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Arkansas Baptist State Convention

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September 12, 1974
Arkansas Baptist
NEWSMAGAZINE



20 years of VBS
page 6



I must say it

Charles H. Ashcraft/Executive Secretary

A bit too simple

(Conversion Series)

"Will you invite Christ to come into your life?" is indeed the key question in leading another to receive the Lord as Saviour. A conversion experience is simple but not that simple.

There are other questions which may be answered to clarify this new birth experience. The inner working of this miracle of new life is a combination of responses which creates a new person (Eph. 2:13-16.)

Other questions which probe to the depths of one's soul are necessary to be sure of the genuineness of the experience. Did you feel guilty, lost, estranged, separated, condemned and convicted of your sins?

Did you repent of every known sin in your life? Did you experience the presence of the Holy Spirit in your life? Did you experience the presence of the Holy Spirit in your life awakening within you the desire to receive Christ as your Savior?

Did you experience the emotions of loneliness, helplessness and utter uselessness? Did you feel that you would forever be separated from God if you were to die suddenly?

On the other side, do you now feel pardoned, forgiven, restored, saved, and that you are a child of God? Are you assured that every sin of your life has been blotted out forever?

Do you feel peace, solace, rest, cleanliness and tranquility of heart? Do you feel the burden of sin, guilt and condemnation has been lifted and that you are free indeed? Do you now feel that you are ready to meet God acceptably in peace were you to die this moment?

These are the soul-searching questions which give substance, content and meaning to "Will you invite Christ to come into your heart right this moment?"

These questions cut clearly into the very heart of the conversion experience and should be reviewed concisely with every person who comes forward to make a public profession of faith.

Someone has said, "Any child who is aware to the point of responding to love can become a Christian." This is true, however, responding to love means allowing the love of God to be shed abroad in our lives (Rom. 5:5.)

The person of Christ which is the love of God comes into a heart only as that heart responds to the Holy Spirit and sins are removed by faith, grace, and the atonement of Christ's blood.

Neither God, Christ or the Holy Spirit will dwell in an unclean house. Hence, there is more to the experience than the simple question, "Will you invite Jesus to come into your life?"

We can well afford the time it takes to probe our inner soul on this, the most important question anyone will ever answer.

I must say it!

In this issue

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Mississippi County Association has had 100 percent of the churches conducting Vacation Bible Schools for the past 20 years. Missionary John Gearing relates how this record was achieved.

Cookies and love 9

This month's "Food and fellowship" column tells the story of one woman's talent for making cookies represent love. Her recipe is included.

Stopping creedalism 16

A Southern Baptist historian has warned of a trend toward enforced creedalism and expressed his belief that it is emphasis on evangelising the world that is important rather than forcing all Baptists into a common mold.

Burning out for the Lord 18

A home missionary who is a native of Arkansas follows the family tradition of burning himself out for the Lord as he faces the Nevada desert to witness to those who have no church.

Christianity's influence 24

Christianity has definitely molded the political and social philosophy of Nelson Rockefeller, says the vice president-elect.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73 SEPTEMBER 12, 1974 NO. 36

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Developing a mission church

J. Everett Sneed

Most Baptists would readily agree that missions are exceedingly important. However, all too many assume that a mission spirit will come automatically and without effort. This is not the case. There are some positive things which must be done to produce a church with a great missionary spirit.

First, a Biblical base must be laid for missions. It is not sufficient to have a mere interest in missions. Even an ordinary involvement in the promotion of missions is not adequate. If an individual is to be sincerely missionary in spirit, he must have a conviction that is anchored in the Scriptures.

Obviously, mission involvement can produce much joy and satisfaction. But the apostle Paul could not have experienced such pleasure when he was beaten or shipwrecked. What, then, was sustaining him? It was the supreme revelation of Jesus Christ that he was to carry the gospel to the world. As W.O. Carver said "If there had been no commission, or no obedience to its spirit, there would have been no need for the New Testament writing and no occasion for their production. A product of missions, the New Testament can be interpreted only in the light of the missionary idea."

There must, also, be a constant effort to personalize missions. A congregation will not properly support missions with their prayers and money unless they see work in terms of people. It is vital that the church membership know as many missionaries as possible, as

well as some of their problems and successes. There are many ways that this can be accomplished. Such aid as missionary speakers, mission studies, missionary publications, such as the *Home Missions* magazine, and the *Commission*, will be exceedingly helpful.

Perhaps the greatest assistance, beside the Biblical base, is a personal involvement in missions. There are many who can participate for a short time in some mission endeavor. Short mission opportunities may be found in the state, in the homeland, or in foreign countries. It is important to remember that there is no distinction between home and foreign missions in the Bible. The field is the world.

A part of this personal involvement should include opportunity for pastors to serve in some mission activity periodically. Every congregation, which is strong enough to provide full support for a pastor, can and should provide for their pastor to assist in some home or foreign mission activity each year. He may preach revivals, serve in personal evangelism, or give witnessing training, etc. The needs and opportunities are innumerable.

Such personal involvement of a pastor and lay people will develop a strong missionary congregation. A truly great church has never developed without a strong emphasis on missions. If we, as Baptists, have ever known any success, it has been because of our great missionary spirit.

Guest editorial

Laymen need the state paper

A lack of knowledge about what is going on in our Baptist fellowship is a luxury that Baptist laymen can no longer afford.

Baptists and other Christians in some parts of the state, the nation and the world are doing things that other laymen should know about.

This exchange of ideas, this knowledge about exciting things that are going on in missions and in all other areas of Christian endeavor is a most significant ingredient to a healthy, mature Baptist life.

There is no better way for a Baptist layman to participate in this exchange of ideas than by reading regularly the Baptist state papers.

Every Baptist church member should have access to his state Baptist paper.

Admittedly, some of the publications are better than others. Any state Baptist fellowship, however, is strengthened when its constituency knows what is going on.

Many of the Baptist state paper editors have taken some courageous stands on controversial issues in the denomination. For some, it has even taken courage to print news that Southern Baptists ought to be told. They are due our admiration and respect for courage to print

the truth, even though at times the truth might seem to hurt.

Most of the time, the news is good. Sometimes it is not. But I feel that Baptist editors should "tell it like it is," and that lay people should respect the integrity of those who face up to their problems as well as their strengths. This is a healthy sign in Southern Baptist life.

My first introduction to many of the state papers and other similar publications came during the time I served as associate to Dr. Louie D. Newton at Druid Hills Baptist Church in Atlanta. Dr. Newton, a former editor of the *Christian Index*, received copies of all the state papers, and passed them on to me after he had read them. When I read them, I found myself getting excited about what was going on, not only in my state, but across the convention and around the world.

The state paper plays a unique role in Southern Baptist life. It is a forum for discussion of issues. It seeks to inform Baptist lay people on what is going on. And it tells the inspiring story of what Baptists are doing together, working through the state conventions, the Southern Baptist Convention, and the Cooperative

(Continued on Page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Can Christian America learn from Communist Russia?

By tradition and conviction I am opposed to the atheistic and anti-freedom philosophy and practice of Communism. Yet I occasionally read a news item from Communist Russia or Communist China that sounds more like Christian ethics than we seem to practice in the United States.

Although our nation does not have an "official national policy" to promote Christian ethics or the Christian lifestyle as such, there has always been the hope, with varying degrees of success, that our lawmakers and administrators are guided by strong qualities of Christian character in their individual lives. In recent years, however, a kind of new national morality of free and easy sex, with or without benefit of marriage, has literally inundated our television programs (and not just the late night talk shows), our magazines (and not just *Playboy*), and our motion pictures (and not just the X-rated variety.) The onslaught of unofficial promotion for uninhibited pre-marital and extra-marital sexual relations has become so overwhelming that it would be difficult to convince a man from Mars descended to earth that it is not, in fact, an adopted policy of our nation.

It is against this background that I read recently with some surprise that the

Soviet Union's first known sex manual makes the flat statement that pre-marital sex is harmful. This officially approved Communist document, written by Professor A.M. Svyadosch of Leningrad, states, "A person's sex life has an influence on that person's moral state and ethical notions, that is, in forming the personality." He adds, "Therefore, pre-marital sex can be a source of severe psychic disturbances and can lead to social impoverishment of the personality." Finally, he advises that the conditions required in order to create sexual harmony require that the couple be in love.

Even though I don't like the authoritarian idea of permitting only the "party line" in Communist regimes, I must admit to some encouragement when the party line approximates my Christian biases. I still prefer a governmental system that guarantees the freedom to disagree, even when the disagreement might be anti-Christian.

The problem with our freedom in the United States may be the failure of us Christians to use our freedom as effectively and powerfully on the mass media as do the pervasive commercial and secular forces. Anything they can do, we can do better, if we really work at it.

Laymen need the state paper

(From page 3)

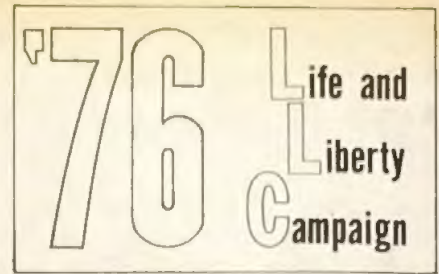
Program that undergirds state missions, home missions, foreign missions.

This issue of World Mission Journal puts special emphasis on state missions and the Cooperative Program. I am convinced that publications that tell the story of state missions in action will help your church provide a stronger program of stewardship. People give when they are informed. They support what they know about.

Every layman in the SBC needs to read the state paper. Laymen have the responsibility for seeing to it that the state paper is in the church budget and provided for every family in the church.

Therefore, let me urge laymen to go to your budget meetings for the next church year and take the initiative in getting your members to read your state Baptist paper.

This is one significant contribution laymen can make to the denomination and church this year. Let me urge you to do it.—Glendon McCullough, in the "World Mission Journal", SBC Brotherhood Commission publication



by R. Wilbur Herring



Dr. Herring

In the providence of God a new leader has been chosen to lead our nation. From every indication, thus far, President Gerald Ford seems to be a leader show is dependent upon God in all things. We have been told

that he took his oath of office with the Bible turned to Proverbs 3:5 and 6. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

In answer to a question by a press representative as to what code of ethics would be followed by his staff, he quickly stated that they would follow his example and do as he does. Every leader sets the pattern and pace of his followers. We lead others by our deeds as well as our words. Followers imitate and become like their leader. Children become like their parents. Employees become like their employer. A congregation becomes like its pastor. A class becomes like its teacher, and a nation becomes like its president. This is a fully operative law of the universe.

We have prayed for a revival in America. We are praying that the hand of judgment might be withdrawn or stayed. We have longed to see our nation repent and return to the moral standards and behavior in keeping with the teachings of our Lord. America, for the most part, has forsaken the ways of the Lord. Unless we have a national spiritual awakening our nation will go the way of nations long forgotten.

Could not the selection of the man Gerald Ford be the starting point of this "returning" we have prayed for and sought? Does it not behoove us to thank God for his providential care and to pray for President Ford in his resolve to seek the Lord's will in all his ways?

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

Music mission project results in call to church



Some very fine things came out of the Alaskan Music Mission Project last fall which involved many of our churches and church musicians. Churches in Alaska were strengthened and the vision of many Arkansas churches was enlarged to include our friends to the north.

Individuals caught some new visions, also. We have one such instance related in the following letter from Mr. and Mrs. R.L. Powell. Powell was minister of music on a part-time basis at Herbron Church, Little Rock, when he and Dottie participated in the Arkansas-sponsored mission project.—Ervin Keathley

Our call to missions

When God Calls, He provides the way to accept and follow that call. Little did we know last fall when we came to Alaska with 25 other Arkansans that we would be returning on a permanent basis. But here we are. We left Little Rock on June 3 and arrived in Anchorage, Alaska, on June 14.

Dottie and I have come to organize and implement a program of training music workers in the smaller churches. Many of these churches have nobody to even lead the singing. Some are willing but have no "know-how." Some of these are doing an admirable job of standing in front of the people singing and we praise them for it.

Very few churches have any funds for purchasing music supplies. Some do not have a decent piano. We have already seen possibilities for starting several children's choirs. Several possible leaders of these choirs have expressed an interest, also. But it gets discouraging when there is no way to get materials for the choirs. Do you feel God speaking? This is a golden opportunity for churches or individuals in Arkansas to give Alaska Music Missions a boost. Could you set aside some money in your budget for this purpose? When a need arises here, we can contact Ervin Keathley, and he can

Van Buren Church dedicates facilities

Sunday, Aug. 11, Oak Grove Church, Van Buren, dedicated its new educational building and entire plant and program to the purpose of evangelism — to make disciples, baptize them and teach them. All former pastors, former members and friends of the church were invited to participate.

The facility, of 3,800 square feet, has a replacement cost of more than \$55,000. The building is designed for triple usage as a Sunday School assembly, class rooms, and fellowship hall. When the partitions are closed 15 Sunday School classes can convene in the area. It also has two offices and four restrooms. The entire new plant is air conditioned. In addition, the church has remodeled 13,000 square feet of space.

The morning message was delivered by J.W. Burrows, a former pastor. Ray South, a former pastor, read the dedication scripture and Clarence Shell Jr., of the State Evangelism Department, gave the dedicatory remarks.

Activities for the afternoon began at 3 p.m. with an hour of fellowship with

former pastors, members and friends of the Oak Grove church. This was followed by a worship service including remarks and reminiscing from the former pastors and other guests, special music and a message by Bob Shoemake, a former pastor. More fellowship and food were enjoyed at the pot-luck supper held in the fellowship hall. Posters depicting the high points in each pastor's ministry at Oak Grove were displayed.

Five former pastors and the new co-pastor, Leroy Rogers, were able to attend and participate in this day. Others, unable to attend, sent greetings and love to the church.

Pastor Wayne B. Davis observed; "This was a day to make new acquaintances, renew old friendships; a time to involve new members in the history of the church and a time to fellowship one with another in the Lord; but, chiefly it was a day to give thanks and to praise the Lord for the blessings of the past and for those blessings He will send us in the days ahead."



Participants in dedication ceremonies were Pete Kaylor, Dale Mashburn, J.W. Burrows, Pastor Wayne Davis, Ray South, Clarence Shell Jr., Leroy Rogers, and A.G. Escot.

the State Convention office. This is being patterned after the one in Arkansas. contact you about possibly helping to meet that need.

We are also starting a music library at

There will be a big need for help in this area.

Pray with us and for us as we strive to do God's will in this vast and beautiful land—a land that by its very natural beauty cries out that God is love.

A Vacation Bible School in every church.

by John Gearing

Editor's note: Superintendent of Missions John Gearing has led the Mississippi County Association to complete 20 years with a VBS in every church. In the following article he tells the story of how this was accomplished.

Twenty consecutive years with a Vacation Bible School in every church and mission may sound impossible, but it is true.

It all started in January, 1954, when I was going over a copy of the Mississippi County Baptist associational minutes for 1953. New on the scene as superintendent of missions, I did not know just what needed to be done in our association. I found that in the previous year only 23 of our 38 churches—or 60 percent—had conducted Vacation Bible Schools.

Coming to my present position from a pastorate, I knew the value of a VBS in a church, both to the children and to the church as a whole. The assignment seemed clear: Challenge every church to have a school in 1954.

We enlisted an associational faculty and took them to the state Vacation Bible School clinic to learn methods to bring back to our people. I was inspired by Sibley Burnett, then a VBS consultant

at the Sunday School Board at Nashville. He urged us to leave no stone unturned until we had given every child in every church an opportunity to participate in a VBS in his own church.

We came back home and conducted an associational clinic with a good representation of churches present. By the end of the summer we had enlisted 33 churches—or 87 percent—to have schools. Then of these churches had never conducted a school before.

The next year the same procedure was followed, except we enlisted some of the young people from one of our larger churches and trained them to teach. Then we went to the churches that had never conducted a VBS and offered to come with our trained youth and help conduct a school. This method was first tried in 1955; and that year we had a school in every Southern Baptist church in the association, in four black churches, and in two missions.

During the next few years, we followed the same practice of using the young people from our churches. We have had as many as 55 church and mission schools within the bounds of the association in one year.

We start advertising Vacation Bible Schools in our regular monthly

newsletter every January, setting up a timetable for the churches to follow in planning their Vacation Bible Schools.

Getting the reports has been one of the hardest jobs. To do it, the missionary must be conscious of the importance of reports. Again, at one of our state clinics, Burnett emphasized that a VBS is not complete until a report is made. This remark stuck in my mind, and I set about to see that we got a report on every school. This task was as hard as that of getting some of the churches to have a school in the first place. Some pastors just did not want to sit down and make out a report and send it in.

To encourage reports, the names of the churches that have reported their schools, the names of the churches that have had schools but have not reported them, and the names of the churches that are yet to have their schools are printed in our monthly bulletin. This listing is a reminder to the ones responsible to get their reports in as soon as possible. We also write letters to the pastors to solicit reports. However, the last two years the pastors and churches have become aware of their record of consecutive years of VBS's in every church and have been very cooperative with the missionary to see that all

FROM THE PAST—For many years Gearing (at left foreground) trained white students and went to black churches to conduct VBS.



churches had VBS and reports were sent in on time.

We now have two VBS clinics each in our association, one for each section of our county. Our people respond in a great way. We have a representative from our Baptist Book Store in Little Rock, generally Robert Bauman, the manager, at each clinic with all the materials available for purchase. A church can supply its needs at the clinic and not have to mail in an order.

At the clinic we have two teaching periods and a period for creative activity. In the latter period we invite the workers from the churches to bring in their ideas to share with others. This gives everyone an opportunity to make a contribution to the conference they attend.

We no longer have to rely totally on the youth to go into the smaller churches. We now have trained people in all of our churches because our youth trained them to have their own Vacation Bible Schools.

For a while, we used black summer field workers provided by the Home Missions Board and our Race Relations Department to help us in our black schools. But now this is not needed, as the black churches have their own trained workers and conduct their own Vacation Bible Schools.

It is not as hard to have a school in every church now as it was in the past, except in the case of pastorless churches. The majority of our churches and pastors see the need of a VBS. They recognize this annual project as the best means of concentrated Bible study their church can provide their children and youth. It gives the pastor an opportunity to be the pastor to the boys and girls in his church. Also, they are proud of their past record of every church having a VBS and they all work to see that every child will continue to have a VBS in his own church.

On the cover



Associational missionary John Gearing (right) is congratulated by Lawson Hatfield on a 20-year record of 100 percent VBS. Hatfield directs state Sunday School work.

It would be foolish of me to take credit for this outstanding record of every church having a VBS for 20 consecutive years. The credit must go to the churches and their pastors with their VBS workers that love the Lord, their children and their church. I give thanks to the late Edgar Williamson, our former State

Sunday School Secretary, Ernest Adams of the Sunday School Board, Lawson Hatfield and his staff, Jesse Reed, Evangelism department, and the late Sibley Burnett of the Sunday School Board for their encouragement during the years to continue promoting VBS in every church.

Foreign mission briefs

Amman, Jordan--Forty-four persons have united to organize the first Baptist church in this capital city. The church is the second to organize in Jordan this year, bringing the total in the country to seven. The congregation called Fowaz Ameish to be pastor. Saleem Kwar, who was with the church from the beginning, said it started in the home of a soldier he had met in Anjara, Jordan. Southern Baptist missionaries participating in the initial service were William O. Hern, who was influential in establishing mission work here, and Paul S.C. Smith, missionary evangelist who contributed to the work during its early stages.

Nassau, Bahamas--Classes ranging from child rearing and personal

economics to Bahamas' Baptist history were part of a youth congress sponsored recently by the Baptist Young People's Fellowship of the Bahamas Baptist Missionary and Educational Convention. Both the congress and a youth commitment week were very successful, according to Miss Antonina Canzoneri, missionary press representative. Simeon Hall, president of the fellowship, preached each night during the commitment week, with 15 older teenagers professing Christ and 23 other Christian commitment decisions made.

An audience with the Bahamian governor general and his wife was held for the executive committee of the

organization of Baptists in the Caribbean countries, the Caribbean Baptist Fellowship, at its recent annual meeting here. In business sessions, the committee admitted the Independent Baptist Mission of Trinidad and Tobago, bringing the total number of member bodies to 19 with a membership of 200,000. Also, a recommendation was adopted that a women's leader visit Caribbean women's groups to promote the Baptist World Alliance World Mission of Reconciliation through Jesus Christ. The executive committee also was honored at a reception given by the Bahamas Baptist Missionary and Educational Convention to introduce committee members to Baptist pastors here.

Christian psychological services center established

Dr. Robert Doyle counsels a client.



Many Christians in need of counseling or other psychological help feel there is no place to go. There can be many reasons. Professional psychological guidance may be beyond the financial ability of some. Others may believe that professional psychologists are too often atheistic. For these people the answer could be the Christian Center for Psychological Services.

One example of the effectiveness of a Christian psychological center is the case of a well-trained attractive young lady with a high income who sought help. During her first therapy session she expressed her relief in discovering a Christian psychological center in Little Rock. "I was afraid," she said, "to go to a psychologist in a secular setting. I thought he might tell me to go and have an affair, so I would be even with my husband."

"The bias of this woman," explained Directing Psychologist Robert B. Doyle, "is not justified, since many professional psychologists are Christians. It is true, however, that our Center operates entirely from a Christian dynamic."

The family was helped through these services. At first, the husband was unwilling to cooperate. But as his wife found herself within their marriage and became more self-confident, he felt impelled to visit the center, too. They now have a stable happy relationship and are both working to make their marriage succeed as it should.

The idea of a Christian psychological center began a number of years ago while Dr. Doyle was an undergraduate. "Being reared as an active Baptist," Dr. Doyle explained, "I saw problems that

required in depth counseling. It was my dream to sharpen, through future study, my native ability to perceive basic human personality behavioral disturbances. My hope was to function in a Christian setting where I could serve alongside the church."

After completing his residency for a Doctor of Philosophy degree at Texas Tech University, Lubbock, Tex., Dr. Doyle came to the Veteran's Hospital in North Little Rock, to intern. Sharing his dream with Dale Cowling, pastor, Second Church, Little Rock, Dr. Doyle learned that Dr. Cowling, too, had hoped for such a facility. The idea began to take shape. "God has unfolded things in a marvelous way," observed Dr. Doyle. "After I had discovered a sympathetic pastor who was instrumental in obtaining a location for a center at the Albert Pike Hotel, the work of God continued. When I completed my internship I was offered many places of service. But at the same time there was an opening for the Chief of Psychology for Day Treatment at the Veterans Administration Neuropsychiatric Hospital in North Little Rock. When the position was offered to me, I was delighted to accept because it gave me opportunity to continue with my dream."

The next step was to organize a board of directors, a group of dedicated men of special abilities to assist in the work of the center. In addition to a board of directors, the center has an Advisory Board composed of representatives of various denominations. "It is my desire," Dr. Doyle emphasized "to get all the churches, not just a few or even one denomination, but the entire church community involved in our ministry. Our

experience has already proven that we can work alongside the minister of church staff to meet the specialized psychological needs of the church community. A center, like ours, will help strengthen the commitments that Christian people have already made."

In one year of service the center, which functions only on a part-time basis, has rendered service to 195 clients, representing 122 cases. This represents 692 hours of professional service. If this same psychological assistance had been purchased at regular prices, it would have cost \$22,050. The actual charge was \$7,875.

The center is available to any person regardless of financial ability. The clients have had an income ranging from nothing to \$2,800 per month. People from 11 different denominations have used the services of the center.

Dr. Doyle stresses the need for such a center as he says "Within the Greater Little Rock area alone are numerous individuals and families whose psychological needs are not being met by existing mental health facilities. This is not a reflection of failure on the part of existing facilities, but rather a reflection of an almost insurmountable variety of psychological needs encountered within the community. Many psychological difficulties go unchallenged due to a lack of or a misunderstanding of mental health on the part of community members. Others go unmet due to an inability to pay for the necessary services."

At the present time the center is sustained through gifts of churches, businesses, individuals, and fees charged. Dr. Doyle and other psychologists receive nothing for their services at the present time.

The center has rendered services to meet a wide variety of needs. During the past year the center has given individual, group, and family therapy, marriage counseling, pre-marital counseling, child therapy, vocational counseling, etc. The center can assist in almost any area of psychological need, including learning disability evaluations for children.

Dr. Doyle thinks the center has a great future. "I believe that a Christian psychological center such as ours," he said "can render an invaluable assistance to the Christian community. It is my hope that the day will come when everyone who needs Christian psychological help can have it, regardless of circumstances."

Those desiring additional information may contact Robert B. Doyle, Ph.D., Christian Center for Psychological Services, Inc., Suite 513, Albert Pike Hotel, Seventh and Scott Streets, Little Rock, Ark. 72201 or phone (501) 372-1818.



Food and fellowship

Virginia Kirk and Jane Purtle

A cup of cold water

"And if, as my representative, you give even a cup of cold water to a little child, you will surely be rewarded." (LB) Matthew 10:42

Years ago in western Oklahoma, there was a widow lady of advanced years in our church who was also our next door neighbor. She was known and loved by all. It was a pleasure to visit her because children were always served her special cookies on a lovely old Flow Blue plate.

This dear lady would send a coffee can full of the same cookies to a bereaved family or to the preacher's family as a small gift. She would always spend Christmas day from dawn 'til dusk with us because she had no family, and one of her gifts to us—besides her presence—was a large batch of the cookies.

All of us, hopefully, have someone like this that we remember with happy thoughts. Her simple cookies were given as a thoughtful gesture that said, "I'm thinking about you. We are friends. How nice you are. I sympathize with you. I rejoice with you."

This simple cookie recipe came with our friend when she entered the Indian Territory from Kentucky as a young woman. She adapted it to modern times

and made it a refrigerator cookie. The uncooked rolls can be kept several days before baking or frozen and baked when needed.

This lady's love lives on in the memories of her refrigerator cookies. Perhaps you can start new memories for a church friend or neighbor by taking this cookie or some other baked gift at a time you want to say, "I love you" or "I'm thinking of you."

Mrs. Stewart's Cookies

- 2 cups brown sugar
- 3-4 cup shortening or butter
- 2 eggs
- 4 cups flour
- 1 teaspoon salt
- 1-2 teaspoon soda
- 1-2 teaspoon cream of tartar
- 1 teaspoon vanilla
- 1 cup chopped nuts

Cream the sugar and shortening. Mix this with the eggs and vanilla. Gradually add the sifted dry ingredients. Last add the chopped nuts and form this stiff mixture into 1 1-2 inch rolls. Chill until very firm, preferably overnight. Slice and bake on greased cookie sheet at 350 degrees until slightly brown (about 10 minutes.) Makes 6 dozen.



Filmstrips needed

Missionary and Mrs. Sam Turner will be returning to the mission field in Kenya in the near future. Filmstrips dealing with doctrine, witnessing, Bible study, or Bible stories are needed to assist in their work. They will need these materials by Oct. 1 so that they may crate them to ship overseas. Churches donating such materials should send them to Mission Sam Turner, 403 S. Center, Lonoke, Ark. 72086.

Doctrinally speaking Both God and man

by Ralph W. Davis
(Eleventh in a series)



Davis

1. Some claim that Jesus was not a real man but was just "like" a man. They deny his humanity and think that since he was God he could not be complete man. He could only be "like" a man. This was the doctrine of Gnosticism which held that matter was inherently evil; therefore, the body is evil. God could not inhabit an evil body, so the body of Christ was "apparent," but not "real." He was a phantom Christ.

Some people today feel that if they believe Jesus was divine they must deny that he was actually man. But the Scriptures teach that he was man. He did not "seem" to be tempted, he did not "seem" to be hungry and thirsty, he did

not "seem" to suffer and die; he did not "seem" to be human. These were all realities. "The Word became flesh" (John 1:14.) The body as such is not evil. God created man with a body of flesh and said, "It is very good."

2. Others have said that Jesus was not really God but was just "like" God in many ways. He was the world's greatest moral example, a very good man, the wisest man who ever lived. He was divine only in the sense that all men are divine. Schleiermacher's view is that Christ was a mere man. There was in him but one nature, and that nature human. In him the idea of humanity is fully realized. The difference between Christ and other men is simply one of degrees. He was a man only but one filled with the divine presence. But with this concept, Jesus remains on the same level with us, even if he is several steps ahead of us. Paul says that "in him all the fullness of God was pleased to dwell" (Col. 1:19)

3. We believe that Jesus Christ was the God-man—complete God and complete man, not part God and part man. A complete human and a complete divine nature are united in one person. "He has in his constitution the same essence or substance which constitutes us men, and the same substance which makes God infinite, eternal, and immutable in all his perfections" (Hodge, *Systematic Theology*, Vol. 2, p. 389.)

As complete man he developed and grew in four normal ways (Luke 2:40, 52.) In giving a word picture of Philippians 2:7, A.T. Robertson says, "His humanity was as real as his deity."

He was also complete God. He was not God's emissary, but God himself. His pre-existence, virgin birth, sinless life, atoning death, resurrection, and ascension, all attest to the fact that he was complete God.

When we look at the life of Christ in the New Testament we see the one Person who unites in himself the divine and human elements. He is both God and man. He has one personality. In Jesus Christ God and humanity become one. When he became human he did not cease to be divine. The deity in all its parts remained. He was the God-man.

Next week: The Humanity of Jesus.

Ft. Smith pastor gets sabbatical



Dr. Bennett

First Church, Ft. Smith, is marking the seventh anniversary of the pastorate of William L. Bennett by granting Dr. Bennett a sabbatical leave from his church. Dr. Bennett will spend some time in a special course of study or on a foreign

missions tour—the choice is yet to be made.

Dr. Bennett, who came to the church from a Memphis pastorate, has served churches at Durham and Greensboro, N.C. He is a native of North Carolina, and holds the Ph. D. degree from New Orleans Seminary. He is the author of two books and was elected in 1973 to a four-term on the Baptist Sunday School Board.

Arkansas Baptist to teach missions directors

Bob Hartsell, associate professor of speech communication at Southern State College, Magnolia, will provide communication instruction for new directors of associational missions during orientation sessions at Home Mission Board offices in Atlanta, Sept. 17-18.

Other orientation leaders, selected from a broad spectrum of convention personnel, will provide instruction in such areas as counseling, administration, group dynamics, public relations, and finances.

In his session, R. Hartsell will deal with basic communication, public address, interpretative reading, mass media, and multi-media. He will also participate in informal fellowship, feedback, and supplemental sessions.

→
NEW RESOURCE FOR BAPTIST MEN—State Brotherhood Director C.H. Seaton, right, gets a preview of the new Baptist Men's Handbook from Jim Newton, director of communications for the Brotherhood Commission's Baptist Men's Division. The annual handbook, which replaces the quarterly officers edition of World Mission Journal, was released August 22 during the annual Brotherhood Commission board meeting at Olive Branch, Miss. (Brotherhood Commission photo)



Woman's viewpoint

Iris O'Neal Bowen

The following is a poem written by my father and one I thought you would enjoy. He calls it:

Thoughts of Jack and Jill

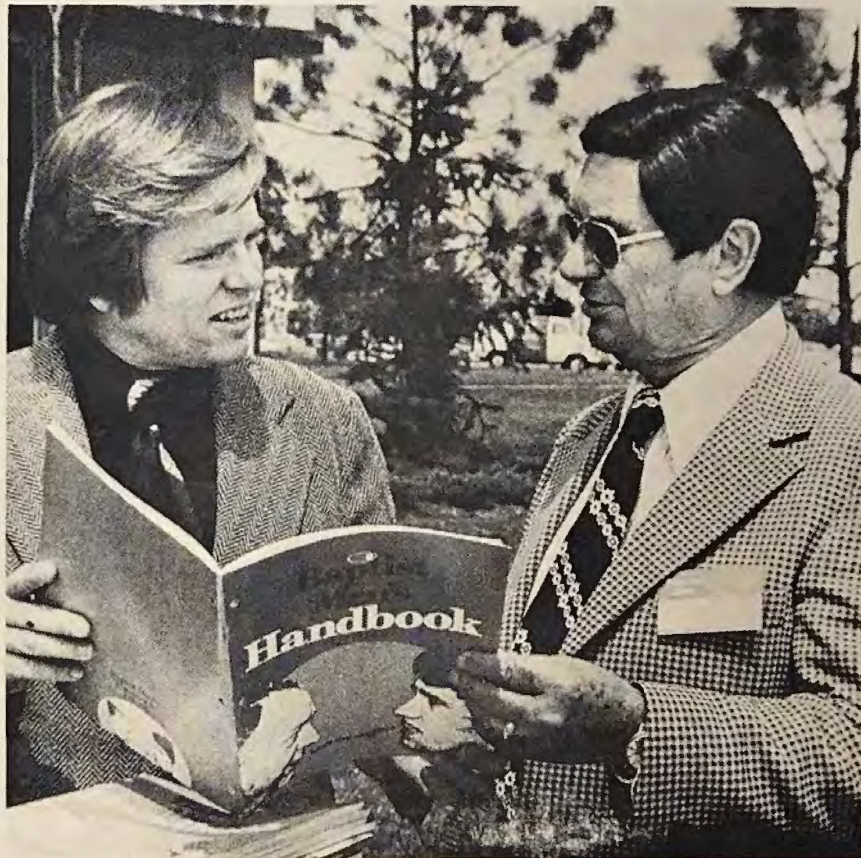
I've often thought of Jack and Jill,
The boy and girl who climbed a hill.
I've often wondered why they fell
And if Jack's crown was not soon well.

Why is it we so oft repeat
This doleful tale so incomplete?
Did Jack and Jill give up the task,
Come empty-handed back? I ask.

Or did these children try once more
And reach the well, though bruised and sore?
Did they return with water brought,
Clear, cool and pure, though dearly bought?

Were parents' hearts made truly glad
To see what brave children they had?
Ah, children always climb a hill
And have their trials, like Jack and Jill.

Let's teach them how to rise in pain
And climb and climb and climb again,
Until their tasks on earth are done
And they're with Jesus, everyone!



Brotherhood

Missions tasks wait on men

To get involved or not get involved. To serve or not to serve. These are questions faced by individuals and churches.

To get involved in the mission task as taught in the New Testament is a question that confronts each Christian. In turn, the question confronts the church.

Jesus, in his ministry and teachings set missions and mission activities as the prime task for the church.

Missions is simply sharing Christ with those who do not know him, wherever they may be found. This is done through ministry and meeting the needs that people may have, through love and compassion, in the spirit of Christ.

The sharing of Christ may involve many methods. These include evangelism, best described as a valid presentation of the gospel through any valid means or method. It may be a process of education and teaching. Or, the gospel may be shared by rendering aid to meet physical needs that people have. This, done in the spirit and love of Christ, can open doors for the presentation of the gospel of Christ to lost people.

Jesus organized his church as a vehicle to be used for sharing his message and helping men in need.

The church, through its mission task, has the responsibility to minister to the members who may be in need. This calls for mission activities on the part of the

membership through an organized effort.

Jesus commanded his church, or followers, to see the world through his eyes, and get involved. He said, "Lift up your eyes to the fields ripe unto harvest", and become laborers in the harvest.

The Brotherhood program, through Baptist Men and Royal Ambassadors, provides the best vehicle for involvement of men and boys in the mission task and opportunity of the church. The organization is designed to provide coordinated effort of the men and boys in learning about missions and becoming involved in mission activities of the community—and to the ends of the world.

The Brotherhood program involves men and boys in the mission tasks of witnessing, helping those who have physical needs, the poor, the down-and-out, the sick, the wayward, the prisoner, or any person who has a need for help in facing the problems of life.

The real advancement of the church and missions waits on men. We have the organization and materials. We need to put them to work for Christ.

Free material for Baptist Men and Royal Ambassadors is available from the Brotherhood Department, P.O. Box 550, Little Rock, Ark. 72203.

Call on us. It will be our pleasure to assist you.—C.H. Seaton, Director, Brotherhood Department.

Sunday School

How to read the Bible through

Genesis, Exodus, Leviticus...Jude, Revelation. Yes, the books of the Bible. Why name them? We want to do more than name them—let's read the Bible through in 1974-75.

Read the Bible Through in 1974-75 is a plan being promoted by the Sunday School Department of the Sunday School Board. It will be supported by periodicals and specially-prepared supplies.

The plan will take you through the entire Bible in one year, beginning Oct. 1, 1974, and concluding Sept. 30, 1975. The Old and New Testaments will be read concurrently. The outline for daily reading will appear in 23 periodicals including *Open Window*, and *Home Life* plus the teachers' periodicals and most of the adult members' periodicals.

Several promotional pieces are available from the Materials Service Department at Nashville, Tenn. Some of the pieces are commitment cards and posters, Bible markers and stickers, streamers, and certificates are part of the promotional items.

A leaflet, "Read the Bible Through in 1974-75", will be distributed at the Sunday School Convention, Sept. 23 and 24. It will be available upon request from the Sunday School Department in Little Rock.

Set a time each day to read the Bible. Stay with the suggested schedule and Sept. 30, 1975, you will have read the Bible through.—Harold Vernon, S.S. Dept.



It's unbelievable!

If all of the people without Christ in the world were to line up single file at your front door, the line would reach completely around the world more than 30 times. And horror of horrors! This line would grow by 20 miles each day.

If you were to drive 50 miles an hour for 10 hours a day, it would take you approximately four years and 40 days to get to the end of this line of lost souls. And by the time you arrived at the end of the line, it would have grown another 30,000 miles more.

Jesus said that missions begin with you: "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Your personal witness in mission support begins at your own front door and then reaches out to the world.

Operation One boldly challenges everyone of us to follow Jesus' command to take the good news of his coming to the entire world. Should we not be able to go personally, we are under the same orders to send others in our places. Either way, we are responsible for bearing witness of Christ to all men everywhere.

"Operation One: Our Key to Sharing His Love" is the 1974-75 Cooperative Program emphasis designed to lead the members of every Southern Baptist church to continually be aware of the mission needs of the world and to enable them to respond in a positive way. It is a challenge to churches to reflect this response by increasing their gifts through the Cooperative Program and by increasing associational mission giving.

Mission support and Cooperative Program giving go hand in hand enabling Southern Baptists to begin at their own front door with the proclamation of the gospel of Christ. Your increased support and commitment will make it all happen.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Breathing new life into old structures

Arkansas Baptist Orphans Home, which began in 1894, became Bottoms Baptist Orphanage, and later became Arkansas Baptist Home for Children. These title changes are indicative of the changes in our Child Care ministry that have taken place across the years. Due to the changes in our society affecting the lives of children, the church sponsored Children's Home has had to meet the challenge to serve children who are disturbed by family crises. Some refer to these children as "orphans of the living."

The Administration Building, which was built in the early 1900's and is the oldest building on campus, has not kept pace with these changing times. Heavy use of this building has continued over the years although we have not had funds to properly maintain the building. Meeting the needs of children under our care has always taken priority on our funds. This building continued to

deteriorate. Something had to be done. In recent years, as Arkansas Baptists began to increase their offerings through the Cooperative Program, we received capital needs money from the State Convention budget. Praise the Lord!

Our Board of Trustees had to consider whether to tear down this old building and rebuild, or to renovate. After a thorough year of study by the Building and Grounds Committee of the Board, it was determined that the old building was structurally sound. It was recognized that we could not rebuild a new structure of comparable size because of the super-high building costs. And too, we wanted to preserve and honor the dedication and love of the Bottoms family and others in the past who sacrificed to make this grand old building possible and usable.

The Board voted to renovate the building. An architect was employed to assist us in "breathing new life into this

old structure." When the plans were completed, bids were advertised for and received. Due to inflationary building costs, all bids were higher than we had anticipated, and had to be rejected.

It was decided by our Board that we would sub-contract the work and do as much as we could with the money we had available for this purpose. In June, 1974 construction began on the administrative wing of this building and is to be completed in the fall. This progress was made possible by the capital needs assistance from our State Convention budget. We plan to fully restore this grand old building as money becomes available.

Thank you, Arkansas Baptists. This year marks the 80th birthday of our Child Care ministry and we are happy about these changes that you have made possible—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Music leadership clinics

One hundred thirty-two people who work with four and five year-old preschoolers received a great deal of help recently when they attended the conferences led by Saxe Adams from the Music Department in Nashville. We learned how to use the curriculum materials, which, by the way, are the finest materials produced anywhere. We also learned a lot about how to work effectively with this age group as well as what materials to use.

More help is coming

Methods and materials clinics for younger and older children's choir leadership are scheduled for five locations on Saturday morning, Sept. 14. These clinics are scheduled for two hours, from 10 a.m. to 12 noon, and will be conducted by experienced leadership from within our state.

These clinics will give you the help you need in getting an effective choir program off and running this fall. You can only benefit if you attend. There is a clinic scheduled near you...Ft. Smith, Grand Avenue; Stuttgart, First; Newport, First; Hot Springs, Central; and El Dorado, Second.—Ervin Keathley, State Music Secretary

Methods and materials clinic
for children's choir leadership
will be held
Sept. 14
at places listed in the
Aug. 29 issue (page 14)



Interior renovation work on the administration building continues.

More WIN Schools

John Finn, Superintendent of Missions in Boone-Newton Association conducted a Lay Evangelism School at Elmwood, Arthur Anderson, pastor. Average attendance in Sunday School is between 40 and 50. Fourteen people enrolled in the school and attended all the sessions. Thursday night 18 people went out for witnessing. A lady who was recently converted said, "I feel 10 years younger." Another lady feared that she would be unable to present Christ but said, "I did it! I did it! I want to go again."

John Finn will have another school at Southside Church, Lead Hill, Sept. 16 through 19. He is hoping to have 250 trained personal witnesses by the time we get into our campaign for '76.

Jesse Reed conducted a Lay Evangelism School at Park Place, Hot Springs July 28 - Aug. 1. Harold Elmore is pastor. The average attendance of trainees was 50. On witnessing night the booklet was presented 28 times. Seventeen personal testimonies were given. Three people accepted Christ but eight rejected Him. Some people have been saved on witnessing nights since the school.

Please add these men to the list of qualified directors--Harold Elmore, Park Place Church, Hot Springs; Sam Turner, missionary to Kenya; Robert Parrish, director of deaf ministries, Arkansas Baptist State Convention; Bill Combs, Pleasant Grove, Conway; and Wade Berryhill, Community College, Harrison. Hamp Valentine had a refresher course in leadership training. He is minister of music and youth at Park Place.--Jesse S. Reed, Director of Evangelism.

Arkansans on honors list at Baylor

Nine Arkansas students at Baylor University have been named to the University Provost's Distinguished Academic honor list, and four others have been recognized by being named to another honors list.

Those on the distinguished list are undergraduate or post graduate students, with a grade point average of 3.80 to 4.00 for 14 semester hours. Students on the academic honors list must have a grade point of 3.6 to 3.79.

Making the distinguished list are Bryan L. Burke Jr. of Fordyce; Georgia P. Lambert (May graduate) of Gurdon; Mary E. Blalock, Barbara G. Reynolds, and Patricia H. Tolbert, all of Little Rock; Dorothy A. Landes and Craig H. Westbrook of Magnolia; and Leah E. Bobo and Robert W. Littrell of Pine Bluff.

Others achieving honor grade points are Sally W. Ball of Eudora; Maribeth E. Thompson of Helena; and Ralph Roland Lloyd and Rosanna I. Ridings of Little Rock.



Participants in the school at Park Place, Hot Springs, returned for a report session after witnessing.

Local churches and missions effort



Deese

Two churches that I have recently visited have blessed me richly. Grand Avenue Church, Ft. Smith, was engaged in a business meeting on a Wednesday evening. Pastor Don Moore, also president of the Arkansas Baptist State Convention, presided. It was not the cold, report-type business meeting in which members sit sleepily or express themselves in argumentative fashion, but it was the warm, happy, prayerful meeting resounding with the spirit of victory. We looked at a long list of names (shown by Viewgraph) for whom "prayer was wont to be made." (Acts 16:13) Reports of witnessing, soul-winning and building programs were given. A cordial welcome was extended to visitors making us feel very much at home. In fact, I felt so much at home that I almost voted on their motions.

The other church I visited was Highland Heights Church, Benton. My mission there was to speak on the chaplaincy to a Church Training group. My wife and I stayed for the worship

service. The congregation participated in a song service and scripture reading. The associate pastor, Robert Stuckey, conducted a baptismal service and four were immersed. The four preached a most forceful message in that symbolic act of being buried, and raised from that watery grave. Highland Heights Church had a serious, happy, and victorious service on that Sunday night.

Often pastors and convention officers write articles on convention programs or convention employees, but today I take the liberty to give the view from the employee perspective. These were delightful and refreshing spiritual experiences. These two churches were engaged in the real basic business of churches. There are about 1200 other churches that were probably doing similar things on these same dates. Our Lord has led us to cooperate in mission endeavor in extending effectively God's good news in salvation.

September is the month of special emphasis for state missions. The Dixie Jackson Season of Prayer and Offering lends great strength to the cause of missions in Arkansas. Thanks to the local churches, and thanks for them, and "to God be the glory." —Wilson C. Deese, Director, Chaplaincy Ministries



Dr. Logue

Arkansans, stronger in number than in many years, made their own unique contribution to Student Week at Glorieta, but as one Arkansan said "it takes the whole week to adjust to the altitude and to the Texans."

New State BSU

President Rusty Jones of the University of Arkansas led in prayer at one session and at another was interviewed and at still another introduced the evening speaker, Dr. Bill Pinson, by quipping, "I didn't realize that an Arkansan would ever enjoy introducing a Texan."

Arkansans leading conferences were Ed Coulter, Don Norrington, and John Halbert. Most of Arkansas' BSU Directors also led small groups, called "community building groups," two nights of the week.

At the Sunday evening service there was an emphasis on student evangelism, and three of the six interviewed by evangelism trainer Milt Hughes of National Student Ministries were Arkansans: Linda Fisher of Arkansas State University, Becky Ward of Ouachita University, and Alana Fletcher of Henderson State College.

The Arkansans, traveling in two chartered buses, one van, and five cars,

included two internationals: George Botchway of Ghana and Fernando Villalobos of Bolivia.

I enjoyed visits with two Arkansas families who own houses at Glorieta. Pre Med student George Botchway of Arkansas College and I had breakfast with the Dr. Joe Ledbetters of Jonesboro, for years vitally interested in medical missions. Their beautiful Glorieta home is called "Hummingbird Hill," as I recall, and the birds flock to the Ledbetters' feeders.

The Mel Tompkins—both junior and senior—had an open house for Glorieta residents that was truly magnificent, and I was privileged to be included in that gathering of Baptists from everywhere. It was there that I discovered Mrs. Norman Roberts Sr., of North Little Rock, who had stayed over with friends after WMU week. She became an unexpected surprise for our bus trip back and stood the trip better than most of the students.

On an early morning hike a hummingbird stopped in mid air right in front of me and just stood there. I was amazed at the sight and at the "wing effort." To one who has still not learned to tread water, I could only think of a bit of advice I heard given to a young Elvis Presley years ago: "Don't do something; just stand there."

So often in our busy life I think I hear Jesus say that to me: "Tom, don't do something; just stand there."



Prayer groups such as this one are being encouraged for Nov. 4.

Plan now for joint Women's Day of Prayer

Mrs. R.L. Mathis, president of the Women's Department of the Baptist World Alliance, has presented her personal appeal to the Baptist Women of Arkansas in the October-December, 1974, issue of *Dimension* to observe Baptist Women's Day of Prayer on Nov. 4, 1974.

The prayer program booklet is also included between pages 20-21, with an impressive program theme of Hope, Love, Peace, Joy.

Last year's reports indicate the Baptist Women of Arkansas held at least four jointly-sponsored programs in Camden, Pine Bluff, Dumas and Little Rock. These ladies are to be commended for their foresight and leadership.

To have a jointly-sponsored Baptist Women's Day of Prayer for National and Southern Baptist Women you need to start your planning now. May I offer my assistance to any Baptist Woman's group that desires a jointly-sponsored prayer program? I will help introduce you to proper counterparts in National or Southern Baptist organizations with whom you can plan your program. We need these efforts in Arkansas to help us improve our Baptist witness and understanding. Will your Baptist Women participate this year?—Robert U. Ferguson, Director, Cooperative Ministries with National National Baptists.

Carmona, Angola opens up to Baptist work

CARMONA, Angola (BP)—More than 5,000 persons have organized to become the First Church of Carmona in an area previously closed to Baptist work. The 5,665 charter members are currently broken down into 74 groups of believers in the Carmona area.

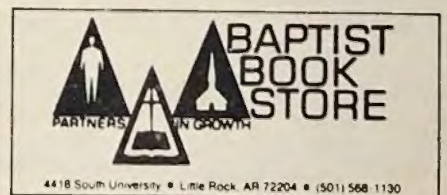
The Carmona area was opened to Baptist work for the first time in 13 years after the military coup in Portugal in April. Angola is a colony of Portugal. Since March 15, 1961, when an independent Baptist mission was closed, any gathering of 20 or more had been prohibited in the Carmona area.

The church, according to Southern Baptist Missionary Harrison H. Pike, is largely the work of two ministers Benedito Junior and Jose Martins, who for the past three years served with the First Baptist Church of Luanda in an outlying area about 250 miles northeast of Luanda.

Pike, the pastor of First Baptist Church of Luanda, is also pastor of the newly-organized church, directing the work of Junior and Martins. By permission granted by the governor of the Carmona district, who now serves on the military junta governing Angola, Pike visits the work in this large area one week each month.

Since the reopening of the work, 1,292 people have been baptized into the church, all of them adults and young people. Another 2,439 have declared themselves as baptized believers, products of earlier Baptist work. The Carmona church received another 1,934 members from the mother organization in Luanda.

The 74 groups of believers are served by 42 evangelists, 21 lay leaders and many deacons. Beginning soon, the First Baptist Church of Carmona will organize the stronger groups of believers into churches in seven county divisions.



Sunday School Board elects key officials; acts on budget

GLORIETA, N.M. (BP)—Trustees of the Southern Baptist Sunday School Board elected a new executive vice president and book store division director and adopted a \$59,586,000 budget for 1974-75 in their semiannual meeting at Glorieta Baptist Conference Center.

Among other actions, the board's policy group also eliminated individual discounts at Baptist book stores, announced church literature and conference center rate increases and elected officers.

W.O. Thomason, 51, presently serving

as director of the board's book store division, was elected executive vice president to succeed J.M. Crowe upon his retirement in February, 1975.

William S. Graham, 39, now manager of the book store division's eastern stores department, was elected to succeed Thomason as division director.

The 1974-75 budget, calling for total sales of \$59,586,000, represents an increase of 13.8 percent over the current year's budget. Several actions were related to the financial situation.

The trustees, in response to a 1973 Southern Baptist Convention motion asking for Baptist book store discounts for pastors and other ordained church workers, voted to discontinue, effective July 1, 1975, all individual discounts which had been available to denominational employees.

The only discounts remaining in effect after that date will be where existing contracts call for them in seminary book stores, the church library discounts, quantity discounts and certain reciprocal discounts to other retail book stores.

"A discount policy is basically a discriminatory policy," stated board President James L. Sullivan. "We have recommended the no-discount approach to our trustees in an effort to move closer to avoiding both the ethical and economical problems inherent in a discount system. This move will assist in our plans for providing more funds for state convention work and will enable us to treat all individuals in the convention with fairness and equity. The trustees, who voted in 1964 to discontinue their own discount, are saying by this action that they believe no distinction should be made between the people in our denomination."

In other book store related action, the policy group also approved reorganizing the division to provide for six regions, related to divisions of the United States Postal Service Bulk Mail System. The move is designed to improve managerial span of control and to improve mail order service to Baptist book store customers.

Rate increases in two areas were approved. Church literature prices will increase about 10 percent effective with issues dated April, 1975. Conference center fees will increase \$10 to \$15 next summer. Food prices will increase 50 cents per day.

Part of the increased earnings available to the board will be distributed to the state convention educational programs under the Program of Cooperative Work with State Boards. Beginning Jan. 1, 1975, additional funds will be made available to smaller state conventions to enable them to employ at least one worker in the church education field.

WEST-ARK L. I. F. E.

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The Bible that's easy to read.

CHAPTER 6

AND in those days, when the number of them was multiplied, murmuring of the Hebrews against the widows was daily ministered.

2 Then the multitude of them, and said that we should of God, and

3 Wherefore ye out among you honest report, full Ghost and wisdom may appoint over the business.

4 But we will give ourselves


CHAP. 6
AD 33

1 ch. 2:41 & 4:4 & 5:14 & ver. 7
1 ch. 9:29 & 11:20
1 ch. 4:35
1 x. 18:17
Deut. 1:13
1 v. 1:21
16:2
Tim. 3:7
ch. 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

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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.

Special Bicentennial projects planned by Home Mission Board

ATLANTA (BP)—The Southern Baptist Home Mission Board will add to the celebration of the nation's 200th anniversary coming up in 1976 with a group of special projects.

The projects, announced and approved during the agency's directors' meeting here, will include motor caravans visiting national monuments, a traveling art-photo exhibit and a specially-written musical drama to the theme "We Hold These Truths."

A volunteer is being sought to coordinate the 18-month project series.

Bob Bingham, director of the board's program services section, and chairman of the project committee, said that one of the objectives is to direct attention to

the role that Baptists have played in the spiritual growth and development of our nation.

Emphasis on all the projects is the ability of local churches to participate, Bingham said. For instance, a dramatic-musical group of student summer missionaries or other volunteers will travel the summer of 1976 performing the production, but a simplified adaptation of the program, which church groups can perform in their own towns, will be available to local churches.

Church members may join or leave any of the three planned caravans—circling the west, the midwest and the east—and when the caravans stop nearby, churches may participate in the special worship

Creedalism trend must be stopped, says Deweese

RIDGECREST, N.C. (BP)—Southern Baptists must face up to a subtle form of creedalism that is seeping into their life, a Southern Baptist Historical Commission staffer said here.

"This creedalism exists in the movement which suggests that all Southern Baptists give allegiance to the precise doctrines and wording of the 1963 statement of Baptist Faith and Message," said Charles W. Deweese, the commission's assistant director of editorial and research services at a conference he led on coping with Baptist controversies and building church fellowship.

"A series of dangerous tendencies issue from the renewed attention directed to the Baptist Faith and Message," which "in itself was a worthy effort," first adopted by the Southern Baptist Convention in 1925 and revised by the SBC in 1963.

"First, there is a tendency to place all Southern Baptists into a common doctrinal mold on every point of belief," he said. "This is an impossible and inappropriate objective. Southern Baptists differ today on numerous points listed in the 1963 confession," he added.

Deweese said historically Baptists have encouraged each church member to interpret the scriptures for himself or herself. The current trend "virtually denies this privilege by absolutizing a particular doctrinal expression and recommending it for the use of all Southern Baptists," Deweese continued.

He told Baptist Press, "The authority of the Bible as God's Word is superior to the authority of any statement of faith that any group of Christians have ever constructed."

Deweese also noted his belief that "Baptists should continue to point efforts toward evangelizing the world for Jesus Christ, rather than becoming bogged in doctrinal arguments and controversies."

"Second, there is a tendency to let the Baptist Faith and Message take the place of scripture," said Deweese at the Ridgecrest conference. "This is an impingement upon the authority of the Bible."

"Third, there is a tendency to assume that the 1963 Baptist Faith and Message has continuing validity for Southern Baptists in all times and in all places," Deweese asserted.

"Actually a statement of faith represents the opinions and doctrines only of those people who write and approve it. It is not valid for everyone afterwards. There is no binding quality to the 1963 confession," he added.

"Last," said Deweese, "in the effort to confine the beliefs of Southern Baptists into one definitive statement, there is a tendency to deny the validity of new insight to be gained from the Bible, the Holy Spirit and our Baptist heritage."

He concluded that "Although the 1963 confession was a worthy effort, it was not the final expression of the Baptist faith. Modification will prove imperative as time advances."

services.

Another project churches may participate in will be a series of 60-second spot announcements. Ten or eleven of these will be produced on 16 mm film and videotape dealing with home missions and its relationship to development of the nation, through missionaries, Baptist leaders or contributions of Baptist heritage.

The videotape spots will be available for use by local groups desiring to buy time on television, while the film spots will be available to associations and state conventions for regular or special services.

The art-photo exhibit will include work done basically by Home Mission Board personnel and will tour from June 1, 1975 through July 4, 1976, among shopping malls, college campuses, national parks and Baptist state and associational meetings.

It is envisioned that the board's US-2 missionaries will accompany the van and exhibits to talk with and witness to visitors. Local involvement might include advance invitations to church people to enter their own art and photos in the exhibit.

Other projects include a special travel guide, pointing out the routes of the caravans and showing scheduled events of the bicentennial year. Special promotional materials will be available from the board, both for Baptist and non-Baptist audiences, including special biographies, suitable for reproduction in focal media, of outstanding home missionaries, past and present.

Members of the bicentennial committee which includes both Home Mission Board staff and directors, are: Wendell Belew, Bob Bingham, Mrs. I.W. Bowen, William Hinson, James Kelly, James Sapp, Ed Seabough, Ed Sickafus and James Windham.

Southwestern Seminary gets \$94,689 gift

FT. WORTH (BP)—Southwestern Seminary has received \$94,689 from the estate of a Texas Baptist, Mrs. Laura Dunlap Sampson of Houston. This amount, added to two previous bequests, brings to over \$464,000 which has been received from the Sampson estate.

The money is being added to the seminary's Laura Dunlap Sampson Memorial Endowment Fund which is administered by the Baptist Foundation of Texas.

Mrs. Sampson and her husband, the late W. Emmett Sampson, also set up a trust fund with the foundation from which the seminary receives regular income.

A member of Second Church, Houston, Mrs. Sampson was providing financial assistance for two Brazilian students at Southwestern Seminary at the time of her death in 1968.

State Deacon Chairmen Conference

Friday - Saturday

Oct. 4-5, 1974

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Little Rock, Ark.

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● Program ●

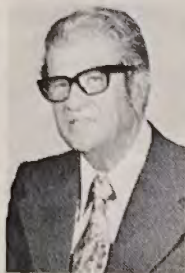
Friday night

- 4:00-6:00 Registration
- 6:00 Banquet
- Dr. Charles Ashcraft, speaker
- 7:00 Worship
- 7:15 Message
- Dr. Charles Treadway
- 7:40 Conferences
- 8:50 Message
- A. Morgan Brian Jr.
- 9:30 Adjourn

Saturday morning

- 8:00 Worship
- 8:15 Message
- A. Morgan Brian Jr.
- 8:45 Conferences
- 9:45 Break
- 10:00 Conferences
- 11:00 Worship
- 11:10 Testimonies
- 11:30 Message
- Dr. Owen Cooper
- 12:15 Adjourn

● Program personalities ●



Dr. Charles Ashcraft
Executive Secretary
Arkansas Baptist Convention



A. Morgan Brian, Jr.
Attorney
New Orleans



Dr. Owen Cooper
Past President, SBC
Yazoo City, Miss.



Dr. Bob Dale
Church Training Department
BSSB



Dr. Wilbur Herring
Pastor, Central Church
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Cattle drives and desert sun leave mark on Baptist

by Toby Druin
For Baptist Press

Fifteen years as a Southern Baptist home missionary in northern Nevada have made their mark on LaVern Inzer—a permanent squint to filter out the desert glare, thinning hair and a nervous, fidgety air suggesting he always has something else to do and is eager to get on with it.

But he wears the mark like battle stars. In Inzer's words, he has a family heritage to "burn himself out" for the Lord, and he's living up to that heritage, driving 1,000 miles a week—even joining an occasional cattle drive—to share the gospel of Jesus Christ with isolated pockets of people. He comes from a family of 21 children, 18 of them boys and 14 of them ministers.

Inzer works out of Carlin, Nev., where he serves as pastor of Carlin Baptist Mission. But his weekly treks around the 40,000-or-so-square miles of his area of northern Nevada carry him and his wife Elva to such colorful places as Wells, Battle Mountain, Bottle Creek, Reese-Antelope Valley, Paradise Valley and countless stops along the way. Most will never grace a map; few may ever be more than mission points.

"There are a lot of places in Nevada that will never have a church," Inzer says, "But it doesn't keep a minister from serving just like we are now—seven little places in a circuit."

Inzer has been on one "circuit" or another in Nevada since 1959. A native of Arkansas, reared in Louisiana, he was appointed by the Home Mission Board in 1962.

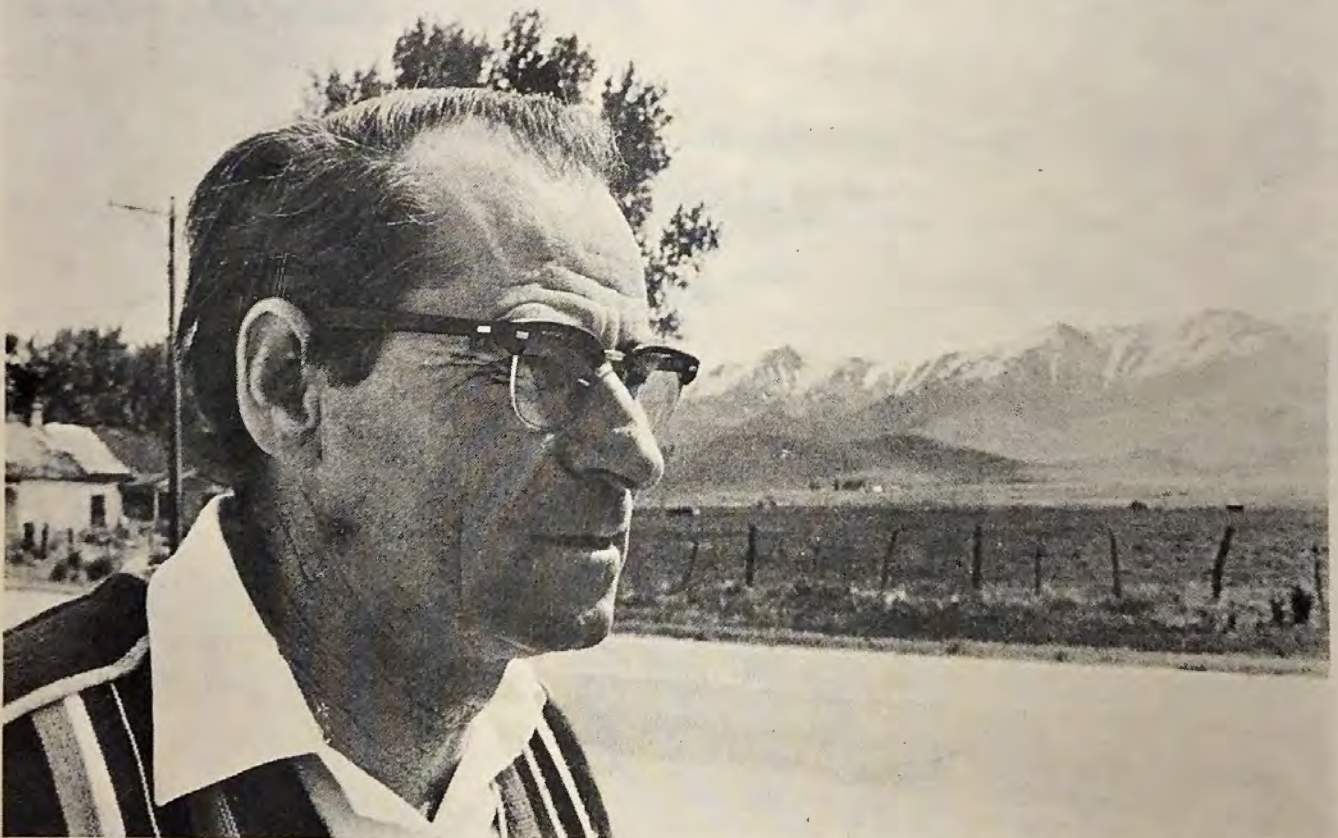
"We went out as best we could," Inzer says of those early days. "The most stringent program I had was when we drove to Paradise Valley on Monday night, 40 miles from Winnemucca and then to Jungo on Tuesday. It was 35 miles to Jungo on dirt roads and you went horizontally 35 miles and vertically 70 more—jumping up and down."

Jungo made an indelible impression on Inzer in more ways than one.

"The kids there were the cussingest bunch I ever knew," he recalls. "I got to wishing once that I could rearrange their punctuation to make it sound like prayer."

"But somehow we got through to them. One Halloween night after we had come back to the church after trick-or-treating with them they said they wanted to sing me a song. Thinking about the way most of them cussed, I was afraid of what they might sing. But to the tune of 'Rachel, Rachel,' they sang, 'Rev. Inzer, we've been thinking, what we think we'd hate to tell. If it were not for your preaching, we'd all wind up in hell.'"

In that "most stringent" schedule, Inzer was back at Winnemucca for prayer meeting on Wednesday night and then



100 miles south to Lovelock on Thursday, and then back at Winnemucca for Sunday services.

"I thought that was enough," he says, "but one day I got a letter with the simple message 'Send us a preacher!' That came from Reese-Antelope Valley, a hundred miles away, to the Sunday School Board (in Nashville), then the Home Mission Board (in Atlanta) and then the California Baptist Convention which sponsors our work here, finally to my associational missionary in Reno.

Inzer began services at Reese-Antelope Valley because the woman who had written the letter told him, "We are settling out here and our kids have no church."

Once a Monday night stop, Paradise Valley is now visited every Tuesday afternoon by the Inzers. They gather school children at the tiny community's two-room school and choir practice. Once a month Inzer preaches for worship services in the evening.

Paradise Valley is picturesque, surrounded on three sides by mountains. Inzer says there are two legends about how the community, now largely a ghost town, got its name. The first says that when the town name was filed it was supposed to have been "Pair-o-dice," but the clerk misunderstood and labeled it "Paradise."

The second story says that early settlers saw the valley as a place of beauty, a "literal paradise" in comparison with the desert they had come through and named it accordingly.

"Anyway, we are doing our best now to make it a heavenly place," Inzer says.

When Inzer first came to Paradise Valley he found an old, padlocked church building. It was leaning 18 inches and was so old it was about to lie down, he said.

"I came out here to see about having

church," he says, "and asked Ernest Miller, the local bartender, if they had ever had church. 'Nope,' Ernest said, and he couldn't tell me who could let me use the building."

Inzer searched the courthouse records, found the deed to the church property and wrote down the trustees' names. He went back to Paradise Valley and asked the bartender where he could find the trustees so he could get their permission to use the building. Miller laughed and took him to the local cemetery. Inzer had failed to note that the church property deed had been filed in 1874.

"That was a dead church," Inzer says.

Inzer knocked the padlock off the door, cleaned out the dust and in 1972 a team of Baptist students from Mississippi helped restore the building and renovate it.

"We don't own it; us Baptists don't own it, but they call me pastor," Inzer says, "and we have the only worship service out here of any kind."

Inzer is a cowboy by day during the spring and fall cattle drives, and in the evening preaches to the drovers, often as many as 150-200, many of them drifters with occasionally a fugitive or two among them. Preaching to them, Inzer says, is a unique experience.

One night he asked one of the cowboys to pray. "He didn't exactly pray in the King James Version," Inzer recalls.

"Hey, God," the man began and proceeded to tell God about the sins of all the cowboys around him. He described the cowboys so God would know whom he was talking about, describing the clothes they were wearing and the color of their hair.

When he closed the prayer, the cowboy said, "Now, God, you've told me to pray in Jesus' name, and I just done it."

"It was easy to preach that night," Inzer says.

Christ was slave's only true 'Master'

by Baptist Press

When Baptist Home Missionary LaVern Inzer "surrendered to preach" his family took him to the cemetery where his grandparents were buried and told him of their conversion to Christianity. The grandfather had been a Jew and was won to Jesus Christ by a slave.

"When my grandparents were married in 1846," relates the Southern Baptist from Carlin, Nev., "my grandfather went to New Orleans and bought a slave to take care of the house and do the chores.

"The slave was clean-cut and could speak English. When he was introduced to the old plantation in Arkansas, he was told what he had to do and he accepted the responsibility. But when he was told he had to call the man of the house 'Master,' he said he had only one master and His name was Jesus Christ.

"He almost got whipped that day by the slave driver, but he didn't. There was something about him that commanded more respect.

"In 1852, six years later, by the authority of a little church there, that slave baptized my grandparents.

"My parents told me that story and made three points--the Bible is a book of missions, I was the product of some missionary who had won that slave to Christ, and we can never repay that debt but we can pay back some interest. We are to preach Christ the rest of our lives.

"They said we are to go out and burn ourselves out for the Lord. And that's a family tradition and heritage as much as the family name.

"We knelt beside that slave's grave and my relations laid hands on me like it was an ordination service. It had an effect on me. I feel like missions is a way of life and I love it."

Laverne Inzer, Southern Baptist missionary to northern Nevada, squints to filter out the desert glare at Paradise Valley, one of his mission points. Snow-capped mountains ring the valley where Inzer and his wife come every Tuesday afternoon for "Sunday" school for the valley youngsters. [HMB photo by Toby Druin]



Urban evangelism studied in Latin American meeting

BELO HORIZONTE, Brazil (BP)--Hearing a reported prediction that more than half of the world's people will live in cities with at least 20,000 population by the end of this century, participants in a Conference on Urban Evangelism here discussed strategy for evangelization of Latin American cities.

Reporting on the population move from rural to urban areas, E. Luther Copeland, a professor at Southeastern Seminary, Wake Forest, N.C., expressed the need for the church to restudy its approach. He said the new living patterns "seem to render obsolete old types of ministry and leave the church confused on how to implement its mission."

The conference, sponsored by the Southern Baptist Foreign Mission Board, drew 82 delegates and observers, both missionaries and national Baptists, from 16 Latin American countries. Frank K. Means, South America secretary for the board, described it as a "conference whose time is overdue."

At the close of the meeting the group recommended that Baptist seminaries in Latin America give more emphasis to urban ministries in their curriculum. Another recommendation urged each national Baptist convention represented to give priority to reaching urban centers with the gospel of Jesus Christ. Participants also called for the establishment of a clearing house for information and ideas on urban evangelism.

Several countries, including Brazil, Mexico, Uruguay and Colombia, are planning regional or national conferences emphasizing city evangelization within the next year.

The need for churches to approach people in new ways was emphasized several times.

Ralph W. Neighbour Jr., a newly-employed Southern Baptist missionary associate, stressed rethinking the nature of the church. Neighbour has been pastor of West Memorial Baptist Church, Houston, Tex., which began experimentally in homes and apartments. He is a former staffer of the evangelism division of the Baptist General Convention of Texas.

"For generations we have considered the church as being a building, a preacher, a program and a membership—in that order," he said. "But it is an ecclesia, a body of called-out people, fitly joined together by the Holy Spirit to become the body of Christ."

Another speaker said the "house church" will be the most common organizational form for churches in modern cities for the remainder of this century.

Roger S. Greenway, Latin America secretary for the Christian Reformed Board of Foreign Missions, said, "City people hunger for fellowship, recognition and personal acquaintance with the man who preaches to them on Sunday. The smaller the congregation, the more intimate the fellowship. It is religion's antidote to the loneliness of the city."

Stressing that the church is not a building, he said, "More people are converted to Christian discipleship in small groups than in large churches."

The traditional method, erecting a chapel building for a congregation that eventually becomes a church, is too expensive for churches in developing countries, Greenway said.

He recommended that churches get to know every family within walking distance and also plot the locations of families on a map of the church's area to

determine residence patterns.

Suggesting that the church should become acquainted with services available from government and private agencies to help meet social and material needs, he said Christian workers should serve as catalysts for referring needy people to proper agencies.

Greenway emphasized that the church should try methods that have proven successful and added, "There will be plenty of opportunity for creativity and experimentation once we have established a dozen churches using tested methods. But our collective experience in urban evangelism is so limited at this point that all of us would do well to begin where at least some success has been demonstrated."

"An urban strategy which persists in trying to reach an unresponsive segment of the population produces little fruit," he continued. "It only leaves missionaries discouraged and wastes valuable resources. Worse still it allows people whom God has prepared to receive the gospel to go unevangelized."

Means, however, cautioned participants not to feel each must carry our work exactly as someone else did in other circumstances just because it was successful, and he cautioned against neglecting to begin outreach simply because conditions are not ideal.

Copeland called on Christians to get involved in decision-making concerning urban affairs. "Cities must place a premium upon the personhood of the individual. Therefore, we have the right and responsibility to critique the plans of the planners," he said.

The recurring theme of personal witnessing and lay involvement was voiced by A. Clark Scanlon, Foreign Mission Board field representative for Middle America.

The conference was conducted in Spanish and Portuguese, with English speakers using translators.

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Church Music editor is named

NASHVILLE--Mark Blankenship, a native of Illinois, is a new editor of adult and youth music in the church music department of the Southern Baptist Sunday School Board.

Before coming to the Sunday School Board Blankenship was minister of music at North Phoenix Church, Phoenix, Ariz. He held similar positions at First Church, Midland, Tex., and First Church, Belton, Tex.

Blankenship was graduated from Oklahoma Baptist University, Shawnee, with a bachelor of music degree and from the University of Texas-Austin, with a master of music degree.

Liberating the oppressed

Sept. 15, 1974

Exodus 3:7-10; 19:3-8



Wilhelm

God uses at least two ways in ministering to the needs of people. He works through people and at other times ministers himself direct. Both of these are revealed in our lesson.

Moses was God's instrument as leader for deliverance. God

himself provided power for plagues, miracles, provisions and protection.

The call of the oppressed

As we enter into the lesson of faith, we feel the great truth of God's care for the oppressed. We think of ourselves on the side of Israel trusting Jehovah in spite of difficulties. Let us be careful that we are not on the side of Pharaoh.

God was well aware of the 70 souls as they made their way down into Egypt. He knew of their day to day experiences during the years. According to Exodus 12:40 they were there 430 years.

For a time after beginning their sojourn in Egypt, they were blessed and prosperous. Their rapid growth in numbers and in wealth alarmed new leaders in Egypt. These leaders feared in case of war the Israelites might join forces with the enemies of Egypt. The people had increased so in numbers until when they left under Moses they numbered probably near two million (600,000 fighting men.) Pharaoh therefore resolved to make them slaves, and began to put on them the heavy burdens and conditions of slavery. The work was long and difficult. Too, it was decreed that all male Hebrew children were to be killed at birth.

God is never ignorant of sin and judgment is always certain. He is neither blind or deaf. In due time his presence will always be felt.

It is at this point in their suffering that God spoke to Moses. He said he had seen their affliction and had heard their cries. He knew of their sorrows.

God was therefore going to bring them out of this situation into one that was quite different. A land of milk and honey was ahead of them. They would cause a delay of 40 years on the way, but still would soon be on their way.

The Bible names two reasons that caused God to move in their behalf. One, because of their oppression, and second

because as he said, they are "my people."

Exodus 2:23-24 calls attention to their relationship with God, "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

God's call to Moses

The call of Moses took place on the backside of the desert from a bush on fire. No one can question however that God's hand had been on Moses for a long time. Most every one has heard and been thrilled by how Moses' life was spared as a baby, of how he came to live in an Egyptian palace.

A premature attempt to help his people on his own fails and he flees from Egypt. It has been said that Moses was 40 years an Egyptian, 40 years an Arabian and 40 years an Israelite.

God's protection of Moses as an infant was also followed with the needed areas of training. First his training at home with the benefit of his own mother to teach him to have faith in the true God, of the promises made to his nation, and how to live.

The second phase as an Egyptian prince provided formal education and he became "learned in all the wisdom of the Egyptians." (Acts 7:22)

The years in the desert gave him familiarity with it, its people, its roads and its resources.

When God spoke to Moses from the burning bush it was a surprise to Moses, but God had planned it for a long time. The Lord conversed with Moses, gave him full instructions, met his arguments and commissioned him for service.

A high calling for Israel

A step toward God is always an upward step. Three months after deliverance from Egypt further instructions are given (Ex. 19:)

While the people camped at the bottom Moses climbed Mt. Sinai to receive instructions. A reminder was first given of what God had done for them in recent days. Through Moses they were to be admonished to keep God's covenant. They were to have a special place with God, one above all other people.

Face to face Moses shared with the people God's message and commands. It is to their credit that to a man they

responded with a full commitment. Verse closes with Moses reporting back to God regarding the people's decision.

A person delivered should have deep appreciation for the deliverer. When Christ saves a soul, that soul is expected to seek to know the will of God and follow it.

The most awesome responsibility in the world is the stewardship of a redeemed life. God has plans for every life. His first plan is to deliver each soul from the bondage of sin and its penalty in judgment. His plans then include the use of every redeemed life to bring the good news of deliverance to the oppressed everywhere.

Three vital facts sum up the real meaning of Israel's thrilling experience. These were that the people were free, that Jehovah had freed them, and that this freedom was gained under the leadership of Moses. The first of these facts affected the later history of Israel. It gave them a sense of independence and a hatred of tyranny. It raised up leaders who, inspired by the backward look at this stirring event revived the people and called them to battle for their ancient liberty. The second fact made Jehovah the national God in a peculiar sense, and rooted their liberties in the sacred soil of religion. The third fact gave Moses opportunity of creating a nation inspired with his own lofty ideals.

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An immoral woman

Sept. 15, 1974

John 8:1-11, Luke 19:41



Peoples

The early morning worship had just begun in the Temple. And, Jesus was preaching to an overflow crowd. When the service was interrupted rudely by the leaders of the Temple. The Scribes and Pharisees had spyingly found a woman guilty of adultery and were proudly bringing her to Jesus; not for mercy or help, but to trap the newly-found leader with their legalistic religion.

The masterful teacher, refusing to let a board of hypocrites trap him, wrote in the sand those piercing words. "He that is without sin, cast the first stone." These words have been used and misused numerous ways, and, have been a springboard for thousands of sermons from centuries ago. Yet, it seems as if someone clipped the story from our daily newspaper.

Little change

In science we have changed the oxcart to rockets. Geographically, we have moved from our backyard to the moon. But, religiously we refuse to change our legalistical hypocritical ways.

Centuries after Jesus' writings in the sand, we still stand with our rocks in our hand. Jesus spent a large portion of his time, while upon the earth, trying to change the hearts of the "finger pointing" religionist. His words of forgiveness have been engraved into the 'sands' of the Book, yet, we spend much of our religious time seeking those whom we may accuse.

Legally right

These religious leaders were right on several points—

1. Addressed Christ as Master.
2. Apprehended the guilty party.
3. Right concerning Moses' law (Lev. 20:10.)
4. Brought her to the right person.

The scribe (lawyer) knew the law, but not the law-giver. The Pharisees knew the scripture, but not the Saviour. The kin of the two are many in the name of religion today. We often are so busy proving we are right, that we have no time to help the wrong.

We, sometimes, pull the robe of "orthodoxy" so tightly around us, that we bind our hands to help the moral unfit. It reminds me of the lady that went to the party with her hair uncombed because she didn't want to mess her freshly

polished nails.

Did you ever see folks use good equipment improperly? I've broken \$10 wrenches using them instead of a \$2. hammer and ruined a \$15 pair of pants rather than use a ten cent grease rag. The Pharisees were using the scripture to wipe their dirty hands, and dusting their dirty feet with the white linens of heaven. (8:6)

Sin in the sands

Jesus became a Scribe—a writer in the sands. He seems to write two different times. (8:6) Just what he wrote, I don't know. But as to the results, we are not left to guess. (8:9) I think we can use an algebraic equation for a fair answer.

First, he wrote as if he didn't hear their accusing tongues, hoping they might go away and he could deal with the woeful woman privately. Not so. They insisted on throwing the stones of hate.

Then Jesus addressed them—"He that is without sin—let him cast the stone." Tucking at their belt of self-righteous, and adjusting their cap of hypocrisy, they were all the more ready to throw. They had "warmed up" in the bullpen of hate and were ready to take the mount of madness and strike the weak.

"Jesus again stooped down and wrote."

Baptist agencies respond to overseas flood crises

WASHINGTON (BP)—The Baptist World Alliance (BWA) has appealed here for funds for flood relief in Bangladesh and India.

The death toll in these countries, a BWA spokesman said, has been placed at 3,000, with some 33 million others affected by the floods. Outbreaks of cholera have been reported in several places.

Meanwhile in Richmond, Va., the Foreign Mission Board of the Southern Baptist Convention said it has released \$5,000 for relief in Bangladesh, at the request of the Southern Baptist missionaries there.

The board, a spokesman said, has received no direct requests from Southern Baptist missionaries in India, and is standing by to consider requests from either country.

Twenty thousand square miles of Bangladesh's 55,000 square mile area has gone under water, and many homes have

been swept away, the BWA reported. In India's state of Bihar, floods covered 14,000 square miles, all densely-occupied by villages of mud-wall houses. In many places in the state of Assam, water reached the roofs of houses.

Baptists are populous in the affected parts of India, where the Council of Baptist Churches in Northeast India coordinates the work of four indigenous conventions. There are three Baptist conventions at work in Bangladesh.

BWA aid will enable the Baptist officials in the affected areas to participate in the distribution of food, medicines and blankets, as these are shipped in through governmental assistance, the BWA said. If the BWA is granted shipping space, gifts for flood relief will enable direct shipment of needed materials to the Baptists. However, at the local level, relief is given without regard to creed or caste of the needy, said Carl W. Tiller, BWA relief coordinator.

Now what did he write so different from the first that caused them to drop their stones?
I believe first he wrote their many sins. Still they wouldn't leave. Now, the second time, he puts their name by their hideous wrongs.
Many good messages are delivered from the pulpit and printed page but never taken personally. It's only when you are able to see your name in the sand that you will drop your stones. Preacher, preach it! Author, write it! But, pray that the Holy Spirit will personalize it.

"Sin no more"

Jesus loved the Pharisees and cried for them. (Lk. 19:41) Think not that he dipped his quill in the ink of hate. He exposed and hated their sins but signed their names in sorrow. If only they had looked further. P.S. "I Love you-Stay! I'll give you my peace." (Lk. 19:42)

Drop your stones of hate, and gather baskets of love from the fields of forgiveness to bandage the bad. Neither, let us stone one another to death, though we all be guilty. But, let us meet at the cross and exchange our stones for bread. It's sometimes more difficult to carry a spoon of water than a sack of stones.

A smile or two

Two Texas farmers were always trying to outdo each other. One day one of the farmers told his son, "Go over to Jake's place and ask him if we can borrow his crosscut saw to cut a watermelon."

The boy returned after a short while and said, "Jake says he can't let you have his saw until this afternoon—he's only half-way through a cucumber!"

The only thing that gives you more for your money today than it did a year ago is a weighing machine.—*Modern Maturity*

The pitcher refused to leave the mound. "Shucks," he told his manager, "I can handle the next batter. I struck him out the first time I faced him!"

"Yeah," replied the manager sadly, "but that was this inning!"

A vegetable is a substance used to

balance a child's plate while it's being carried to and from the table.

In Tallahassee, Fla, an auto parts dealer gave his teen-age son a part-time job for the summer. "I've had all kinds of labor problems," he said, "but this is the first time I've had an employee who could go over my head to his mother."—*Funny Funny World*.

When a mother remarried after 15 years of widowhood, all four of her grown children were delighted. After the ceremony, the youngest son expressed his feelings by passing out cigars and proclaiming: "It's a Dad!"

Reprinted from "Quote" Magazine

McGregor is associate editor in Mississippi

JACKSON, Miss. (BP)--Donald T. McGregor, editor and publisher of a weekly newspaper in Kemp, Tex., a Dallas suburb, has been elected associate editor of *The Baptist Record*, journal of the Mississippi Baptist Convention.

McGregor, 50, former editor of the *California Southern Baptist*, will succeed Joe Abrams, who will retire Dec. 31 after 23 years service with the publication.

A veteran newsman, McGregor spent more than 15 years on the staff of the *Baptist Standard*, journal of the Baptist General Convention of Texas. He was the *Standard's* associate editor when he accepted the California editorship in 1971, where he spent two years.

The *Baptist Record* position also carries extra duties in public relations work for the Mississippi convention's board.

A native Texan and a graduate of Baylor University, Waco, McGregor has also attended Southwestern Seminary, Ft. Worth.

He has served as an editor, reporter and columnist on *Midland* (Texas) *Reporter-Telegram* and the *Dallas Times-Herald*, continuity director for KCRS Radio in Midland and publicity director and magazine editor for an insurance company in Dallas.

A past secretary of the Southern Baptist Press Association, a post he held for four years, McGregor will join the *Baptist Record's* staff, Sept. 16, working with Abrams until his retirement in December.

Attendance report

September 1, 1974

Church	Sunday School	Church Training	Church Additions
Alpena	63	13	
Bentonville, First	193		
Berryville			
First	119	71	
Freeman Heights	106	55	
Booneville, First	207	180	
Bryant, First Southern	43	23	
Cabot, Mt. Carmel	196	93	2
Concord, First	93	35	
Conway, Second	307	83	5
Crossett, Mt. Olive	338	177	
El Dorado, Trinity	137	37	1
Forrest City, First	555		7
Ft. Smith			
Grand Avenue	624	226	2
Moffett Mission	22		
Trinity	143	46	
Windsor Park	567	138	2
Garfield, First	51	25	
Greenwood, First	234	76	
Hampton, First	115	50	
Hardy, First	121	53	
Harrison			
Eagle Heights	244	111	
Woodland Heights	62	43	3
Hope			
Calvary	144	78	
First	380	89	
Hot Springs			
Leonard Street	86	72	
Park Place	349	105	
Hughes, First	180	79	
Jacksonville			
First	314	71	2
Marshall Road	270	85	6
Kingston, First	43	33	4
Lavaca, First	236	118	
Lexa	154	74	
Little Rock			
Crossroads	108	74	2
Crystal Hill	126	56	
Geyer Springs	663	206	4
Life Line	441	102	1
Shady Grove	102	68	3
Sunset Lane	154	102	2
Woodlawn	90	53	
Monticello			
First	232	54	1
Second	267	100	1
North Little Rock			
Gravel Ridge	175	100	3
Levy	338	87	
Paragould			
Calvary	211	114	
East Side	184	75	
First	411	95	
Paris, First	386	75	
Pine Bluff			
First	479	78	2
Watson Chapel	277	83	3
Prairie Grove, First	123	70	
Russellville, Second	154	55	
Sheridan, First	253	100	
Springdale, Elmdale	248	82	2
Van Buren, First	434	176	4
Mission	28		
Vandervoort, First	69	26	
Walnut Ridge, White Oak	80	57	4



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Reporting attendance

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Nelson A. Rockefeller, designated by President Gerald Ford as the man he wants to help him in extracting the nation from the mire of Watergate, believes that "religious principles must provide an unswerving moral base for our leadership, or that leadership will fail."

The former New York governor and U.S. vice president-designate makes that observation in a book, entitled *Politics and Religion Can Mix!*, scheduled for release Oct. 1 by Broadman Press, publishing arm of the Sunday School Board of the Southern Baptist Convention.

The book, compiled by Claude Frazier, a physician from Asheville, N.C., contains distillations of the moral and religious principles of a wide range of leaders, including Rockefeller, Federal Bureau of Investigation Director Clarence Kelley and some 20 governors and U.S. Senators. It was compiled before President Ford tapped Rockefeller to succeed him as vice president.

Reflecting on the formation of his basic, life-directing principles, Rockefeller recalls how his political philosophy was influenced by his parents.

"My own philosophic base has its roots in the early family influence which shaped and guided me, the Christian teaching of both of my parents, which permeate even my earliest recollection," writes Rockefeller, a member of the Riverside Church, New York. The church is aligned with two nationwide denominations—the American Baptist Churches in the U.S.A. and the United Church of Christ.

"Never will I forget my mother's letters to me...with her gentle philosophy which guided us toward the true brotherhood of man and continually imbued us with a sense of our Christian responsibility

Rockefeller says Christian teachings shaped his life

by Baptist Press

toward others," recalls Rockefeller, who has identified himself as "an active Baptist layman."

"My father, too, not only shaped the course of his life by Christian principles," Rockefeller wrote to John D. Rockefeller Jr., "but also, in his day-to-day contacts with us, passed those traditions to his children.

"He taught a men's Bible class at the old Fifth Avenue Baptist Church, but his teaching did not stop there. It was with us every day, from the moment we arose and had family prayers before breakfast until we went to bed at night.

"With such a background, it is natural that, even before I first entered public life, I recognized politics not as an end, but a means to an end; that we must be guided by God's admonition that each of us is, indeed, his brother's keeper, and that we must put our belief to work through our public and political actions."

Citing his family heritage, Rockefeller says it "spared me from material concerns, but the legacy from my parents for which I am most grateful is the armor of Christian faith and love with which they equipped me and my brothers and sisters."

Nelson Rockefeller discusses John D. Rockefeller Jr.'s personal creed, which, he says, he has "striven to live by and shape my public acts by."

Some of its tenets are belief in "the supreme worth of the individual; that the law is made for man, not man for the law; the government is the servant of the people, not their master;...thrift is essential to well-ordered living and economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs;...truth and justice are fundamental to an enduring social order;...a man's word should be as good as his bond; character—not wealth or position—is a supreme worth."

The creed also includes belief in an "all wise and all-loving God, named by

whatever name," belief that "the individual's highest fulfillment, greatest happiness and widest usefulness are to be found in living in harmony with his (God's) will, and belief that "love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph."

The imprint of his parents and their philosophy of life, writes Rockefeller, has helped him follow the directive of his favorite Bible verse, Micah 6:8, to "do justly" and "walk humbly" with God.

Rockefeller's political and private lives have sparked praise and condemnation across the religious and political spectrums.

After he became governor of New York state in 1958, he championed civil rights measures, supported limits on the death penalty, introduced a state lottery, eased restrictions on drinking alcohol, strengthened laws against drug pushers and supported liberalized abortion laws.

Rockefeller supported public aid to college students in private and sectarian schools, in the early days of his governorship, but he vetoes measures that might have provided state money directly to church-related vocational schools.

In the late 1960's, his support for some type of aid to non-public schools intensified as parochial and private programs experienced increasing financial troubles. The U.S. Supreme Court struck down several Rockefeller-backed statutes granting state aid to non-public education.

A religious controversy, which appears about dead, arose when Rockefeller divorced his wife of 32 years in 1962 and married Margaretta Fitler (Happy) Murphy in 1963.

Marshall Lee Smith, the minister who performed the governor's second wedding, was censured by the Hudson River Presbytery of the United Presbyterian Church for violating denominational law. The church's constitution requires that a year elapse before the marriage of a divorced person, and the second Mrs. Rockefeller had been divorced for only about five weeks when the ceremony took place.

Philanthropic projects of the Rockefeller family have benefited the American Baptists. Funds provided by John D. Rockefeller Sr. built the Euclid Avenue Baptist Church, Cleveland, Ohio, and John Jr. provided a substantial part of the funds which built the Riverside Church in New York, according to an American Baptist spokesman.

The Rockefeller Foundation, operated by the Rockefeller brothers, made a substantial contribution in the late 1960's to the American Baptist Churches' world missions campaign.

In the 1920's John D. Rockefeller Jr. contributed \$7 million to help found the Ministers and Missionaries Benefit Board, the American Baptist retirement and annuity board.

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