

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

9-26-1974

September 26, 1974

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_70-74



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

Recommended Citation

Arkansas Baptist State Convention, "September 26, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 105.

https://scholarlycommons.obu.edu/arbn_70-74/105

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



church
the
Sunday Night
Place!

1974-75

CTP
CHURCH
TRAINING
PROGRAM



September 26, 1974
Arkansas Baptist
NEWSMAGAZINE

CHURCH TRAINING CONVENTION

THURSDAY, OCTOBER 24, 1974

IMMANUEL CHURCH

LITTLE ROCK, ARK.



I must say it

Charles H. Ashcraft/Executive Secretary

Enlightenments' inescapable implication

Education, like the gospel, is intended for everybody. It is good when extended for all but it becomes evil when confined to limited spaces. When it is available for some but denied to others it produces a situation where the enlightened ones become mores and the unenlightened are further reduced in their illiteracy. This results in the exploitation of the ignorant by the enlightened few.

Enlightenment, somewhat like the gospel and the grace of God, never comes to its true perspective until it becomes a universal commodity within the reach of all. Enlightenment is meant to be dispersed, never hoarded.

That person who knows to do good and doesn't is the negation of education, the gospel, the grace of God, enlightenment, wisdom and common decency. The principle of enlightenment, like that of the gospel and the grace of God is to pass along to all others the endowments received by the more fortunate ones.

Some of the characteristics of enlightenment are noted. Enlightenment makes its own decisions. It dictates its own schedule. It sets its own standards. It passes its own judgment. It exacts its own behavior. It determines its own course.

It makes its own indictments. It issues and pays its own traffic citations. It rises or falls on its inborn nature to permeate the adjacent environment.

Anything less than this carries us back into the dark ages when even God's grace was sparingly portioned out to the select few considered worthy to have it. Those dark years saw the majority of citizens held in ignorance, poverty and subservience, making it appear that God's grace could be afforded only by a few, never the masses.

In any nation, in any age, whether democratic or not, the potential of rebellion, insurrection, anarchy and despotism grows in relation to the degree of illiteracy. Self-defense itself would be a consideration urging us to educate the masses.

In a recent insurrection in one province of another country all professional people were slain by illiterate resurgents. This can happen on a larger scale unless we take time to tutor the masses. Enlightenment's inescapable implication is "He that knoweth to do good and doeth it not, to him and all his kind, it is sin."

It is sin indeed and carries with it not only God's disfavor but the deepest contempt of the illiterate masses. We will educate the masses or they will in the end annihilate us. (James 4:17)

I must say it!

In this issue

News briefs 7

Brief accounts of newsworthy happenings in Arkansas churches.

Gets national coverage 9

An Arkansas superintendent of missions and rural church life in Arkansas are featured in a documentary-type book through the National Geographic Society.

Report on the campaign 10

The first in a series of reports on the raising and spending of money through the Ouachita-Southern Advancement Campaign tells of the success of fund-raising efforts at Immanuel Church, Little Rock.

Ministering to mobile people 18

Indiana Baptists are using mobile homes to minister to some of the most mobile of people-truckers and seamen.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73

SEPTEMBER 26, 1974

NO. 38

J. EVERETT SNEED, Ph. D. Editor
BETTY KENNEDY..... Managing Editor
MARY GIBERSON..... Secretary to Editor
ANN TAYLOR Bookkeeper
ERWIN E. McDONALD, Litt. D..... Editor Emeritus

Post Office Box 550, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

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

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



J. Everett Sneed

The role of associations

We, as Baptists, have always prided ourselves on our independence. We maintain that every congregation is autonomous. We believe that a church in its faith and practice is responsible to no one except God. There is a sense, however, in which every local fellowship is interdependent on others. This need of one church for another is, perhaps, best demonstrated in the local association.

Since each congregation is a democracy, this carries with it a number of implications: a voluntary membership, each person with equal privilege and a self-governing body. This, obviously, makes it impossible for any other church or outsider to control the affairs of a local congregation. However, a single church can not accomplish all the demands for world missions. What is the answer? Baptists have wisely chosen the association and convention to meet these needs.

Time has proven the wisdom of this decision, for through associations and conventions the churches are able to accomplish the charge of the great commission, yet without jeopardy to their local autonomy.

Each unit of Baptist life (local church, association, state convention, and SBC) utilizes the same principles.

The association is the closest structure to the local church. This means that it is accessible. Due to its proximity it can assist in meeting many of the needs of the local congregation. Often when needs exist in a particular church the association can provide resources

to meet it. This help may come in the form of counseling, leadership training, and sometimes as monetary gifts or loans.

The association, also, provides opportunity for fellowship. Historically, the association emphasized Biblical doctrines. This emphasis on fellowshipping around the Word of God has provided much unity in Baptist life.

Through the association churches have been inspired to reach new heights. This has been accomplished in many ways. Congregations see the victories of other churches. They learn the methods that are working for others. Hence, strength is derived from this contact.

The role of the association has been greatly refined and enhanced in recent years. Of the most important is the coordination of the work by well-qualified associational superintendents of missions. They assist in unifying the work of the churches. They help congregations in their search for a pastor. These God-called men function in almost every area of need imaginable. For example, they serve as preachers, evangelists, counsellors, etc. They operate camps, assemblies, and hold chairs of religion.

Our annual associational meetings will convene next month. To learn more about the important work of the association and our mission program throughout the world, we should make plans now to attend. Above all, let's pray for the work of our associations. Prayer is an area in which we are most interdependent.

Guest editorial

Economy demands higher salary for ministers

The pastor needs a raise! A big raise. It should be no less than 15 percent. Unusual action is demanded by unusual economic conditions. The government's cost of living index shows an increase of 12 percent in the past year. Few churches are adequately prepared for that. The result has been an actual reduction in the minister's buying power since 1973. That should be restored.

An intelligent effort should be made also to adjust salaries to anticipated cost increases during the next year. The 15 percent figure is conservative. If no more than this is given a provision should be made for a mid-year salary review. Some authorities say the cost of living will rise by as much as 25 percent. The basic necessities of the average family—food, clothing, fuel, medical care—have increased in cost by close to 25 percent since last fall and will experience comparable rises in the months ahead.

What applies to the pastor goes also for all members of the church staff. Ministerial associates, secretarial and maintenance personnel should have a substantial salary increase to keep pace with the cost of living.

Merit raises are another matter. They are almost forgotten in the effort to keep salaries within the range of respectable buying power. The minister or other staff

member who does outstanding work and whose dedication is exceptional deserves a raise in addition to a cost of living adjustment. A shelf of church and associational records in the editor's office indicates that in almost every pastor or other staff change during the past year the new person came at higher salary than the former staff member was receiving. This points to a basic weakness in the financial structure of many churches. It says some are using the pastor and staff in order to erect buildings and meet other obligations. It indicates also that some ministers are forced to change churches in order to provide for their families.

Some church leaders develop a strange pattern of logic when faced with budget matters. They feel good about adopting ambitious mission goals, but they begrudge anything more than a token increase in staff salaries. We would not pit one cause against another. Mission support is essential. Devaluation of the dollar makes it mandatory, for example, that the work of the Foreign Mission Board have much more money this year than ever before. But adequate compensation must be given also to those who serve at home.

A majority of South Carolina Baptist churches begin

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Christian obligations concerning inflation

Unless my phone rang while I was out, it seems reasonably certain that I have not been called to the White House to give advice on what to do about the problems of inflation. This is no serious blow to my ego because, quite frankly, I am afraid I don't have the answer. I suspect it is a highly complicated problem that is affected by the actions of many nations and not just our own.

Even so, I wonder if we middle class Christian Americans are really aware of the hardship and suffering that inflation brings to people with lower and limited incomes. I am indebted to a recent newspaper column by Carl Rowan for reminding me that inflation hits the poor the hardest. He cited the kinds of food usually purchased by lower income families (beans, margarine, sugar, etc.) as the ones with the sharpest price increase at the grocery stores. Quality foods and delicacies (steak, fruits, etc.) had not increased so sharply. Rowan reminded us that food requires a much higher share of the low income family's paycheck than it does for middle income and higher income families.

In recent years spokesmen for the poor, and for consumers generally, have been very vocal in making their needs known through demonstrations, lawsuits, and testimony before appropriate legislative bodies. We seldom hear from many people, however, such as retired and elderly persons on fixed income, who have too much pride to complain or speak out about the dwindling value of their financial resources. When the electric bill of a retired elderly couple doubles from \$30 to \$60, something has to give. Necessities can be delayed for a while, but some kind of help must come

soon.

It was against this kind of backdrop of financial pressure on the poor that I read the disturbing news story of the entertainment costs of the recent Southern Governors Conference in Austin, Texas. If the news report is correct, the cost of housing, food, and entertainment for the four-day conference was \$240,000, including three special dinner parties. The "cheapest" of the three cost \$35,000 for a dinner party on the shores of Austin's Lake Travis, with music from three live bands, hot trays of prime rib, fried veal and French crepes. The most expensive meal was the "state dinner," with 650 guests enjoying lobster Parisienne, endive and watercress salad, frosted grapes with marc la burgonge sorbet, beef Wellington, artichokes, fiddle heads and flaming baked Alaska.

I really should not single out the Southern Governors and take this kind of "cheap shot" at their extravagance in a time of real financial hardship for many. All too often I am equally guilty of being insensitive to the needs of those I pass along the road to Jericho in my comfortable automobile.

All of us would do well to ponder the story told about French Queen Marie Antoinette (probably told falsely, but truly believed by the people.) When she asked an official why the Parisians were angry, he replied, "Because they have no bread." The Queen is alleged to have said, "Then let them eat cake."

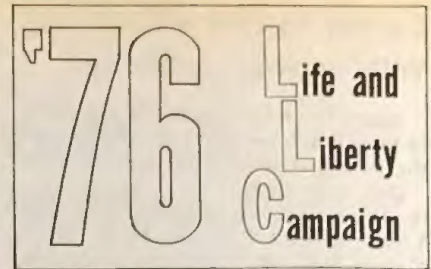
Although the motive of love should take precedence over the motive of fear, it is worth remembering that Marie Antoinette was later beheaded on the guillotine during the French Revolution.

Higher salary

(From page 3)

the budget year in the fall. Finance and budget committees have in many instances already begun their work. The giving record of most of the state's churches is up considerably (See May 9 and June 6 issues). Even so, increased operating costs will cause some budget worries. In any such case salaries should be a priority item. So should operating equipment, literature, supplies. Mission support should not suffer.

The answer to the church's financial need is a better stewardship record. But with whatever it has, it must provide adequately for the pastor and staff. This is essential in being a church.—John Roberts in the "Baptist Courier" of South Carolina.



by R. Wilbur Herring



Dr. Herring

Could it be that Psalms 74, 75 and 76 are prophetic in nature? I would like to point out some very interesting facts about these three Psalms.

In Psalms 74 the psalmist is complaining that God is silent and inactive. The singer

sits in the midst of national chaos and pours out his heart to God for help. In spite of the dark day the psalmist sings praises to God for what he will yet do with the nation. This year, 1974, appears to be a year of national chaos and major problems.

In Psalms 75 we find God speaking and active while he still holds in his hand the cup of judgment. It now appears as if there is going to be relief from the forces of evil. Therefore, the singer has a new song with greater hope and praises to God.

In Psalms 76 we find that God is the God of victory. The entire national life gathers around God and celebrates the great victory due to the work of God. God is now known to the whole nation and there is a great revival of praise and thanksgiving to God. Such a God deserves new allegiance to be rendered by the people and all fear is cast out because no weapon can be formed against the trusting people of God.

Could this be the two years of preparation, 1974 and 1975, with a great victory and the nation rallying around our God in 1976? so may it be.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.

Reception 50 years late

A Little Rock couple finally had their wedding reception—50 years after their vows. Bernice M. Graves and Ruby Cameron were married March 5, 1924, by a justice of the peace at Pleasant Hill, near Alexander. They had no festivities of any kind until two Sunday School classes at Crystal Hill Church gave them a reception—half a century late.

Letter to the editor

WIN is tops with her

Note: The following letter was written to Jesse Reed, secretary of evangelism of the Arkansas Baptist State Convention.

Dear Bro. Reed: I read your article on the Lay Evangelism School in the August 1 issue and said "Praise the Lord that First Church, Nashville, took advantage of this course and the opportunity it presented to witness."

We had only recently moved to Nashville from Dallas in January, 1973, when my children and I visited First Church. I had grown up in another denomination but was not a Christian and I included this information when I filled out the visitor card. Never before had I done this at any church I visited.

The next Thursday night, which was very cold and rainy, someone knocked on our door. I couldn't imagine who would be out on a night like that. Well, the "who" was Bro. John Holston, my beloved pastor, and Bro. Bob Holley. It was the last night of the Lay Evangelism School—witnessing night! They explained to us about the school and then shared with us the booklet "How to Have a Full and Meaningful Life." How can I tell you what came over me? The realization that what I wanted, needed, couldn't live without, had just been shown to me in a simple message. I knew, I knew!

Bro. Holston told me as he and Bro. Holley were leaving (putting on raincoats, getting umbrellas) that they had a terrible time finding my home but that the Holy Spirit had urged them to keep trying. I knew that had to be true.

The next Sunday when I walked the aisle and grasped Bro. Holston's hand, I don't know who had the biggest smile—he or I. I knew he had been aware of that presence too, the Thursday night before. He wasn't surprised when he saw me coming down that aisle, just joyful.

In closing I'd like to urge every church that possibly can to fit the Lay Evangelism School into their schedule. Someone is waiting for that witness, that concern, that sharing of his love—even a seed to be planted in the heart. Believe me, it can change a life. Thank God, it did mine!—Margaret Turnbow, Nashville, Ark.

P.S. Two months ago my oldest son who is nine, walked that aisle himself.



W. Dawson King has been honored by First Church, Little Rock, in the naming of the church's educational building for him. Dr. King, who has served as associate pastor for 14 years, also has been a pastor, missionary, and denominational worker. A portrait of Dr. King and his wife, the former Ruth Pye, was unveiled Sunday, Aug. 25. It will be hung in the building.



Lakeshore Drive Church, Little Rock, celebrated the paying off of indebtedness on their Childrens Building in the morning service, Sunday, Sept. 8. The church is now free of debt on a \$60,000 loan made in 1959. Burning the note on the loan were (left) Jim Threet, chairman of the finance committee; Jerry Wilcox, pastor; and Leo Watts, chairman of deacons.



Paintings illustrate layman's messages

M.T. Greenfield, a layman of First Church, Batesville, uses original paintings in a most unique ministry. These paintings, which he commissioned, illustrate Biblical themes and messages from everyday life. When he speaks in a church the painting is displayed to assist in the communication of particular truths.

Greenfield says that the idea for the picture ministry dates back to his childhood. "When I was only six or seven years old," he recalls, "I was very impressed by the little lesson cards handed out in our Sunday School.

Greenfield's first religious experience occurred one day while he and his twin brother were playing on a farm creek. "While I was looking into the little stream," he remembers, "an image appeared which gave me complete understanding of the picture on the Sunday School lesson card from the previous Sunday."

Although Greenfield believes that he had several encounters with the Holy Spirit, he did not become a Christian until he was about 40 years old.

After uniting with First Church, Batesville, he thought, at first, he was called to be a preacher of the gospel, but later it became clear that his ministry was to be different -- one based on the use of scriptural paintings.

Greenfield contacted several artists, but was unable to find one that would work with him. He was almost ready to give up when he saw a painting by Earl Grandstaff in a Clebourne County

grocery store. "I knew that my search was over, when I saw those pictures. I rushed out of the store and headed for Concord to locate Grandstaff."

The artist agreed to do the paintings using sketches made by Greenfield on pieces of cardboard. The first painting "The Rapture," was inspired by a dream. Others include "The Twenty-third Psalm," "Happiness," "The Church," "Judgment," "Humbleness," and "Peace in Christ."

One painting which Greenfield prizes especially is entitled "In the Garden." This painting was commissioned especially for his wife, Marie, now deceased.

Although Greenfield's ministry is only about three years old, he has had numerous speaking engagements in Arkansas and Louisiana. "The oil paintings I use to illustrate my message," Greenfield observes, "help the people to understand my message and make a lasting impression with them."

On one occasion after Greenfield had spoken, a 94-year old man came making a profession of faith. The man said "Your painting has enabled me at last to understand the plan of salvation."

Several people have tried to purchase the paintings from Greenfield. But he says that they are not for sale at any price. He plans to use them only in connection with his ministry.

One thing currently disturbs Greenfield. His artist friend has stopped painting due to poor health. He is now seeking someone else to assist him in this

important part of his ministry.

His pastor, Robert A. Parker, says of Greenfield's ministry "His is a most unusual and unique method of presentation of the gospel. I would highly recommend Brother Greenfield's ministry to our churches."

Pulaski Heights Church begins lecture series



Hays

Pulaski Heights Church, Little Rock, will hold the first of its annual Brooks Hays Lecture Series Sept. 29, through Oct. 2. The lectures will be held at 7:30 p.m., Sunday through Tuesday. On Wednesday they will convene at 7

p.m. Topics to be discussed will include: The Dimensions of Hope, Peaks and Pitfalls of Politics, Moral Implications of Watergate, and Looking at the World Through Church Windows. Brooks Hays is to be the 1974 speaker.

The church recently voted to establish the Brooks Hays Lecture Series as an annual event. The purpose of the lectures will be to emphasize a constructive Christian approach to the moral issues which confront us and to consider the human issues from the viewpoint of Biblical faith.

Hays is a native of Russellville and served in the United States Congress for 16 years, representing Arkansas' Fifth Congressional District. In 1951, he became a member of the Christian Life Commission of the Southern Baptist Convention and was later named chairman of the Commission. He served as president of the Southern Baptist Convention from 1957 to 1959.

Deaths

Notice of the death of an Arkansas Southern Baptist will be published in this column if the information is received in our office no later than 14 days after the date of death.

J.D. (Jeppie) Jacks, 78, Magnolia, died Sept. 10. He was a deacon at Village Church.

Edsel P. Lusby, 50, Magnolia, died Sept. 7. He had served as pastor of churches at Turner (Arkansas Valley) and Lawson (Liberty Association.)



M.T. Greenfield shows some of the paintings he has commissioned to illustrate his messages. (Photo courtesy of the "Batesville Guard")



Homecoming, dedication, and revival drew church members and friends to inspect the new facilities.

Dermott church has new building

The Bellaire Church, near Dermott, dedicated a new fellowship and educational building Sept. 1. The new facility of 3,040 square feet consists of a large, fully-equipped kitchen, a dining hall that will seat more than 100 people, a pantry, yard and table storage, a janitor's closet, and two restrooms. The kitchen is equipped with two dishwashers, a refrigerator, a double-oven range, a serving island, and a counter top stove. The building, erected at a cost of \$34,000, has a suspended ceiling, recessed, nonshadow lights, and central heat and air.

The facility was the culmination of several months of planning. The plans for the construction were presented in January of this year. The excellent response of the church is indicated by the fact that about \$19,000 has already been paid on the new building.

The dedicatory message for the occasion was brought by Fred Garvin, director of Associational missions for Delta Association. In his message, based on Phil. 2:1-5, he emphasized the

importance of fellowship and Christian education. He pointed out that fellowship had always been an important ingredient for the followers of God. He said "Apart from fellowship there can be nothing accomplished!" Garvin pointed out that some of the ingredients of fellowship are caring for other Christians, unity, and recognition of the lordship of Christ.

The occasion, also marked the end of a revival meeting. Jack Parchman was the evangelist and Earl Verser led the music.

The church also held its first homecoming on this same day. A number of friends from various locations were present for the special day.

Pastor Eddie Simpson said "We acknowledge with deep gratitude the dedication of our people which have made this new facility possible. This fellowship and educational building should enlarge our ability to serve Christ and our community. The facility should be a constant reminder to the world outside that there was once a group of believers who sought to serve their Lord."

News briefs

□ Open Door Church, Rogers, will hold a dedication service for their new building Oct. 6. The church is located at 2400 West Oak Street. The new auditorium will seat 450 people.

□ Marrable Hill Church, El Dorado, held its 22nd anniversary Sept. 8. Editor J. Everett Sneed was the speaker for the occasion. Pastor Walter J. Gilbreath states that the church has made the anniversary and homecoming an annual event.

□ Park Place Church, Hot Springs, licensed Gary A. Smith to the ministry Sept. 1. He is a graduate of Hot Springs High School, Arkansas Polytechnic

College, Russellville, and is now a second-year theology student at Southwestern Seminary, Ft. Worth, Tex. He formerly was employed as a teacher at Lakeside High School, Hot Springs. His previous church service includes president of the Arkansas Tech BSU, and summer youth director of Park Place Church, Hot Springs, for two years. He is married to the former Sandy Jackson of Hot Springs. They have one son, Drew, age one.

□ First Church, Booneville has licensed to the ministry Richard Basinger and Jess Williams. Both are seniors in high school and both plan to attend Ouachita University.

Panama missionaries reside at Ouachita

ARKADELPHIA—Rev. and Mrs. Alex F. Garner are the new missionary residence couple at Ouachita University.

A native of Ft. Smith, Garner was graduated from Ouachita College in 1948 and received his B.D. degree from Southwestern Seminary, Ft. Worth, Tex., in 1952. He and his wife had been missionaries to Argentina since 1953.

Mrs. Charleta Beindorf Garner is a native of Dover, Ark., and received her B.A. degree from Ouachita in 1945. She received her M.R.E. degree from Southwestern Seminary.

Garner will not be teaching during his six-month stay at Ouachita, but he will be available for various Baptist mission conferences and promotions. He will also counsel students who are considering missions as a career.

Rev. and Mrs. Garner will be stationed in Panama after their furlough at OBU is completed. They have three children: Roger, Cynthia and Rebecca; all are attending Arkadelphia schools.

The Missionary Residence Program is a joint effort between OBU and First Church of Dermott, and is designed to provide a residence for furloughing missionaries. In 1971, the Dermott church gave \$8,000 to the University to remodel a house owned by the school; the missionaries stay in this house while in Arkadelphia.

Appointments of resident missionaries are made by OBU President Dr. Daniel R. Grant. Dr. Robert Stagg is chairman of the Missionary Residence Committee.

Annuity information available at convention

The Southern Baptist Convention Annuity Board will be represented at the Arkansas Baptist State Convention this year by Harold S. Bailey, vice president, development-churches. The convention meets Nov. 19-21 at Little Rock.

The Annuity Board representative from Dallas will present the Board's ministry in his report to the convention. The Annuity Board provides retirement protection coverage to nearly 40,000 pastors and other church-related vocational employes in Southern Baptist churches and denominational agencies.

The Board also provides hospitalization, life, and disability insurance protection for pastors and other church staff members.

As his schedule permits, the Board's representative will be available to handle individual inquiries about the Annuity Board ministry.

In addition to the Dallas-based representative, T.K. Rucker, the Board's state representative in Arkansas, will also be on hand to provide information and counsel.

Doctrinally speaking The deity of Christ

by Ralph W. Davis
(13th in a series)



Davis

From the days of the early Christians until now people have worshiped and revered Jesus Christ as divine. Thomas addressed him as "My Lord and my God," and Jesus accepted his address. Jesus said, "He that hath seen me hath seen the Father" (John 14:9), and "I and the Father are one." (John 10:30) His enemies condemned him because he claimed to be the Son of God. (John 19:7)

The pre-existence of Jesus is evidence of his deity. John says that he was in the beginning with God. (John 1:1) In John 8:58 Jesus says, "Before Abraham was born, I am." In John 17:5 he says to his Father, "Glorify thou me with the glory which I had with thee before the world was." In Phillipians 2:6 Paul says that Christ existed in the form of God and on

an equality with God. Peter says that he was "foreordained before the foundation of the world." (1 Peter 1:20) In Ephesians 3:11 we see that the work of Christ was in the mind, plan, and purpose of God even before time and the world began.

The virgin birth (or miraculous conception) of Jesus is evidence of his deity. In both Matthew (1:18, 20) and Luke (1:31-35) we find that Jesus was miraculously conceived without a human father through the power of the Holy Spirit. "Some set the accounts aside as of no religious value. But the virgin birth fits into the account of the sinless life. Luke 1:35 indicates that there was a connection between the holiness of Jesus and the fact that Mary was overshadowed by the power of the Most High. Would not his origin in such an act of the Holy Spirit help us to understand how, of all men, his is the only exception to the fact that men live under the dominion of sin?" (Conner, *A System of Christian Doctrine*, p. 135) E.Y. Mullins also states that "the superhuman origin

of Christ is in complete harmony with the great features of the life which followed." (*The Christian Religion in Its Doctrinal Expression*, p. 42.)

His sinless life is evidence of his deity. He differed from all other men in that he was sinless. He challenged men to convict him of sin. (John 8:46) He announced that his blood was to be shed for the remission of sins. (Matt. 26:28) He forgave sins. (Mark 2:5) He never confessed sin and never prayed for forgiveness. "Will you not have to say that he is either sinless or he is such a moral pervert that he does not know his own moral condition?" (Conner, p. 133)

The resurrection is evidence of his deity. When his enemies asked for a sign of his deity, he answered, "Destroy this Temple, and in three days I will raise it up." (John 2:19)

Unless Christ is God, he cannot offer an infinite atonement for us, nor bring about a real union between us and the Father.

Next week: Jesus and Christ

News about missionaries

Dr. and Mrs. Merrill D. Moore Jr., missionaries to Gaza on furlough, may be addressed at 1208 Hester, Jonesboro, Ark. 72401. Born in Selma, Ala., Dr. Moore lived in Newport, Murfreesboro and Nashville, Tenn., while growing up. The former Patricia Pitchford, she was born in Hartshorne, Okla. and spent her childhood in Ada and Fittstown, Okla., and Rodeo, Calif. Before they were appointed by the Foreign Mission Board in 1946, he was completing a four-year surgical residency at Baptist Memorial Hospital, Memphis, Tenn.

Mr. and Mrs. Charles A. Tope, missionaries to Kenya, have arrived in the States for furlough (address: 203 S. Beckwith, Malden, Mo. 63863). Tope was born in Catron, Mo., and grew up in Parkin, Ark. Mrs. Tope, the former LaVerne Warnecke of Missouri, was born in St. Louis and grew up in Sikeston. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Baptist Church, Belton, Tex.

Mr. and Mrs. G. Edwin Engstrom, missionary associates, have completed furlough and returned to the field (address: Box 576, MCCPO, Makati, Rizal, Philippines D-708). He is a native of Little Rock, Ark.; she is the former Jeannette Faus of Monte Vista, Colo. Before they were employed by the Foreign Mission Board in 1967, he was a forest ranger, Kaibab National Forest, Williams, Ariz.



Because of the efforts of Tri-County Association to raise \$1,000 and to guarantee support, Geoffrey Mucoki's wife and child may soon be able to join him as he studies in the United States. Mucoki (right) is a student at Ouachita University and is a product of SBC mission work in Kenya, where he was pastor of a mission church. The fund-raising idea originated with Mrs. Robert Tucker (left) and donations came from out-of-state as well as Tri-County churches. After raising the \$1,000, which Associational Missionary Tucker is giving Mucoki, the association must have pledges for support before the Mucoki family can enter the United States.

National Geographic publication features Arkansan John Finn

John Finn, superintendent of missions, Boone-Newton Association, was featured in the National Geographic Society, publication *Life in Rural America*. The publication accurately portrays the activities of Baptists in rural Arkansas. Among the pictures which appear in this section of the book are included a group of people attending a revival meeting in which Missionary Finn was the evangelist, a Vacation Bible School, and a rural baptismal service.

The 208-page book with more than 150 full color photographs is the first of the

1974-75 books from the Special Publications Division headed by Robert L. Breeden. It will be followed by *Undersea Treasures*, *America's Beginnings*, and *The Pacific Crest Trail*.

Life in Rural America, as with other educational publications of the non-profit society, is not distributed commercially. Copies may be ordered from the National Geographic Society, Department 100, Washington, D.C. 20036, for \$4.75 each, including postage and handling.



Missionary John Finn as he appeared in "Life in Rural America." (Photo courtesy National Geographic Society)

Literacy workshops set

There is a need for additional tutors to work on a one-to-one basis teaching adult non-readers in the central Arkansas area. Census figures from 1970 indicate that 21,478 persons above the age of 25 in Pulaski County alone cannot read. The Literacy Council of Pulaski County has scheduled two workshops to train volunteers in the use of the Laubach method. These will be at the St. Mark's Episcopal Church, 1000 N. Mississippi in Little Rock.

The first workshop will be from 9 a.m. until 2 p.m. Oct. 9 and 10. Participants should bring a sack lunch. The second workshop will be from 7 p.m. until 10 p.m. on Oct. 14, 15 and 16. It will be necessary to attend a complete 10-hour workshop to receive certification as a tutor. Suggested materials will be available at the workshops and will cost \$8.50 per person.

Mrs. John Harp of North Little Rock and Mrs. Donald Reaves of Jacksonville, both of whom have been certified as Master Tutor Trainers by the National Affiliation for Literacy Advance, will be teaching these workshops. For more information concerning this contact Mrs. Dale Booth, Chairman of the Literacy Council, at 664-5419 or call 666-0234.

Church has lay witness

The Martindale Church, Little Rock, recently conducted a lay witness. People from the German Town Church, German Town, Tenn., led in the endeavor. The program began on a Saturday as the visitors assisted the men of the church in visiting. This was followed by an all-church potluck supper and an hour and one-half testimony service. The visitors taught the youth and adult Sunday School classes and gave their testimonies during the regular morning worship service. There were two saved and 14 rededications.

Pastor Joel E. Moody highly commends this group. He said "Our church is still feeling the spirit of the Lord in our midst as a result of this effort."



BRITISH VISITOR—A.S. Clement (center), general secretary of the British Missionary Society, was greeted by officials of the Southern Baptist Foreign Mission Board during a recent visit to board headquarters in Richmond, Va. Baker J. Cauthen (left), executive secretary of the board, and W.O. Vaught Jr., president of the board, welcomed Clement who stopped in Richmond en route to the meeting of the Baptist World Alliance executive committee in Louisville, Ky.

Immanuel's campaign success story

by W.O. Vaught Jr.
Pastor, Immanuel Church, Little Rock

Editor's note: This is the first in a series of monthly features reporting on the raising of funds for the campaign and the ways the money is being u.ed by the two schools.

The other day as I was standing by this display of our Ouachita-Southern Campaign here at Immanuel, and realized that we were reaching toward the goal we had set in this campaign for our church, I was almost astounded. If three years ago someone had told me that our people would reach this goal of \$250,000 for this college campaign, I would not have believed it. But the goal is now in sight, and I have been thinking back over the road we have come and have been able to see the factors which have made this achievement possible.

Publicity

At the outset of this campaign, through our *Immanuel Record* and through the *Arkansas Baptist Newsmagazine*, this campaign was outlined and explained very carefully to our people. Many meetings were held in which specific information concerning the need for undergirding our Baptist Colleges was given to the people. The college presidents and their musical groups visited our church and spoke to our people concerning the needs they were facing. Through this type of publicity we were able to lay this campaign on the minds and hearts of our people. At very conspicuous places in our building, we placed this display board which you see pictured here with this article. Each month the figures were changed, showing the progress that was made month by month as we reached toward this goal.

The offering envelopes

In our offering envelopes used by our people for making their weekly offerings, we have a special green envelope similar to the one pictured here in this article. This envelope appears every month in the package of envelopes. As one of our members uses a box of envelopes for making church contributions each month, he will be confronted with this special envelope to be used for the Ouachita-Southern Campaign.

Many of our people made pledges to this campaign and they have used these special envelopes for making their college offering. But hundreds of our people did not make a pledge, however, they have used these special envelopes quite faithfully and each month several thousands of dollars came in along with our other contributions. This has convinced me that our people want to

support our Christian colleges and they will do so if we tell them about the need and if we keep envelopes in their hands in which they can make their gifts.

It stimulates other giving

Some of us wondered if this college campaign would cut into our regular church contributions or if this campaign would hurt the Co-operative Program. I must admit that this gave me great concern when this campaign was launched. But to our great delight we discovered that this campaign not only did not take away from our other regular contributions, but greatly stimulated giving in every other area of our work. I think it should be an inspiration to all Arkansas Baptists and to all Southern Baptists and that right while this college campaign has been in progress here in our state, local contributions and contributions to the Cooperative Program have climbed higher and higher, and at present Arkansas is at the very top in the nation in our percentage increase of giving through the Cooperative Program. I am convinced that there is a connection between the two, and it has been a delight to me to see that our people will support our Baptist Colleges and at the same time continue their faithful support of our whole worldwide program of missions.

A permanent practice

As we move on toward the completion of this Ouachita-Southern Campaign, I believe our people have decided that they are going to continue their rate of giving to Christian Education. We must do so! The needs and demands of Christian Education makes this an imperative for all of our churches and all of our people. Right at this time when the churches are writing their budgets for the ensuing year, I would urge them to make a worthy place for Christian Education in 1975 contributions. One visit to our two Baptist Colleges in Arkansas will be enough to persuade you that this campaign has been a glorious success. We can't turn back now. The future is as bright as our faith.

Pastor W.O. Vaught is proud of the church's progress toward their campaign goal as illustrated by this display.



Special envelopes in boxes with regular ones are one of the factors to which Dr. Vaught attributes the success.

Annuity

Protection in case of disability

Disability is becoming an increasingly important matter in the life of the minister. We are having more and more men, for one reason or another, forced into disability. We are grateful that the Annuity Board has this protection in our basic Protection Plan A. One does not have to take a medical examination to enter the program. All that is required is that one shall be able to stay on the payroll one full year before he is eligible for the disability protection. The protection is for life or as long as one is disabled. There is a six-month waiting period after application is made before you receive your first check. Usually the Annuity Board asks your employer to continue your salary for this six months until your disability check starts.

Qualifying for disability benefit

1. A member is considered "totally disabled" during the first 24 months if he is unable, because of disease or injury, to work at his regular occupation. After the first 24 months, he is considered "totally disabled" only if unable to work at any reasonable occupation for which he would be fitted on the basis for education, training, or experience.

2. Applications for disability benefit must be made on the forms furnished by the Annuity Board in Dallas.

3. Application for disability benefit must be approved by applicant's employer or, in case of pastors, by the Executive Secretary of this state Baptist Convention.

4. All applicants for disability benefit must be examined by the Medical Doctor listed in American Medical Directory and

report of examination sent to the Annuity Board by examining Doctor; such report to be made on forms approved by the Medical Examiner of the Annuity Board. The Annuity Board reserves the right to choose the examining doctor and to require a re-examination at any time during the period of disability. (The Annuity Board will pay examination fee for any re-examination called for by the Board.)

5. Applications for disability benefit, together with examining doctor's reports, must be submitted to the Annuity Board's Medical Examiner and his written report obtained.

6. Disability shall be determined by the judgment of the Board upon recommendation of the Disability Underwriting Committee. Disability retirement date shall be the first of the sixth month following the month that it is established that the member became disabled. However, no disability benefit will be dated earlier than six months prior to the date the Board is notified of the disability.

7. The church or employer is expected to pay the member's salary and dues during the six months period.

8. All disability benefits are to be calculated by the Actuarial Department of the Annuity Board and approved by the Director of Disability for the Board.

For further information, or forms to apply for disability benefit, you may contact the Annuity Board, SBC, 511 North Akard, Dallas, Tex. 75201.—T.K. Rucker, Annuity Secretary.

Do We Still Need the COOPERATIVE PROGRAM?



Do kids still like ice cream?

We need the Cooperative Program today because it provides the best known way for Southern Baptists to obey the Great Commission of Jesus Christ. We cannot go into all the world alone and preach the gospel, but we can obey Jesus' Commission by giving and praying together.

The Cooperative Program tells us that the whole of our mission program is more important than any of its parts. It indicates that those parts are more significant when properly related to one another. In the Cooperative Program Southern Baptists support a well-rounded missions program.

Because of the Cooperative Program our denomination is able to do long-range planning. Seminaries, colleges, hospitals, agencies, and institutions can plan their work because they are promised continued support from Southern Baptists.

By pooling our mission funds through the Cooperative Program, administrative costs are kept down. Overspending and indebtedness are more easily controlled. Before the Cooperative Program was begun, mission boards, schools, and other agencies did not know what to expect in the way of income. Because of the Cooperative Program, today, agencies know at least a year in advance approximately what income they may expect.

Yes, we need the Cooperative Program. The demands of our worldwide mission program grow greater each day as the spiritual needs of the world grow. We gain strength as our churches unite in prayer and join in giving together through the Cooperative Program.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program.

'Read the Bible through'—confused?

For the past three years the Sunday School department of the Arkansas Baptist State Convention has promoted a "read the Bible through in a year" project. We have had a good response. Many people have read the Bible more in this period than ever before. Many have read the book from cover to cover for the first time in their lives. We have many letters from individuals thanking us for the emphasis.

Our suggestion has been that an individual start on Jan. 1 and read three chapters a day and five on Sunday. This will take one through the Bible by late December. In the department's monthly newsletter, we post where readers should be if they are "up-to-date" in the state reading schedule.

This fall a new promotion of "Read the Bible Through" is being promoted by the Sunday School department, Baptist Sunday School Board, Nashville, Tenn.

Materials including posters, bookmarks, stickers, and certificates are available from the Materials Service Department, Nashville. A free leaflet which includes an order form is available from our department. We encourage you to write for it.

One point of confusion is apparent. Our state reading plan will phase out this December. The new plan starts this October. There is a full quarter overlap of the two plans. This causes confusion to readers of the two promotion plans.

If a church has participated in the current state plan suggestion, continue and complete it. If a church has not participated in the 1974 plan, it would be a good thing to start with the new S.B.C. plan this October.

It's good to read the Bible. Right on with Daily Bible Reading. Read it through. You'll be glad you did.—Lawson Hatfield, Sunday School Department.

WANTED

100 Men to witness in Korea; 50 Men to witness in Taiwan (wives invited), all attending First World Conference of Baptist Men, Hong Kong, November 26-30, 1974. Write: Brotherhood Commission, SBD, 1548 Poplar Avenue, Memphis Tenn. 38104.

Launching



1974-75

The 1974-75 CHURCH: the Sunday Night Place emphasis will be launched as churches observe Lift Off Month during October. This is to be the second year of major emphasis on strengthening the Sunday night program of our churches. The scope of this emphasis is broadened to include the total Sunday night program. It is an effort to:

- Enlarge and enrich the Church Training Program
- Enlarge and enrich the Sunday evening congregational experience through innovative methods involving inspirational music, Bible preaching, and Christian fellowship.

The 1974-75 *Church Guide* contains suggestions and plans for strengthening the total Sunday night program. The emphasis is to begin in October and will continue with follow-up projects scheduled for November, 1974-August, 1975. Churches that have not made plans for launching the emphasis in October can easily adapt the schedule and use January as Lift Off Month. Additional copies of the *Church Guide* are available from the State Church Training Department.

The purposes of CHURCH: the Sunday Night Place are:

- To lead church members to love their church, and to find joy and fulfillment in visible support of it on Sunday night;
- To help build the church, and to lead church workers to a deeper commitment to the total church program;
- To bring about a new awareness about worship, training, and fellowship;
- To bring about increased participation in worship, training, and fellowship.

Major emphasis for 1974-75

For worship

- Variety in Worship at the Sunday Night Place
- Great Nights of Decision
- Simultaneous Church Ordinances Celebration
- Hymn singing: the Sunday Night Sound
- Choral singing: a Witness to Share

For training

- SEE (Special Enlistment Effort)
- Church Spectacular
- Youth Week
- Leadership Training
- Doctrinal Emphasis Week
- High Attendance Nights

For fellowship

- All-Church Fellowships
- Talent Celebrations

Church Training Convention '74

Immanuel Baptist Church, Little Rock, will be the site Oct. 24 of the annual Church Training Convention sponsored by the Church Training Department of the Arkansas Baptist State Convention. The convention program will provide both inspiration and training for pastors and church staff members, associational leaders, church training leaders and church library workers.

The program which will begin at 10:00 a.m. will adjourn at 4:00 p.m. Conference leaders for the convention include the following persons from the Baptist Sunday School Board: Preschool, Alma Mae Scarborough; Children, Dan Fowler; Youth, Hugh Willoby; Adult, Bruce Powers; General Officers, Wert Campbell; and Library Workers, John Hack. A conference for Associational Leaders will be led by Robert Holley and Gerald Jackson of the Arkansas Church Training Department.

A special feature of the convention will be a Church Training Fair which will depict, through sight and sound, all phases of the church training program. Exhibits will present the program and materials for every age division of the training program. Age-division consultants will be present at each exhibit to give assistance and answer questions. Free leadership materials will be made available in exhibits at the Fair. Materials which will enable any church to prepare and conduct a similar Fair will be made available without cost.

The Fair, located in the Recreation Room, will be open from 9:00 until 10:00 a.m., from 12:30 until 2:00 p.m. and following the afternoon session. There will also be a Church Recreation exhibit provided by the Church Recreation Department of the Baptist Sunday School Board. The Baptist Book Store exhibit will feature a complete supply of all church training materials including the CHURCH: the Sunday Night Place promotional materials.

C:SNP Materials

Churches that have not secured the CHURCH: the Sunday Night Place materials should order them as soon as possible. A complete listing of these materials and order forms may be found in the *Church Guide* on pages 45-47. The Theme posters, bulletin inserts, recordings, post cards, stencils, and other promotional materials may be ordered from the Baptist Book Store or from the Materials Services Department at the Sunday School Board.

Plan now for Brotherhood program

Planning is the secret to a successful program of Brotherhood work. This, of course, includes Baptist Men and Royal Ambassadors.

Brotherhood officers should have plans for the New Year completed. If not, then time is growing short.

The Brotherhood director, elected by the Church, is responsible for leading the program of missionary education for men and boys. His major responsibility is the enlistment of a Baptist Men's president, and a Royal Ambassador leader.

The president of Baptist Men takes the lead in enlisting the other officers for the organization. The Baptist Men officers include the vice president, secretary, mission study leader, and mission activities leader. Mission activities project leaders may be elected as needed.

The Royal Ambassador leader and his committee seek out and enlist the counselors and assistants to provide leadership for the chapters needed to

provide for all Royal Ambassadors.

Royal Ambassadors is comprised of Crusaders and Pioneers. Crusaders is for boys, grades 1-6. Pioneers is for boys, grades 7-12. For best results, Crusaders should be in two sections. Crusader 1, for grades 1-3, and Crusader 2, for grades 4-6.

Pioneers should be divided also. Pioneer 1, for grades 7-9, and Pioneer 2, for grades 10-12. In rare instances, a combination chapter of Pioneers may be worked out.

Free helps for organizing a full Brotherhood Program, including Baptist Men and Royal Ambassadors, are available from the Brotherhood Department, P.O. Box 550, Little Rock, Ark. 72203.

Call on us for assistance. It will be our privilege to assist in any way possible.

Associational Brotherhood Officers should plan to attend one of the eight district meetings in October. All men are invited to the meetings for information and inspiration.—C.H. Seaton, Director

Child Care

Some children need help to live up to potential

"Children are our most valuable resource."—Hubert Hoover. "The potential possibilities of any child are the most intriguing and stimulating in all of creation."—Ray Wilbur. Jesus said, "Let the children come to me, and do not stop them, because the kingdom of heaven belongs to such as these. He placed his hand on them and left" (Matthew 19:14-15.)

Potential is a dynamic word. It refers "to that which is possible." It refers to something we cannot see or touch, but rather it is something that we feel.

Society calls many of the children with whom we work emotionally disturbed. Emotions are feelings. Our children have feeling needs. Due to their experiences in their developmental years they are upset, disturbed, and hurt a lot inside. So often these hurt feelings express themselves in striking out, delinquent behavior, and lack of trust in others and themselves. Whatever you call it, until they can be guided to feel better about themselves, receive consistent love and acceptance, and face things as they actually are, they are disturbed. They are less of a boy or a girl than they can be. Faced with these needs, we must recognize the potential possibilities of every young life.

We work at helping them feel that they are worthy as persons so that they can get over their feeling disturbances. We work hard at meeting the "feeling needs" of children. Knowing how essential the quality of trust is to happiness and personal well-being, our staff is constantly working to help our young people re-establish their faith in people and themselves. Everyone needs to trust someone, and to believe in his own worth as an individual. To make this trust complete and abundant, one needs to place their trust in God.

With God, all things are possible. He understands our feelings and is the author of our potential possibilities.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

'Baptist Hymnal', 1975 Edition

It was born to serve a singing people; it will live to serve a witnessing people; and, it's coming in March of 1975!

Baptist Hymnal (1975 Edition) was compiled by a committee of 68 Southern Baptists. They came from all areas of Southern Baptist life, including churches large and small. This hymnal is designed for the man in the pew. It is a book for great congregational singing through the '70s, into the '80s, and on into the '90s.

This new hymn book comes at a time when many Baptists are wanting to bring back some treasured useable hymns not

available in our present hymnals. It also comes when many are searching for new hymns that witness of God at work in the world today. The time is right for the coming of *Baptist Hymnal* (1975 Edition.)

The purchase of new hymnals represents a considerable investment and requires some advance budget planning in most instances. Now is the time to plan for sufficient funds. Publication date is March 15, 1975, but orders are being accepted now by your Baptist Book Store.—Ervin Keathley, Church Music Secretary.

Doctor communicates love

The parents of a little nine-year-old girl rushed through the doors that read "Emergency Only" seconds after they arrived at the Baptist Medical Center. The child had an accident while riding her bicycle that resulted in a large gash revealing the bone of her upper arm. The pain was severe, the sight of the wound almost unbearable, and the hurried movements of the doctors and nurses very confusing, the child frightened because of her condition and partly because of the anguish in the mother's and father's expressions as they quietly prayed. This is the frightening time for any person, child or adult. While the family waited in the emergency room, big brother tried to tease his little sister, then he tried to make her be brave, and mother tried to explain to her exactly what the doctor would have to do, as best she could.

Through her tears, the girl saw the doctor appear at the door of the small

room where she lay. This only made the crying worse. The doctor walked over to the side of the bed and, without speaking to anyone in the room, lifted his hand and spelled "hi" in the language of signs. His next unspoken words were, "pain - stop, shot, sew." The crying stopped immediately. The faces of the child and family were as bright as the morning sun. A sigh of relief was heard, and a calm came over the child instantly.

The little girl, Debbie Parrish, is deaf. The doctor, Ivan Frye, staff physician at the Baptist Medical Center, could speak her language. It made all the difference in the world. Debbie's reply was simply, "Smart doctor!"

Thank you, God, for professional people who care enough to learn to communicate with deaf people through the language of signs. Truly, this is a communication of Christian love. "Smart doctor!" — Robert Parrish, Director of Deaf Ministries

Church Furniture for Sale
24 pine pews 11' long
Medium stain, handmade
Durable, very good condition
Mandeville Baptist Church
Rt. 12, Box 496
Texarkana, Ar. 75501
Ph: (501) 773-5058

The Southern accent

Lawrence A. Tucker

Making it easy



Tucker

"When you were with him it was easy to believe in God." A pastor had that to say about a crippled, bed-ridden member who had not stood alone for 15 years. What a tribute! Can't you see the picture? Here was a pastor, tired and down in the dumps,

frustrated and weary from the little botherments in the daily work, or faced with a problem whose solution seemed to lie a little beyond him. He called in the home of this survivor of the Bataan death march. Instead of ministering he was ministered to. A power that was good radiated from the invalid to lift up the fallen spirit of his pastor. "When you were with him, it was easy to believe in God!"

Heaven knows that young students face many situations when it is not easy to believe in God, or man either, for that matter. This is a time of great doubt. Our waste baskets hold so many discarded virtues, broken vows, abandoned ideals and forsaken dreams. It is mod to feel that, in this age at least, man does live by bread alone. Get the dollar. That's what counts most. Get an education. That's the best way to get the dollar. Is this all that life is about?

Here at Southern Baptist College we seek the kind of faculty and staff - and largely find them, too - who wish to do more. This quality about many of our fine professors doesn't fit a blank on an application form. When we stand a man or woman before a class we want them to be the kind of a person about whom it can be said, "When he teaches me it is easy to believe in God."

Our concept of education as the pursuit of all truth carries with it the implication that God stands as a part of every quest for true learning. So in music or science, history or religion, athletics or what not, we continually seek the leader who through his discipline and through his Christian character allows God to meet his students in creditable and attractive realness. Then they can follow Him into all of life with the kind of life that makes it easy for another to believe in God.

We're trying to do this at Southern. Isn't this something you might want to be part of?

Foreign Board hears report on Mozambique

RICHMOND (BP)--A guardedly optimistic report on the future of Baptist work and the status of missionaries in politically-troubled Mozambique marked the September meeting of the Southern Baptist Foreign Mission Board here.

The board also appropriated \$44,164 for relief efforts in Bangladesh and Upper Volta and heard a report from Baker J. Cauthen, executive secretary, on the board's role in channeling relief funds.

Davis Saunders, the board's area secretary for Eastern and Southern Africa, sharing the contents of a wire just received from Bud Fray, missionary in the area, characterized the situation in Mozambique as "tense and troubled."

However, earlier reports are more encouraging. Quoting Ernest Harvey, missionary to Mozambique, Saunders indicated missionaries are continuing their work with "much more freedom than ever experienced by Protestant missionaries in Mozambique."

"Doors are wide open for missionaries," Saunders continued quoting Harvey. "Within the last three weeks, immigration requirements have been greatly lessened for missionaries to

enter. If we just had missionaries who were ready to come now!"

Saunders reported that soon after the revolution in Portugal, First Baptist Church of Lourenzo Marques held the first open air service in its 25-year history. The Portuguese Baptist leaders have requested three other Southern Baptist missionary couples to join the Harveys.

Of the relief funds appropriated, \$33,664 was designated to help Bangladesh recover from floods that recently engulfed two-thirds of the nation. The remaining \$10,500 went to Upper Volta for a well-digging project and a food distribution program in the West African country struggling to recover from several years of drought and famine.

"During the critical months of famine in Africa many churches have written asking if the Foreign Mission Board can handle relief funds," Cauthen said. "It is a joy to give assurance to Southern Baptists that the board has served as a channel for relief for many years. With mission work in 81 countries, we are in a position to minister first hand to the tragedies which arise."

... IT'S
THAT TIME
AGAIN!



Missionary Speaker
"Mini" Conferences (Night)
Age Level Conferences (Day)

Nursery Available
Bring Soak lunch!

Night Feature for Men and Youth!

WMU District Meetings

OCTOBER	
21st	-- 10 AM - 2:30 PM 7 - 8:30 PM
22nd	-- 7 - 8:30 PM
23rd	-- 10 AM - 2:30 PM
24th	-- 7 - 8:30 PM
25th	-- 10 AM - 2:30 PM
28th	-- 10 AM - 2:30 PM 7 - 8:30 PM
29th	-- 7 - 8:30 PM
30th	-- 10 AM - 2:30 PM
31st	-- 7 - 8:30 PM
NOV. 1st	
4th	-- 10 AM - 2:30 PM 7 - 8:30 PM
5th	-- 7 - 8:30 PM
6th	-- 10 AM - 2:30 PM

West Baptist Church BATESVILLE
Walnut Street Church JONESBORO
First Church FORREST CITY
First Church MONTICELLO
First Church HOPE
Park Hill Church NO. LITTLE ROCK
First Church ALMA
First Church HARRISON

Evangelist Bill Glass conducts prison crusade

by Charles R. Richardson
for Baptist Press

Prison walls and convicts have become rather commonplace to Bill Glass of Dallas, former Cleveland Browns' defensive end and one-time All-America player at Baylor University.

Today, instead of helping teammates win contests against grid opponents, Glass is exercising his faith in Jesus Christ by sharing the "good news" of the Bible among some of the nation's toughies behind bars.

Since the summer of 1972, Glass, who retired five years ago from professional football ranks, has conducted eight three-day "prison crusades" over the U.S. He has plans for others in addition to his city-wide efforts.

In eight prisons in six states (Texas, California, Wisconsin, Ohio, New Mexico, and Kentucky), more than 1,000 inmates, guards, psychologists and even two wardens have had life-changing experiences of Christ.

After Glass and his group leave a

prison, counselors in the area continue Bible study for at least seven weeks and sometimes longer.

"We have a good advance and good follow-up," Glass said.

They usually enter the prison on a Friday morning and end the crusade on Sunday. Careful publicity is distributed before the team arrives so the prison community will know about the program.

Counselors mingle with the prisoners and in instances visit them in solitary confinement.

What impresses the convicts, Glass says, is that people from outside of the prison walls care enough to come at their own expense.

One of the popular attractions of the crusade is the athletic clinic which usually begins at 9 a.m. on Saturdays and continues throughout the day.

"We always go to a football field or a recreation area. There are lots of people,

including convicts, who will go to a football field who won't go to a church or chapel," said the former All-Pro performer.

Throughout the day, many of the sports personalities speak briefly and then Glass speaks briefly during the evening.

"I tell them something like this," Glass said. "Our objective is not to keep you out of trouble. Our objective is to give you something worthwhile to do with your life. Get you some real objectives."

Then, following the brief message, Glass said he tells the convicts that there are counselors among them. If they wish to talk about their relationship to Christ, "hang around" and talk with one of the counselors. Many do, he explained.

"Our objective is not to be self righteous, but to show them they can be forgiven. That's really the meaning we have in the message."

Glass' counselors come from many different backgrounds and most are attracted to the prison crusades after working the evangelist's citywide meetings.

"These people really know what they are doing. We have to select the best of our citywide counselors," said Glass.

Team members have included many outstanding sports figures as well as others with strong Christian commitments.

One of the biggest men literally is Paul Anderson, the 375-pounder, who is billed as "the world's strongest man."

Several of Glass' former National Football League teammates and opponents support him in the efforts. Treasurer of his association is J.R. Smith, a former All-Pro guard for Cleveland and the Dallas Cowboys, and another key board member is Raymond Berry, who was a Baltimore Colt All-Pro receiver.

Figures for the sports clinics and demonstrations have been led by former Milwaukee basketball player McCoy McLemore, former New York relief pitcher Steve Hamilton and Dallas Cowboy griddler John Niland, another All-Pro.

Two of the counselors at the Eddyville, Ky., prison included FBI Agent Dave Templeton of Madison, Wis., and 81-year-old George Joslin of Indianapolis.

What Glass hopes to accomplish during his prison engagements is mirrored by the comment of one prisoner who found new life in Christ.

"Now, I'm free," he said, "With Jesus Christ, I'm freer than those guards who go home at night."



Woman's viewpoint

Iris O'Neal Bowen

Coming back down to earth

Our older friends have had many experiences that, shared with us, can teach us valuable lessons. Such an experience was shared with me lately, and I think it is worth passing on.

When my dad was high school age, he had to go away from home to continue his education. His father hoped he would become a lawyer, and he was working hard to become a great orator. Debates were the chief delights of those times and on one particular night a large crowd had gathered to hear the young participants present the two sides of the question under debate.

First, the "for" side was heard from, with the young man presenting his facts with ability and knowledge, after which he sat down to much applause. Then Walter O'Neal rose and, his shock of brown hair shining in the lamp light, he just put that fellow in the shade! His points, he thought, were downright good, and they were presented with the greatest oratory and gestures that Walter O'Neal had ever seen and heard!

When the debate was over, his side had won, as he had known it would.

"They climbed over the seats to get to me," was his humble observation. "My Papa, he had come all the way from home to hear the debate and he climbed over the benches to get to me, too!"

But when Walter O'Neal, the great orator, went home for a few days, his father got him up early his first morning there, and set him to plowing up some cotton fields. If he felt like he was a cut above cotton fields, he made no mention of it, but hitched up the mules and went to work.

However, the day grew warm and then hotter, and our hero began to grow tired, and he wondered why, if his dad was so proud of him, he would put such an obnoxious job on him. Finally, he told himself, "Walter O'Neal, you aren't anybody but plain old Walter O'Neal!" "You came down to earth, didn't you?" I ventured.

"Yes," he admitted, "I came down to earth!"

Black Baptists decry paternalism of whites

BUFFALO, N.Y. (BP)—The National Baptist Convention, USA, Inc., meeting in annual session here, approved a resolution declaring that the relationship between the black Baptist body and the Southern Baptist Convention "cannot constructively be defined in terms of instructor and pupil, giver and receiver."

The resolution, written and presented by Joseph H. Jackson, president of the

6.3-million-member black Baptist body, was approved at a sparsely-attended morning session during the five-day gathering here.

Emmanuel McCall of Atlanta, black director-elect of the Southern Baptist Home Mission Board's department of cooperative ministries with National Baptists, reacting to the resolution, told Baptist Press:

church
costs
are
rising.

but now, thanks to Aetna and the Southern Baptist Insurance Trust,* insurance isn't one of them.

That's because of a new program of property and liability insurance specially designed by Aetna Life & Casualty and recommended by the Southern Baptist Insurance Trust for your church. A program that offers the needed coverage to Southern Baptist churches that meet certain requirements—at a reduction in premiums. Coverage that includes not only the basics but options needed.

More, too. A special program for loss control and education to provide information about

accidents and how they might be avoided. Because as accidents are avoided, claims go down. And as claims go down, premiums usually follow. Plus a convenient payment plan and prompt claim service.

In all, a total package of property and liability insurance to provide Southern Baptist churches with the coverage they need—at savings. A total package specially designed by Aetna Life & Casualty. Just one more reason we're not your average insurance company.



You get action with Aetna

THE AUTOMOBILE INSURANCE COMPANY, HARTFORD, CONNECTICUT

* Not affiliated with a state convention or the Southern Baptist Convention

"We ought to be honest in saying that there has been an instructor-pupil relationship in the past and a somewhat paternalistic approach. We have been open in admitting this. Our work with black Baptists started as a way helping slaves and people of color obtain religious instruction.

"But since 1968," McCall continued, "we have been moving from a paternalistic to fraternalistic stance and instead of trying to be a brother's keeper we have been trying to be our brother's brother and trying to help Southern Baptists move from being a keeper to being a brother."

"I strongly recommend and urge that fellowship between our convention and all of the Baptist bodies and religious groups shall continue and even grow stronger as God directs," Jackson said. "But I reject any type of relationship with any Baptist body or religious group that ignores or tends to disrespect the autonomy, the independence, the freedom and the right of the National Baptist Convention, USA, Inc., to govern itself and to determine its policies and programs."

Jackson, re-elected to his 22nd term as president of the nation's largest black religious body, quoted from a pamphlet produced by the SBC's Home Mission Board on cooperative ministries it conducts with National Baptists.

The pamphlet, citing historical development of work with black people, said, "When the Southern Baptist Convention was organized in 1845, one of its first projects was to establish a board of domestic missions (now the Home Mission Board). This agency was instructed to 'take all prudent measures for the religious instruction of the colored population.'"

"In any present working relationship with the National Baptist Convention USA," Jackson said, "our Southern Baptist brethren must take under consideration the many changes and many achievements that have taken place in the United States of America since 1845.

McCall said the resolution's reference to the SBC stance in 1845, was "quoted out of context because that same pamphlet contains the Home Mission Board's new philosophy on work with National Baptists which was formulated in 1972."

He said that philosophy stipulates that Southern Baptists work cooperatively with National Baptists, consult them on all projects related to their conventions and not look on them as an unequal mission field.

"The program philosophy that emerged from that meeting was shaped by the black people attending and the director-elect," McCall said. "Invitations were sent to all black conventions to send official representatives. Only the Progressive National Baptist Convention responded to the invitation."

Indiana chapels minister to travelers on land, sea

by Tim Nicholas

PORTAGE, Ind. (BP)—Two mobile homes in Portage, Ind., have gone into the Christian ministry; one at this Lake Michigan seaport, the other at a truck stop.

They serve as chapels for the Northwest Indiana Baptist Association in its ministry to travelers—on the seas and over the highways.

Neither flaunt the name Baptist on their signs—the ministries are by Baptists, not for Baptists. And because of the nature of the ministries, both are essentially non-denominationally oriented.

How Baptists gained access to the port and the truck stop, according to Lt. Al Hartman, in charge of local security for the Indiana Port Authority, is that "Baptist people are a little more energetic."

Energy plus the wise handling of relationships by the man who supervises both ministries, Cass Vincent, has placed the Seaman's Center right on the road between the ships and the gate. "They play shortstop between the ships and the taverns," says Hartman.

Vincent—actually his name is Kaz Vincent-Pruszyński—is in charge of language and culture ministries for northeast Indiana for the Home Mission Board.

A Polish American, born in Minneapolis, Vincent pulled personnel from the port into an advisory board for the Seaman's Center. Hartman is on the board, as is Tom Shafer, controller of the Indiana Port Commission, among others.

Shafer, a Presbyterian, says "Many people had been praying God would do something like this."

The basic purpose of the Seaman's Center is "to show sailors what America is like other than dark nightclubs and bars," says Vincent.

Baptist Churches alternate each month manning the center. One church makes health packets (toothbrush, soap...). A few churches of other denominations have indicated an interest.

Mrs. Violet Hartley, association Woman's Missionary Union president, also on the center's advisory board, held a shower to get furnishings for the center when it opened last year. She also helps recruit volunteers—70 cent are women. "They just have more time for it," says Mrs. Hartley.

Families invite the seamen into their homes for dinner and fellowship. The Americans and their guests of whatever

nationality sing hymns and songs of their homelands and often exchange photographs.

Vincent, who speaks several European languages, says one church took a group of Russians to a popcorn farm where they were given some popcorn to plant in Russia.

A clothing closet is maintained. "We gave most of our previous inventory to men on a Greek freighter to take home to their families," says Vincent.

"All some of these guys meet are longshoremen and Baptists," says Vincent. "We want to make sure they see average America."

Vincent's other chapel project, the Crossroads Christian Oasis, grew out of a dinner he and Lyndon Collings, former local associational superintendent of missions and now on the HMB's church extension staff, held for pulpits preachers.

At the Seaman's Center, director Cass Vincent talks with Lt. Al Hartman of the Indiana Port Authority who is on the advisory board for the ministry.





Photos by Tim Nicholas

A volunteer cuts the grass at the Crossroads Christian Oasis in Portage, Ind., a ministry on a truck plaza where 60,000 truckers pass through each month.

Vincent mentioned at the dinner that one possibility of ministry would be to a particular truck stop in the area which served 60,000 truckers a month.

One man at the dinner drove trucks for a living and parked his rig at that very truck stop. Jim McKee, a member of First Southern Baptist Church in Portage, went to manager Ray Durilla, a Roman Catholic, who invited the Baptists into his 44-acre plaza to provide the ministry.

The association moved a vacant mobile home right beside the entrance to the plaza. Durilla provided the space and electricity without charge and a warning not to use pressure "witnessing" tactics on the truckers.

The chapel is a quiet place for truck drivers to go to relax, watch television or talk quietly over a cup of coffee waiting for servicing of their rigs—they know when it's open by the flashing lights above it. A citizens band (CB) radio is being installed in the window facing the entrance to the plaza so volunteers can transmit greetings to truckers—many of whom have CB radios in their cabs—as they drive in or out.

Getting volunteers for this chapel, though, has been a problem, say McKee and Vincent. The staff needs to be primarily men who can relate to the drivers. Few men in the area feel they have the time to spare; others seem

frightened at the prospect of possibly witnessing to a truck driver.

A few, though, have given immeasurably. One pastor, Chuck Askins of Woodmar Baptist Church in Hammond, says he never drove a truck but is interested in truck driving. "I used to hang around truck stops like this," he says.

Driver Ed Bargery was recently "hooked" on ministry at the plaza. Bargery says he used to have a bad drinking problem and "the Lord made me so that a drink would just make me sick." Now Bargery feels he can relate to the problems his fellow truckers have.

Lolley receives CLC's Distinguished Service Award

NASHVILLE (BP)—W. Randall Lolley, new president of Southeastern Seminary, Wake Forest, N.C., was presented the 1974 Distinguished Service Award of the Southern Baptist Christian Life Commission here.

The commission's executive secretary-treasurer, Foy Valentine, presented the award on behalf of the commission during its annual meeting.

The award went to Lolley "in recognition of unique and outstanding contributions to Southern Baptists in the area of applied Christianity." Citing his contributions as a pastor, the award plaque said Lolley "has stood forthrightly for the whole gospel of Jesus Christ, combining evangelistic zeal with consistent social action and motivating church members to responsible involvement in the community.

"As a responsible citizen, he has

consistently stood as God's salt and light in the world, combining Christian witness and Christian works while leading church members to active participation in public affairs," the Plaque continued.

It further commended "the commitment to serve the churches through a strong emphasis on both pastoral and prophetic dimensions of the Christian gospel" which Lolley brings to the Southeastern Seminary presidency he assumed Aug. 1.

Arthur B. Rutledge, executive director of the Southern Baptist Home Mission Board, and Walker Knight, editor of *Home Missions* magazine, were joint recipients of the 1973 award.

Lolley, a native of Troy, Ala., is a graduate of Samford University, Birmingham, Ala., and earned bachelor of divinity and master of theology degrees from Southeastern Seminary and

a doctor of theology degree from Southwestern Seminary, Ft. Worth.

He served as pastor of First Church, Winston Salem, N.C., before assuming the Southwestern Seminary presidency. Before that he was associate pastor at Broadway Church, Ft. Worth, and held four student pastorates while in college and seminary.

Bus for sale—41 passenger
 GMC Diesel in good condition.
 First Baptist Church, Sherman,
 Texas.
 Call (214) 892-9121.

Lest We Forget: One Item Every Church Should Consider

By
Darold H. Morgan



Budget time for your church is here again. Inflation hurts. No one needs to tell you that. You'll find inflation in every item of your church budget.

Crucial decisions must be made because the very life of your church depends on how you spend the tithes and offerings.

There is one budget item I want to comment on. This item concerns salary and benefits. As a former pastor, I know how your pastor and staff feel about it. Few will say anything, although they may be hurting. Rising costs makes paying bills hard on them too!

I would like to suggest that your church give substantial salary increases to each staff member to offset soaring prices.

Since 1967, inflation has just run wild. This year, the Government's Consumer Price Index has reflected increases of almost 10 per cent. Predictions are that this rate of inflation will continue.

Along with salary increases, please consider benefits too. If your church participates in the Protection Program offered by the Annuity Board, make sure the dues are based on 10 per cent of total compensation for all your staff. It will take this, Social Security and then some just to exist if the present rate of inflation continues.

If your church is not in the Protection

Program, it should be. Not only do you help the pastor, church staff and their families, but you answer in advance the question "what would our church do financially if our pastor is disabled, dies, or must retire?" The Protection Program provides retirement, disability, widow, child, education and temporary income benefits. And, there are insurance plans for life, disability, and medical coverage.

The Protection Program is a worthy way for you to say "thank you" to your staff for what they do in serving the Lord in your church.

We are ready to help you start a program of protection or upgrade an existing one that will challenge inflation.

For full details, write: Development Division (churches), Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201; or contact the annuity secretary in your state convention office.

SERVING THOSE
WHO SERVE
THE LORD



September 29, 1974

Guiding a committed people

1 Sam. 12:13-18; 22-24



Wilhelm

with matters man finds very difficult, that is, God's nature of grace, and our response of faith.

Unfortunately, disobedience and unrest characterized Israel's years in the promised land. This passage is lifted out of a critical period in Israel's history. In this lesson, Israel changed from a theocracy to a monarchy. Failure to comply with God's plan for conquest and dominion had brought on confusion and despair for the loosely organized tribes. Through these years it had been difficult to function as a cohesive unit. Life required more courage than these spiritually weak people could muster because they had lost sight of spiritual principles upon which their nation had been found.

One reason God recorded this passage is that we might have more insight into his character. Many aspects of God's nature are touched on in these few verses, such as God's sovereignty, God's allowance for man's free-will, God's power over his creation and circumstances, and God's unchanging expressions of grace.

Though some things change, some things never change. These people were his, for better or for worse. Because of his nature of grace, they would be the receivers of his divine revelations, and most of all would give birth to his son, Jesus, who would really be the answer to their greatest desires. Jesus would come to be their sacrifice for sin as well as the Lord of their lives.

This lesson is broken into four thoughts: Israel's desire for self-determination, God's will for Israel, God's control of Israel's circumstances, and the grace relationship.

Desire for National self-determination (verse 13)

Man finds less than God's ideal when he pushes for his own thing. Man needs to come to the understanding that times change not because of God, but because of man. What God resists in one generation, he will in the next, and what

God blesses in one family, he will in the next, regardless of time.

Israel's immaturity focused on her sister nations rather than on her secure position in God. Psalm 106 is a beautiful recount of things that really should have been on their minds. In summary, it says the Lord our God is mighty, praise him. God our great king is just and righteous, his provision for his people are always abundant. Thoughts like these are not found in this section of 1 Samuel.

Samuel, God's anointed spokesman for their times, tried to explain what their self-will would bring. He attempted to tell them that what they already had in God for their King would be far better than anything any earthly king could give. But they wanted a king they could see with their eyes and hear with their ears. It is almost as if they were saying, "Look, Lord, you've been our king for all these years, you've had your chance, and look at the mess we're in. If we could only have a king like our sister nations, everything would be alright."

Their problem was not one of leadership (as they thought) but it was a problem of followship, as Samuel boldly pointed out. Because of their continual rebellion and laxness concerning spiritual things, the years in the promised land had been filled with turmoil and confusion. It was not God's fault, but theirs.

God's will for Israel (verses 14, 15)

God's plan was for them to be a distinct people. Everything they did in their worship, their moral behavior, government, eating habits, and social organization gave unique evidence that they were a special people.

Sadly enough, by this time they had begun to pattern after the surrounding nations. Because of this, Israel had gone through cycles of discipline. It can be easily traced out on each occasion as (a) forsaking God, (b) invasion and oppression, (c) repentance, (d) God's forgiveness and deliverance, and (e) rest for a time.

This pattern would continue, for they would not really change. The only way to change the future is to change the present. National strength and world peace are always found by honoring divine principles and spiritual concepts. Put God in his rightful place in life and nation, take his word as fact and live accordingly, and the nation's future is already decided. Israel's real need was not an earthly king, their real need was to follow God, their king. (Deut. 6:4, 5,

"Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.")

God's control of Israel's circumstances (verses 16-18)

The events of these verses were given for two reasons, first for necessary discipline for their attitude, and second to illustrate God's power. God was saying, "I will spell it out for you in a way you can understand." Psalm 106:15 applies to them when it says, "And he gave them their request, but sent leanness unto their soul."

The result of the exercise of our free-will will not always be to our liking. Circumstances have a way of putting us in our place. God is God, and man is totally dependent on him. In one day, Israel's crops could be completely taken away. God has a way of allowing circumstances which will best get our attention. In their sin and immaturity Israel would naturally focus on these circumstances, and reason that death would be the next thing God would bring on them.

God was really trying to say to them, "I have all power, to take away, to give, to bless and to provide, I love you, and want to show you just how much, if you will only let me."

The grace relationship (verses 22-24)

The Lord was not about to forsake this people for God loves completely. Nothing man ever does is a surprise to God. He may be expecting more of us than we do sometimes, but his love is full and forever. God's great name is at stake, and he will bring mighty things to pass even in frail, weak, and earthy people.

If we want abundant living, God gives us the way. It is found in the covenant relationship of grace through faith. Our prayers as Christian people should always be for this regardless of the condition of the people for whom we are praying. Sameul said, "I will continue to pray for you and teach you the right way."

Do you remember the words of the hymn, "O to grace how great a debtor, daily I'm constrained to be! Let thy goodness, like a fetter, bind my wandering heart to thee. Prone to wander, Lord, I feel it, prone to leave the God I love; Here's my heart, O take and seal it, seal it for thy courts above."

Sept. 29, 1974

A life out of control

Mark 5:1-15



Peoples

It is not my purpose to dwell or deal with demons from this scripture today or to give reasons for the man's possession of the unclean spirits. But, to present Jesus dealing and delivering such a man.

The man

Mark, the gospel artist, paints for us a sad picture. Sorrow mounts in our soul that a man could ever meet such doom, but what a shock! When the face is completed, we see that it is not just a wild man of Gadara, but a reflection of our own lives.

1. He was separated. A sad day it was when the family could no longer contain him. First, it was his job: no longer could he work in the fields. Then, it was the cries in the night that the little family couldn't hush. The older son could no longer bind him to the trees of the yard. The neighbors tried to help, but to no avail. That sad day the citizens of the town carried him to the crying caves of Gadara and the family touched their Dad for the last time. No return: forever separated: what a picture of sin separating.

2. He was bound (v. 4). The chains of hell had bound him long before the citizens' chains strapped his body.

3. He was uncontrollable. (v. 4b) "Neither could any man tame him." When sin possesses us, chains of reasoning and fetters of friends will not hold us. A tongue tuned to the harps of hell can not be bound by hands of hundreds. It is like wildfire-out of control-set to destroy all that be in its way.

4. He was without rest. Sin is open all night (v. 5a) "—always, night and day." Sin gives no "coffee breaks": offers no lounge of rest. And, your shift is never over. Satan plants no trees: offers not a shade: digs no wells and bubbles no brooks. "Night and Day," never closing. I once sat with a lady who had gone nine days without physical sleep. She was in shock from a car accident. Two people sat by her side day and night to prevent her from tearing the straps from her arms. I tell you, sin is shocking and restless.

The master

"Jesus came over unto the other side of the sea"—Jesus, the captain of the sea of seas, heard the cry from the distant shore. The winds of need guided his boat unto the harbor of help. You just can't

help but feel that there was not only the cry of Gadara of the wild man, but, the sobbing soul of a fatherless family back home. Jesus has crossed over to the sinking shores of Gadara many times to rescue a life of a defeated man because of the cries of a praying family.

What a sight to see, the devil coming out of the man and entering the swine—Two thousands hogs rushing down the hillside (even the devil disturbs a filthy hog and causes him to rush to death) into the sea of death.

But I'll show you a greater and more exciting sight. See this wild man now sitting at Jesus' feet resting and clothed.

The mission

It is Jesus' mission to rescue every life out of control, to cross over the lime stone caves of Gadara. It may be across the street or down the block. Run to Him. If there be two voices crying from the same lips, as was true of this man, cry on! He will discern the voice.

The mission of the man? Now he wanted to sail with Jesus. (v. 18) "No," Jesus instructs, "go home to thy friends, and tell—" What a sight beyond all

sights! Witness the town as "Legion" enters again. Fear gripped the people as fearful children left playgrounds to hide behind locked doors. The word came like news of a destructive storm. I can imagine that even barking dogs rushed for cover. "Legion is back."

Ah, but listen the news is soon reversed. No chains to rattle from bleeding arms, no cursing words from vile lips. His shouts of anger have been changed to whispers of love, and cursing lips to songs of praise. This long ago story of a restored soul can be told afresh by the lips of a mother, a wife, or a child who has welcomed the boat of Jesus to the caves of Gadara where a loved one lives. A cursing man becomes a loving father at the feet of Jesus. A rebel teenager is transformed from a life of drugs and damnation to praising the Lord in a Youth Choir. Christ is in the business of taming the untamable, controlling the uncontrollable, crossing over to the other side.

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

The Bible that's easy to read.

CHAPTER 6	CHAP. 6 AD 33	people scribe and c him t 13 A which not to again law: 14 R that t Rdestr chang Mose 15 counc him, : the fa
AND in those days, ^{Mark} on the A number of ^{was} multiplied, ^{was} muring of th ^{ur-} the Hebrew ^{inst-} widows wer ^{inst-} daily minist ^{ne:}	1 ch. 2:41 & 4:4 & 5:14 & ver. 7 1 ch. 9:29 & 11:20 1 ch. 4:35 x. 18:17 Deut. 1:13 1. 1:21 16:2 Tim. 3:7 h. 2:42 ch. 11:24 ch. 8:5, 26 & 21:8 Rev. 2:6, 15 ch. 1:24 ch. 8:17 & 9:17 & 13:3 1 Tim. 4:14 & 5:22 2 Tim. 1:6 7 ch. 12:24 & 19:20 Col 1:6	
2 Then the multitude of them, and sa that we sho of God, and		
3 Wherefo ye out among honest report, full Ghost and wisdom may appoint over t business.		
4 But we ^R will give ourselves		

As you can see, our Heritage large print Bible has large, easy-to-read text. It also has more than 60,000 center column references, a 128-page concordance, 24 pages of reading aids and 15 full-color illustrations—all easy on the eyes. Because the Bible should be easy to read.

COLLINS WORLD

Available at all Baptist bookstores.

Attendance report

Sept. 15, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	72	51	
Alpena	81	22	
Berryville			
First	164	70	
Freeman Heights	130	41	
Rock Springs	92	50	1
Booneville, First	247	219	
Concord, First	86	35	
Conway, Second	236	95	
Crossett, Mt Olive	405	217	
El Dorado, Trinity	139	46	
Forrest City, First	602		4
Ft. Smith			
First	1207	353	10
Grand Avenue	764	279	1
Moffett Mission	27		
Northside	100	70	
Temple	173	79	
Trinity	154	43	
Windsor	657	176	6
Garfield, First	76	35	
Gentry, First	207	78	9
Grandview	84	49	
Hampden, First	140	73	
Hardy, First	120	49	3
Harrison			
Eagle Heights	328	155	3
Woodland Heights	80	44	
Helena, First	234	79	1
Hope			
Calvary	181	83	
First	407	111	7
Hot Springs			
Grand Avenue	405	175	3
Leonard Street	99	67	2
Park Place	389	103	4
Hughes, First	188	79	
Jacksonville			
Marshall Road	261	88	2
Jonesboro, Nettleton	248	99	3
Kingston, First	59	37	
Lavaca, First	322	119	3
Lexa	163	71	1
Little Rock			
Cross Roads	110	78	
Crystal Hill	117	56	
Geyer Springs	748	218	6
Life Line	583	145	27
Martindale	114	54	
Shady Grove	77	56	
Sunset Lane	231	107	4
Woodlawn	116	50	
Magnolia, Central	666	173	2
Melbourne, Belview	98	80	
Monticello			
First	277	87	2
Second	292	88	
Murfreesboro, First	116	50	
North Little Rock			
Levy	428	134	
Park Hill	775	66	6
Paragould, First	458	102	
Paris, First	425	113	2
Pine Bluff			
East Side	191	117	4
First	622	101	
Green Meadows	57	38	
Second	130	60	1
South Side	648	129	1
Tucker	13	12	
Oppelo	20	3	
Watson Chapel	344	143	
Prairie Grove, First	173	63	
Rogers, Immanuel	550	121	3
Russellville			
First	516		4
Second	125	69	1
Springdale			
Berry Street	111	46	
Elmdale	332	103	1
First	1111		8
Oak Grove	68	29	2
Van Buren, First	540	187	1
Mission	35		
Vandervoort, First	59	34	
Walnut Ridge, White Oak	78	45	4
Wooster, First	127	88	

CHURCH FURNITURE

At
A
Price

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

Write or Call
Phone OR 5-2468
BOONEVILLE, ARKANSAS

A smile or two

Customer in supermarket: "Give me 20 cents' worth of potatoes, please." Clerk: "Why don't you take a whole one?"

When a girl applies for admission to the top Eastern colleges, a questionnaire is sent to her parents. A father in one of Boston's suburbs, filling out one of these blanks, came to the question, "Is she a leader?" He hesitated, then wrote cautiously, "I am not sure about this, but I know she is an excellent follower."

A few weeks later he received the following letter from the president of the college: "As our freshman group next fall is to contain several hundred leaders, we congratulate ourselves that your daughter will also be a member of the class. We shall be assured of one good follower."—*American Opinion*

When God measures a man, he puts the tape around the heart, not the head.

America used to be owned by the Indian who hunted and fished so much that he didn't have time to work and worry. Then it was taken over by the superior white man who works and worries so much that he doesn't have time to hunt and fish.

Joe Garagiola spends so much time away from home doing so many TV shows that one day he walked into the house and his daughter said, "Mother, here's Daddy!" Mrs. Garagiola asked, "What channel?"

Clean used church buses

J & M Motors

Hwy. 65, South
Conway, Ark.

329-6634 or 329-5814

The Remembrance Fund

OUACHITA BAPTIST UNIVERSITY • ARKADELPHIA, ARK. 71923

In memory of _____
(Last name) (First name) (Middle initial)

Please inform _____
(Family of person named above)

(Street) _____ (City) _____ (State) _____ (Zip) _____

Donor's Name _____

(Street) _____ (City) _____ (State) _____ (Zip) _____

Amount enclosed \$ _____

Church _____
(Please name church of person being remembered)

(Street) _____ (City) _____ (State) _____ (Zip) _____

BIBLE
We Are Ambassadors for Christ
Through the Cooperative Program

**Black Baptists
asked
to help SBC
win world**

by Baptist Press

Southern Baptist Convention President Jaroy Weber extended expressions of cooperation to two black Baptist bodies meeting in annual session and challenged them to work with the SBC to try to "win America to Christ."

Addressing the National Baptist Convention U.S.A., Inc., meeting in Buffalo, N.Y., and the Progressive National Baptist Convention, meeting in Cleveland, Weber offered "the hand of Southern Baptists to you to join in a spirit of cooperation to accomplish the purpose of God. Our objective is the same, that is, to win the world to Christ and make disciples out of all who have been won."

Meeting simultaneously in Nashville, Tenn., was a third black Baptist group, the National Baptist Convention of America.

Weber, pastor of First Church, Lubbock, Tex., told the black Baptists he believes that they could be more effective in reaching certain cultures than Southern Baptists in some parts of the world.

The SBC president expressed the opinion that the Baptists groups could learn from each other. "With an open Bible and an open mind we stand ready to learn from you and others who are committed to evangelizing the world.

"I personally believe that the election of our vice president, Charles King, will help us to achieve some of your glorious spirit of joy and happiness," Weber told the groups. King, elected second vice-president of the Southern Baptist Convention in Dallas this year, was the first black person to be elected a Southern Baptist Convention office.

"I've come to challenge you to join us in trying to win America to Christ... This burden should commit us to a new priority which would give us an opportunity to see God's work in an unusual way in the area of evangelism," he said.

In its 94th annual session, the National Baptist Convention U.S.A., Inc., the second largest Baptist group in the world, after Southern Baptists, re-elected Joseph H. Jackson, pastor of Olivet Baptist Church, Chicago, to his 22nd term as president. Over 20,000 persons attended the Buffalo convention.

Jackson told the group, which has 6.3 million membership and 30,000 churches, that "Negro Americans should reject the 'cult of revenge' in which people think, plan and work to get revenge on those who were once oppressors of the weak.

"We should not allow ourselves to be used by those who are members of movements to divide, weaken and destroy our democracy. We must reject members of our race who advocate a return to segregation and discrimination and have taken a stand against intergration.

"I believe America cannot exist half segregated and half integrated."

Some 4,000 persons attended the 13th annual session of the Progressive National Convention, which has 600,000 members.

Featured speaker at the convention was Jesse L. Jackson of Chicago, founder of People United to Save Humanity (PUSH).

The 32-year-old minister stressed that the church should be the organization through which social change occurs for blacks.

He claimed that the black church is the most stable organization to administer many programs funded by the federal government, and that it should play a key role in administering the food stamp program, should provide direction on how to spend revenue sharing funds and should be the prime administrator of money to build housing for the poor.

In Nashville, the National Baptist Convention of America re-elected James Carl Sams of Jacksonville, Fla., as president for an eighth term.

W.A. Jones, a pastor and professor from Brooklyn, in the pre-convention pastor's conference, said, "Racism would come to a screeching halt and war and poverty would cease if enough of us (black preachers) had the courage to preach the gospel."

Delivering his punch line, Jones said, "The American nation has gone through serious times since it has come from the time that George Washington could not tell a lie to the time when Richard Nixon could not tell the truth."

Sams, in his presidential address, said of America's racial problems, "Black is not more beautiful than brown or white. If you buy a car you don't sweat over the color, you raise the hood to see if a motor is there and if it is working and if it is working you can ride.

"Likewise, if you have education, intelligence and a pure heart you can ride over prejudice, evil and jealousy."

But Sams, reports W.A. Reed, religion news editor of the Nashville Tennessean, "either startled or delighted local fundamentalists of the Nashville Bible Belt area when he assured his audience they were the sons of the Biblical Ham.

"He said: 'Noah had three sons and was a missionary Baptist preacher. His sons were Japeth, a Caucasian; Ham, a Negro, and Shem, a Jew, and we have come to Nashville from Noah's Ark.'

"A few moments later," Reed continued, "with no mention of Red or Brown or Yellow men, Sams said man was created from dust and 'God breathed into the dust.'"

Mrs. R.L. Mathis, president of the Southern Baptist Woman's Missionary Union, was among speakers at the convention, attended by some 10,000 black Baptists. (BP)

Are You Moving?

Please advise us two weeks before you move. Attach the address label below to a post card, add your new address, including the zip code, and mail the card to us.
ARKANSAS BAPTIST NEWSMAGAZINE
P. O. Box 550
Little Rock, Ark. 72203