this because Philip was prepared to share. He knew the historic fulfillment of Isaiah 53 was Jesus Christ. His alertness to the Spirit's leadership had brought him to the desert road.

Witnessing is sharing the good news about Jesus Christ. All witnessing should start as Philip did (v. 35.) Any visit or sharing which eliminates Christ as central is not witnessing. Witnessing is a communication of the good news.

In conclusion, give further thought to the lesson topic. Reflect on the simplicity of sharing. Discuss needs your class should respond to. Accept the Spirit's directions to beyond man drawn boundaries. Discover simple ways to share the good word.

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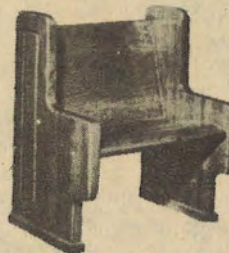
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BOONEVILLE, ARKANSAS

Attendance report

Sept. 23, 1973

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	78	53	5
Alicia	42	39	
Alma, First	317	118	
Alpena	60	26	
Bentonville			
First	274		
Mason Valley	92	40	
Berryville			
First	170	65	
Freeman Heights	129	40	
Rock Springs	88	59	
Booneville, First	200	182	1
Cabot, Mt. Carmel	187	78	
Camden			
Elliott	221	105	1
First	430	157	3
Cherokee Village Mission	57		1
Clinton, Friendship	63	38	
Conway, Second	365	103	1
Crossett			
First	456	129	2
Magnolia	176	112	
Mt. Olive	338	200	4
Dardanelle, First	157	54	
Des Arc, First	193	60	1
Ft. Smith			
Temple	131	72	
Trinity	170	56	
Windsor Park	741	272	17
Gentry, First	158	74	
Grandview	93	66	
Greenwood, First	291	116	
Hampton, First	148	58	1
Hardy, First	84	50	15
Harrison, Eagle Heights	279	109	3
Helena, First	260	80	
Hope			
Calvary	194	126	
First	471	125	
Hot Springs			
Grand Avenue	268	161	6
Leonard Street	89	65	
Park Place	395	129	4
Hughes, First	209	68	5
Jacksonville			
First	296	62	
Marshall Road	311	115	6
Jonesboro			
Central	483	181	2
Nettleton	230	102	2
Lake Village, Parkway	53	48	
Lambrook, First	135	113	1
Lavaca	314	124	
Lexa	154	85	
Little Rock			
Crystal Hill	145	66	
Geyer Springs	693	207	2
Life Line	577	150	5
Martindale	114	51	
Sunset	222	105	1
Wakefield First	60	37	
Woodlawn	105	41	2
Magnolia, Central	606	232	4
Melbourne, Belview	186	125	3
North Little Rock			
Baring Cross	533	155	3
Calvary	408	138	
Gravel Ridge	202	88	
Paragould			
East Side	197	97	
First	461	154	2
Paris, First	385	91	
Pine Bluff, East Side	181	108	
Prairie Grove, First	164	53	1
Rogers, First	602	130	2
Roland, Natural Steps	98	71	
Russellville			
First	519		7
Second	163	80	2
Springdale			
Berry Street	122	62	3
Elmdale	328	89	1
First	1009		4
Uniontown	120	61	
Van Buren, First	469	220	1
Mission	25		
Vandervoort, First	49	33	
Vimy Ridge, Immanuel	73	39	
Warren			
Immanuel	252	64	
Westside	47	41	
West Helena			
Second	225	98	
West Helena Church	275	64	2
W. Memphis, Vanderbilt Ave.	154	66	2
Wooster, First	105	85	3

NASHVILLE (BP) — Owen Cooper, drawing on his experiences as Southern Baptist Convention president and former SBC Executive Committee chairman, suggested here some areas Southern Baptists need to study and probe carefully during the next few years.

Addressing the Executive Committee during its three-day meeting here, the widely-traveled layman from Yazoo City, Miss., suggested that "the general philosophy of the Executive Committee should be made more positive."

Cooper also touched on the tongues movement, the name of the Southern Baptist Convention, greater involvement of state executive secretaries in SBC activities, the method of presenting resolutions to the SBC, clearer retirement policies by SBC agencies, wider representation on SBC bodies, better use of the Southern Baptist volunteers, increased support for the SBC's unified Cooperative Program budget and the historic significance of the 1976 convention in Norfolk, Va.

Cooper suggests areas for study by Southern Baptists

"I say this in love," the SBC president emphasized, "but less time should be given (by the Executive Committee) toward finding 'reasons why things can't be done' and adjudicating differences between agencies, and more time should be given to finding 'how things can be done' . . . if necessary (by) reassigning programs among agencies."

"It is interesting to note that during the course of this meeting, considerable time was spent by the Executive Committee in listening to . . . the various agencies . . . outline the need for more funds."

"Ultimately, this hearing will result in the division of an inadequate amount of money among these requests and no agency will secure funds indicated as its current needs," Cooper said.

"It is also interesting to note," he continued, "that practically no time was spent by the Executive Committee in discussing ways and means to provide additional funds. It would appear to me that at least equal time should be given reports from agencies working to increase the amount of funds available for distribution."

"I recognize that this is not a specific assignment of the Executive Committee, but if the Executive Committee is to act 'for the convention ad interim' it should interest itself in all of the critical problems of the convention, and one is that of increasing available funds

to agencies of the convention," he said.

"The problem we face as an Executive Committee is not the lack of ability to 'equitably distribute funds.' Our problem is that of a lack of funds 'to equitably distribute.'"

"The program of the convention must not become stagnant. It must be dynamic. It must show growth. There must be room for new ideas, for new concepts, for new programs," Cooper said.

"The innovator should not be frowned upon. He should not be thwarted. He should not be discouraged. He should be given freedom. The methodology of applying Christianity in the latter part of the 20th Century may change. Provision must be made for change," the retired chemical corporation executive said.

"This is not to suggest that we change the Biblical basis of our approach or turn one iota from being a Bible-based, Bible-believing, Bible-belonging mission body."

Cooper expressed concern over the

"serious problems" the tongues movement has created in some Southern Baptist churches and suggested that the Executive Committee ask a committee to study the matter and draft "some ideas, suggestions or perhaps guidelines" to help pastors and laymen understand the situation and know how to cope with it.

"We should neither ignore this situation or get overly excited about it — but we should recognize and face it," Cooper said. "A lot of honest people need some help in this area."

Cooper said the name of the Southern Baptist Convention "should be under constant review and consideration."

"Our convention has work in each of the 50 states, two territories of the United States, in many outposts where we have citizens or military establishments," and "we have foreign mission work in 77 countries. Truly we are an international . . . organization."

"I am aware that we contend the name of 'Southern' reflects the 'theological position' rather than a 'territorial position,'" he said.

"This is exceedingly difficult for most non-Southern Baptists' to understand. Actually the word 'Southern' denotes no more theological position than the word 'Calvin' denotes a geographical position."

Calling for greater involvement of youth and minority groups, Cooper

said he recognized that the majority should not be circumvented "simply to recognize the minority, but I believe there are alternatives by which this can be accomplished and the matter should be studied."

On the question of more women representatives on SBC boards, commissions and committees Cooper said, "This has nothing to do with 'Women's Lib.' It's simply a matter of justice and has to do with recognizing the contribution that women make toward our work."

Cooper said executive secretaries of state conventions should be more involved in "the planning, the programming, the emphases and the projected activities of the Southern Baptist Convention."

He emphasized, "Through action of state conventions and the offices of state executives, decisions are made, not only affecting the financial support of the Southern Baptist Convention, but also the degree of enthusiasm with which cooperation is given, commitments are made and support is provided."

Cooper also called for study of retirement practices of SBC agencies, not to set an age for retirement but to improve how it is administered.

"What I am talking about is the general practice of extending on a year-to-year basis the tenure of service beyond age 65. It's not good administration to have a period of 'limbo' in the life of an agency. In the interest of employee morale and proper planning this should be studied."

He also called for review of "the entire matter of resolutions at the Southern Baptist Convention."

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