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September 7, 1972

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



**State missions:
the ingredients thereof
page 9**

September 7, 1972

One layman's opinion

All from five loaves and two chickens



Dr. Grant

It's not always easy to have the right idea at the right time and place.

I've seen some mighty good ideas go to waste because the time was not right for them. And I've seen some times that were just crying for a good idea, but no one could produce the good idea when it was needed.

Youth Choir Day at Ouachita has all the earmarks of a good idea looking for a good time and place to happen, and it found them at Ouachita. Last summer I was talking to an old Nashville friend, Dr. Bill Reynolds, head of the Church Music Department at the Baptist Sunday School Board, and he said he had an idea that he thought might be useful at Ouachita. He told about a college in another state that invited all of the youth choirs within travel distance to come to their campus to rehearse with their band and then put on the half-time show at their football game that night. He said, "Dan, they had 500 young people in a mass choir to sing in the football stadium that night!" I replied in amazement, "Five hundred young people! That sounds like a great idea." I talked it over with our staff at Ouachita, and the rest is history.

It was much too late to try to carry it off last year, but we decided in early August to give it a try anyway. We invited the church music directors and pastors to send their youth choirs and, in the first week of replies, more than 500 reservations were made for the Saturday afternoon rehearsal, picnic supper on the Ouachita farm, and football game to follow. When the reservations exceeded 1,000 we began to eye each other anxiously. When they exceeded 2,000 just one week before the scheduled day, we began reaching for the panic button.

When more than 3,000 leather-lunged young musicians arrived on Youth Choir Day last year, we began re-reading the story of the feeding of the 5,000.

All's well that ends well, and Mr. Cedric Neel, our Director of Food Services, managed to fry enough chickens and pack enough box suppers to feed them on the Ouachita farm before the football game and the inspiring performance of the mass choir. I've never forgotten one of the welcome signs painted by some of the students and posted in the picnic area: "Would you believe that all of this came from five loaves and two chickens?"

Youth Choir Day at Ouachita is coming again soon (Saturday, Sept. 9, at 1 p.m.). Church Ministers of Music like the idea because it is an exciting "kick-off event" to help get youth choirs off to a good start in the fall. Ouachita likes it because it gives our Baptist young people a chance to get infected with the Ouachita spirit. And it works because hundreds of Ouachita students are willing to pick a new idea and work to insure its success.

What the world needs is more good ideas at the right time and place.

Daniel R. Grant

In this issue

- Featured in this issue is a report on the work of the state convention in the area of state missions. A special 10-page section showing the various areas of ministry begins on page 9.
- An editorial recounts the ways the Missions Department provides witness and mission endeavor throughout the state. See page 3.
- The program for the state Sunday School Convention, to be held later this month in Little Rock, is found on page 7.

Arkansas Baptist

NEWSMAGAZINE

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

State missions provide multiple ministries



JES

When the migrant arrived in Hope, Ark., he was penniless and his nine-year-old son was ill. The Robert Grosses, learning of the need, provided medical assistance for the boy and clothing for the other six children and their parents. As a result of this example of Christian love, the couple and their older children were led to make professions of faith in Christ. As the family left, they had been ministered to both physically and spiritually. They were given a Bible in both English and Spanish.

After they left, a newsletter was sent to the family to encourage them in their Christian growth. As they returned to the Valley in Texas, a Spanish speaking pastor will visit them and encourage them to unite with a Baptist church. Information has already been sent to him by Missionary Gross.

The details of this story are typical of the events which have occurred many times this summer, as the Grosses have labored with the migrants. More than 20 have made professions of faith.

The Christian migrant center, built directly across from the government farm labor center, is financed with Southern Baptist mission money. It serves as a multi-purpose building, providing space for Bible study, recreation, preaching services, and the storage of clothing and Bibles.

The Grosses believe that God wants them to minister to the whole man and to every member of his family. During the height of the migrant season, as much as \$200 monthly is required just to provide Bibles for these people.

This is but one phase of the **Special Ministries** of Arkansas Baptists. Other efforts include the work at Pine Bluff and Hot Springs. Harry Woodall provides a Christian witness for the under-privileged and forgotten in Hot Springs. He, also, assists with the resort ministries and in witnessing to the jockeys as well as other race track people who come to his city.

In the past, the state director has assisted in developing non-traditional ministries in churches throughout Arkansas upon request. In the near future, a new state director will be chosen to continue this endeavor. The ministries include such things as Mothers' Clubs, Day Care Centers, tutoring, literacy programs, youth clubs, after school clubs, coffee houses, etc.

The department of state missions is headed by R. H. Dorris, who co-ordinates the five distinct areas of work and personally administrates the **Direct Missions**.

The Direct Missions offers assistance to small churches in numerous ways. The first of which is the out-right gift for building construction. A church also may receive financial assistance for remodeling the old structure through the revolving loan fund. It is hoped that, by the end of 1972, this fund will reach \$100,000. The loan is given, without interest, for two years, to qualified churches as it becomes available. The money that is placed in this fund will continue to serve until the Lord comes again.

State Missions, also, grant salary aid to approximately 20 small churches who would otherwise be unable to afford the services of a competent pastor. Of course, it is anticipated that such churches would become self-supporting.

Direct Missions also includes assistance to non-associational missionaries and to student preachers. These students serve very small churches which would otherwise be without pastors.

A recently developed phase of missions is the **Resort Ministry**. This work is designed to reach vacationers in an informal setting with the gospel. In the summer, students assist in this endeavor.

Still another phase of State Missions is the **Ministry to the Deaf**, directed by C. F. Landon. He assists churches to develop their own program to the deaf and to train volunteers. This work includes Bible classes and interpreting worship services so that deaf people within the community may join in the worship. Nine churches now provide opportunities for the deaf with 22 interpreters.

The deaf work includes youth camps, conferences, and meetings providing opportunity for fellowship, witnessing and learning. Missionary Landon often acts as an interpreter for situations ranging from the courtroom to the college classroom.

Work with the National Baptists is another distinct area of our mission endeavor. This ministry is directed by Robert Ferguson. A part of his duties are to provide classes for black pastors and laymen in strategic areas of the state. There were 130 persons involved in these classes last year.

Camp at Hart of Hills reached many Black young people with the gospel. Summer missionaries, also, assist in these camps. One of the most important projects led by Ferguson is the Joint Committee. These committees include both Southern Baptists and National Baptists, who seek areas in which projects can be participated in jointly, and give opportunity to improve understanding and fraternal relations.

The **Chaplains Ministry**, directed by Wilson Deese employs five full-time chaplains in state institutions. The State Convention provides a chaplain at Boys' Training School, Pine Bluff. E. A. Richmond has served for 17 years witnessing more than 1,600 baptisms following their conversions.

Billy Dunn began his work at the Girls' Training School in June of this year, offering spiritual help for these troubled girls.

W. H. Heard ministers to the remaining patients at the Tuberculosis Sanatorium. In the near future he will be transferred to minister to retarded youth and adults. Heard will change his ministry to meet the need of these people.

Joe Rubert provides religious worship and pastoral counselling for the more than 500 students at the Hot Springs Rehabilitation Center. His personal services meet a multiplicity of needs.

One of the most widely recognized ministries is that of Dewey E. Williams at Cummins Prison. He has served about 1,300 inmates during the past year.

David Purkiss, who is the student missionary at the McRae Unit of the Children's Colony, and Ralph Shaddox, who works in jail ministries at Jonesboro and Paragould, are effective part-time chaplains.

The chaplaincy promotes work in hospitals, industries, and military reserves throughout the state.

The Missions Department is a faithful servant, providing witness and mission endeavor throughout the state. Thirty-three percent of the total funds come through the Dixie Jackson offering. As you support this offering you will help in continuing the witness in our state.

I must say it! Kindness is akin



Dr. Ashcraft

The most delightful time of my week is when I write the "I must say it!" column. Editor Sneed, as well as former Editor McDonald, has been gracious to extend me this privilege. For our thought this week, "Kindness is the one language the dumb can speak and the deaf hear" — Abe Lincoln.

Kindness which needs no definition is primarily an act between creatures of the same kind. It carries the notion of kinship and the normal behaviour within that structure. In this relationship all humankind are akin.

Kindness as such is not limited in the fruits of the spirit (Gal. 5:27) but it is akin. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance, against such there is no law." Kindness is akin.

Kindness is not always bearing witness but kindness is the first step one must take to witness. Kindness is communication. It needs no voice to speak nor ears to hear. Kindness is a universal communication which can be understood in all languages. Kindness is akin to all of like kind.

Dr. William Bede McGrath, president of a Foundation for Neurology and Psychiatry, and Fellow of the

American Psychiatric Association, says: "Ninety percent of all the mental illness that comes before me could have been prevented, or could yet be cured, by simple kindness."

The presence of kindness produces kindness while the absence of it produces unkindness and many other disorders. One Christian can easily identify another Christian by the interchange of kindness.

All kind people are not Christians but all real Christians are kind. Those who are kind but not Christians are not far from the Kingdom of God.

The dialogue of kindness would be very helpful during rush traffic hours in our big cities. Kindness would be great therapy for the hordes of elderly often unwanted people as well as the disturbed youth of our day.

A kind word is not expensive but is an accoutrement to good manners. A kind person will stand out in a crowd, but little more so than the unkind man. If but a simple act of kindness is so far reaching in its therapeutic ministry, it should be no insurmountable burden for righteous people to be kind.

"Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you" (Eph. 4:31).

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

Amish suffer genetic disease

LANCASTER, Pa. (EP) — Inbreeding among Old Order Amish in Eastern Pennsylvania fosters diseases and genetic mutations rare in other parts of the world, a study reveals.

Dr. Victor A. McKusick, a Johns Hopkins University geneticist who has studied the Amish for a decade, declares that the most dramatic of the conditions found among the Lancaster clan is congenital six-finger dwarfism.

The malady is found among at least one in each of the 37 Lancaster Amish families. Dr. McKusick says it is traceable to an Amish family that came to Pennsylvania in 1774.

Victims of the hereditary disease which is known as the Ellis van Creveld syndrome, rarely reach five feet. They have six fingers on each hand and serious defects approximately 50 percent of the time. Only 60 cases of six-finger dwarfism have been documented in the entire world, the researcher stated, until he began the Lancaster study. At present some 75 cases of the disease have been identified among the 37 afflicted families.

Another inherited trait among the

Amish is the absence of the third joint in the fingers, just behind the finger nail. McKusick has traced this mutation back two generations to one Amish family.

Twenty-three percent of the 10,000 Lancaster County Amish farmers bear the name of Stoltzfus, and are descendants of Nicholas Stoltzfus, one of the original settlers. Fifty percent of the balance have five family names: King, Fisher, Beiler, Zook and Lapp.

Since the initial migration to the U. S. in 1730, there has been almost no new blood in Lancaster. Nearly all Lancaster marriages involve a union of persons related at least as closely as second cousins.

'Jewish monk' dies

JERUSALEM (EP)— An Israeli rabbi, called "the only Jewish monk," has died at the age of 86.

He is Rabbi David Cohen, scion of an ancient rabbinical family of Wilna, Poland, who emigrated to Jerusalem in the early 1920s.

For some 50 years, observing the vow of a Nazirite (Numbers 6:1-21), Rabbi Cohen let his hair and beard grow free, abstained from strong drink and wine. He also refrained from using animal material, such as leather and wool. He observed long periods of silence.

The bookshelf

The Arab Israeli Dilemma, by Fred J. Khouri, Syracuse University Press, paperback, \$4.25

Says the *Foreign Service Journal* of this book: "Professor Khouri has written the most comprehensive and up-to-date survey of the Arab-Israeli conflict yet published. The discussion is calm, dispassionate and responsible throughout, and it is extremely well documented . . . This is a work which should command the attention of all serious students of the Arab-Israeli conflict, whatever their points of view."

* * *

Novelists' America, Fiction as History, 1910-1940, by Nelson Manfred Blake, Syracuse University Press, paperback, \$2.95

The title of the book defines the book's scope. Fiction writers whose works are considered here include Thomas Wolfe, Sinclair Lewis, F. Scott Fitzgerald, William Faulkner, John Steinbeck, John Dos Passos, James T. Farrell, and Richard Wright. The final chapter is titled "Fiction as History."



ATTEND CRUSADE: (Front row) Mr. and Mrs. Jeff Cheatham, Eudora; G. E. Davis, Lepanto; David Wong, Hong Kong; and James Stiles, missionary to Colombia. (Back row) E. M. McCance, Memphis, Tenn.; Alvin Hatton, missionary to Brazil; and Mr. and Mrs. Raymond Atwood, Lepanto.

Church sends pastor to layman's crusade

First Church, Lepanto, recently honored Pastor and Mrs. Raymond C. Atwood with an all-expense paid trip to Pan America Layman's Crusade in Cali, Colombia, S. A.

The Atwoods came to Lepanto from Dardanelle in July, 1970. Under his leadership the church has shown significant growth. The Sunday School has grown from 195 to 270 in average attendance. The Church Training program has increased from an average of 14 to over 150.

It was noted that there was a great need for transportation for many to attend Bible study and Training program. The church purchased a bus which now serves as many as 50 people.

Atwood organized and teaches the Sunday School lesson each week in the Portis Port and Mills Circle Addition, inabling the aged who are unable to attend the regular services of the church to have Bible teaching.

Since Oct. 1, 1971, 46 have been added to the church by letter and 71 by baptism, ranking the church 16 in baptisms in Arkansas last year.

A spokesman for the church declared "His zeal, enthusiasm, driving energy, and inspiring messages have endeared him to the people of Lepanto."

Between parson and pew

What is proper dress?

By Velma Merritt



Mrs. Merritt

Styles in clothing get more and more relaxed. Many churches are feeling the strain of deciding if anything should be said about appropriate dress for church. Parents are sending their daughters in pants and shorts — some even in hot pants — to God's house.

Where is the limit going to be? When should church leadership speak out? Is it better to demand respect for God's house or hope that respect will come with Christian teaching?

Old Testament people were taught that certain things were or were not allowed in the temple. Perhaps we need to follow this example.

Christians today seem to place little emphasis on their appearance being different from the world even when inside the church building.

The New Testament admonished women to keep their bodies covered yet some Christian women frequently appear in public with legs and buttocks shining for all the world to see.

Low-cut dresses and blouses may look fine when a Christian woman stands straight with shoulders erect but what about when she slumps, bends over or has someone standing over her when she is seated. Little is left to the imagination.

Many styles popular in fashion circles today are not decent. Christian women and girls should not wear them under any circumstances.

What about dress where decency is not involved? Should there be limitations in God's house?

God is the Supreme Being. He deserves our very best in life including our best dress in the buildings where we worship. Anything short of our best does not bring proper honor to Him. To come to church looking as if we're going on a picnic shows no reverence for Him.

We call Him Lord of our lives. Isn't he also the Lord of our dress?

WIN at Youth Camp

Concord Association's 13th Annual Youth Camp was held at Kiamichi Baptist Assembly, Talihina, Okla., July 24-28. Johnny Green, Goodwin, was camp pastor; Ural Clayton, music director, and Mrs. Alice Ozigbo, native of Nigeria attending Oklahoma Baptist University, was missionary.

The camp registered 849 campers. This included about 375 youth — junior high and older. The youth studied the WIN Bible study leaflets during the class study periods and James A. Griffin led the group in a laywitnessing school each day. This was a little different to leading a laywitnessing school in a church, Griffin said, but he believes it was beneficial as many of the youth participated in the activities, as well as in a local church. An increased number of youth witnessing during the week was noticed by counselors as the week progressed.

The witnessing school coupled with the Bible preaching sermons of Green led to 70 professions of faith and 191 total number of decisions.

"Yes, a youth camp can use WIN very effectively," Missionary Griffin concluded.

Volunteer missionary completes pastorate

W. Harold Hicks, pastor emeritus of Pulaski Heights Baptist Church, Little Rock, and Mrs. Hicks are home again following a year's residency in Belgium where Hicks was interim pastor of the International Baptist Church, Casteau.

He completed his pastorate there Aug. 13, having served on a volunteer basis with the Southern Baptist Foreign Mission Board.

During his ministry the church's membership and attendance increased despite the departure of many members completing tours of military duty in Belgium. The congregation anticipates starting construction of a church building soon.

Missionary Larry C. Yoder is now pastor of International Baptist Church, pending the arrival next year of missionary associate W. Raymond Reynolds and his family.

James Hickman leaves pastorate at Huntsville



Hickman

Pastor James Hickman and family were honored by First Church, Huntsville, recently with a potluck picnic supper for four and one-half years service. Hickman has accepted a call as pastor of Northside Church, Monticello.

After the supper, a spokesman for the group, Wayne Scott, expressed appreciation of the church for the services of the Hickmans. The Hickmans were presented a gift of a crystal punch bowl and tray, and gifts for the children.

Mrs. Shirley Hickman, wife of the pastor, taught in the Kingston Schools.

Hickman is the son of Mr. and Mrs. Aden Hickman, Little Rock. He has served as pastor of other churches in Arkansas. He was ordained in 1955 by Calvary Church, Little Rock.

Miller to Witt's Chapel

J. Russell Miller recently accepted a call to the Witt's Chapel Church, Maynard, after having served the church as interim pastor since March. He assumed full-time responsibilities in July.

Miller has pastored churches in other states, but in recent months had worked as an evangelist.

Doctrines of the faith

Salvation applied: conversion

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

It was noted in the last study that there is both a divine and a human element in the application of the saving work of Christ to the sinner. It was seen that God's work is that of electing and regenerating. But man also has an important part in the application of salvation.

It must be stressed that man's part is necessary. The fact that God elects those whom he will save and regenerates them in no way rules out the necessity of man's activity. If man is to be saved he must be actively involved in his salvation.

Man's part in his salvation is summed up in the act of conversion. In one sense conversion is also an act of God (1 Kings 18:37; Psa. 80:3; Jer. 31:18). However, it is primarily an act in which man willingly cooperates with God. Conversion, seen as a willing activity of man, comprises two essential acts — repentance and faith.

First, conversion includes the act of repentance. Repentance basically means to change one's view, mind, or purpose. It necessarily implies the disapproval and abandonment of past opinions and purposes, and the acceptance of others which are different. In its full meaning the scriptural view of repentance involves three elements:

(1) A change of mind. Repentance is something a person thinks. Before repentance the sinner delights in his sins and takes no thought of God. But the time comes when there is a change. He views his relationship to sin and God differently. He changes his mind toward these things.

(2) A change of feeling. Repentance is something we feel. It consists in feeling one is a sinner in God's sight, and feeling genuinely sorry for this condition. The intensity of feeling will vary in individuals, but the emotional element in repentance is essential. It is impossible really to change one's mind about a thing without having a corresponding change of feeling.

(3) A change of will. Repentance is something we do. If we change our minds about a matter, and the feelings are strong enough, there will follow a change of action. This is the true test of genuine repentance. If change in mind about sin and the emotional sorrow for sin does not result in a turning from sin, it cannot be called scriptural repentance.

The second act in conversion is faith. Faith is a great word in the Bible with a rich content. It is the aspect of conversion in which the sinner turns to Christ for salvation. It is the means by which God's provision for salvation is made a reality in the individual's experience. Like repentance it includes three elements:

(1) The intellectual element. Faith includes an intellectual acceptance of the truth that Jesus is the Saviour. This involves a knowledge of the essential facts of the gospel (Rom. 10:14-17).

(2) The emotional element. Intellectual assent to the facts of Christ is not enough to constitute saving faith. There must be a deep feeling that these facts are significant and personal. This aspect of faith we may call trust or confidence in Christ. It is a willingness to commit ourselves to him.

(3) The volitional element. Faith also involves an act of the will. It is a wilful act of submission to Christ as Lord (Rom. 10:9).

Conversion, then, consists of the two aspects of repentance and faith. Both are necessary to have genuine conversion. They are the two sides to the same coin. One cannot really exist without the other. One is a turning from sin, the other is a turning to Christ as the only solution for sin. Both are necessary if man is to be saved.

New subscribers to Arkansas Baptist New budget:

Church
Jenny Lind, Ft. Smith
Rolling Hills, Fayetteville
North East, Texarkana

Pastor
Glen A. Jent
Alfred R. Cullum
Ed F. McDonald Jr.

Association
Concord
Wash.-Mad.
Hope

Dame to Missouri

Larry Dame recently left the Philadelphia Church, Jonesboro, to become minister of music and youth at First Church, Thayer, Mo. Dame completed his secondary education at the Nettleton High School and graduated from Arkansas State University in 1971 with a B. M. E. degree.

He is married to the former Wanda Clark, Flippin, who is a graduate of A. S. U. and is presently doing graduate work and teaching vocal music at West Plains High School.

Clear Creek news

Minister, deacons ordained by churches

By Paul E. Wilhelm

The Uniontown Church ordained Lawrence Dale Phelps to the gospel ministry Aug. 6th. Earl Morton, deacon of Uniontown served as clerk. Questioning was led by Paul E. Wilhelm, missionary. The certificate was presented by H. L. Peace, Uniontown deacon. The ordination prayer was led by Talcum Rozell, pastor of First Church, Short, Okla. The message was brought by John W. Curtis, pastor in Muskogee, Okla. Moderator was the host pastor, Edward L. Baker, who also presented a Bible provided by the church.

Others making up the council were Harold Oliver, deacon from the Kibler Church; Robert Canady, pastor from Oklahoma; Jim Good and Buddy Koonce, deacons from Uniontown; Ray Walters, deacon from Short, Okla.; Roger Ghormley, pastor; Ford Rogers, deacon of the Cedarville Church; Finus Batchelor, deacon from First Church, Van Buren; and Ed Woolley. Phelps has enrolled in Southwestern Seminary and moved to Ft. Worth, Tex.

* * *

First Church, Dyer, ordained Thurman Hurd, Kenneth Cagle, and Gerald Dean Smith as deacons Aug. 13. Frank Rhodes served as clerk and Morse Herring presented the candidates. Questioning was led by Paul E. Wilhelm, missionary. The ordination prayer was led by Roger Ghormley, pastor of the Cedarville Church. George W. Domerese, pastor of the Concord Church, brought the ordination message. The benediction was pronounced by Clyde Raymond Smith, deacon of the Concord Church. Moderator was the Dyer First pastor, Eddie Smith. The pastor, one of the men being ordained, and a deacon taking part in the service are brothers. T. O. Suggs, deacon from Concord also assisted with the service.

Woman's viewpoint

Summer jobs never did come easy!

By Iris O'Neal Bowen



Mrs. Bowen

College students — a lot of them — are on the job this summer, trying to save money for another year's education.

I am reminded of the summer we lived at Mountain View and no jobs were available, so Mama decided my only recourse was to sell books. She sent off somewhere for information and supplies and I was soon on the road with samples of Hurlbut's Story of the Bible, The Life of Christ and various styles and sizes of Bibles.

I visited such communities as Fox, Timbo, Melbourne, Cotter, and Calico Rock. I rode the mail truck, if there was one. Sometimes a bus actually ran, and I even took the train to Cotter.

I thought I did pretty well, for money to be so scarce, and everywhere I went, along every country road, and I walked several of them, I found people hungry for the Bible, hungry for something to read, and glad to have a visitor stop by.

They were surprisingly willing to listen to my sales talk and ready to buy, considering the hard times and lack of money, although in some cases they were not so agile at settling up.

When people found out I belonged to Preacher O'Neal I was always made welcome. I ate with my customers, traded book orders for bed and board a few times, made friends with several bad dogs and drank more water out of more dipper from more wells than I care to remember.

I also walked off several pounds, had some interesting experiences and made up my mind that book selling was not my dipper of well water, even if I never got an education!

At the end of the summer I went on down to Ouachita and left brother Walter to collect the accounts I still had out. He turned out to be as good a collector as I was a saleslady, and if Mama hadn't sold the piano and Doctor Grant hadn't found me a job in a boarding house, I couldn't have made it.

Somehow I never can stir up much sympathy for salesmen or salesladies by the house who want to give me the opportunity to help them win a trip to Hawaii. Of course, most of them say they are working their way through college, but they don't look like they are working very hard, to me.

I usually don't buy their wares, but I nearly always offer them a drink of water.

Sunday School Convention program

The program schedule for the state Sunday School Convention, Sept. 25-26, Immanuel Church, Little Rock, will be as follows:

Monday, Sept. 25

- 2:00 General Session
- 3:00 Age Group Conferences — "Make a Commitment to Reach People"
- 4:00 Adjourn

- 7:00 General Session
- 8:00 Age Group Conferences — "Go Find People"
- 9:00 Adjourn

Tuesday, Sept. 26

- 9:15 General Session
- 11:00 Age Group Conferences — "Prepare for People"
- 12:00 Adjourn

- 1:30 General Session
- 2:30 Age Group Conferences — "Witness to People"
- 4:00 Adjourn

- 7:00 Age Group Conferences — "Involve New People"
- 8:00 General Session
- 9:00 Adjourn

"Bus Outreach" will be featured in the conference for general officers on Tuesday afternoon, 2:30-4:00. —Pat Ratton, Sunday School department.

The Cooperative Program's greatest asset and liability

A college basketball coach hung a sign on his office door which read, "I'm busy, but if you can see over the transom, come on in."

The six-foot, six-inch frame of a professional basketball player is a real asset on the basketball court, but did you ever watch him duck through a low doorway, curl up on a standard size bed, or squeeze into a small sports car? His greatest asset can, at times, also be a liability. However, basketball is his business, and he cheerfully endures some inconveniences caused by his height.

The Cooperative Program is the most comprehensive world mission program ever developed by any denomination. It supports 2,526 foreign missionaries in 75 countries, and 2,200 home missionaries in all 50 of the United States, as well as Panama and Puerto Rico. It promotes the spread of the gospel in every conceivable way, and its ministries touch every area of human life.

Yet this very comprehensiveness, which is perhaps its greatest asset, is also at times a weakness. No one church can become intimately acquainted with all of the missionaries it supports, and only a few rare individuals have more than a modest knowledge of all Cooperative Program ministries. It is difficult to maintain the personal touch, and sometimes the Cooperative Program-supported missionary seems quite far removed

from the local church.

The professional athlete may have inherited some physical attributes that enhance his potential as a player, but his real value lies in the long, hard development of his skills and coordination. Southern Baptists have inherited some denominational characteristics that enhance our missionary efforts, but our real denominational strength lies in the ability to coordinate and combine our skills and resources.

In 1925 the Cooperative Program was born out of years of trial and error. It made possible a cooperative, team approach to the evangelization of the world. Southern Baptists believe in diversity without division and cooperation without compromise, and the Cooperative Program is proof that such a plan will work.

Sure, the Cooperative Program has its weaknesses. But Southern Baptists are in the missionary and ministry business, and we'll cheerfully endure a few inconveniences, rather than sacrifice our greatest asset in the efficient and economical implementation of the Great Commission.

Cooperative Program Month, observed in October, helps each Southern Baptist to "see over the transom" and get a good look at what his mission money is doing.

Editor's note: This is the second of a

WMU

'Expect . . . attempt' in Arkansas

Historically mission offerings have played a big part in the financial support of Baptist outreach. In the early part of the 20th century individual state WMU's took cognizance of mission needs within their borders and one-by-one most of those comprising the Southern Baptist Convention instituted a special Season of Prayer for State Missions and offerings. Now these are regarded as vital forces in state mission work.

In Arkansas the first mission offering was reported in November, 1883, when, "the Society at Morrilton had sent \$20.00 for State Missions, but no explanation of its particular use was recorded."

The first account of the observance of a Season of Prayer in Arkansas states that on Oct. 2, 1911, women of all churches in Little Rock met at First Church to pray for state missions. Other observances were reported sporadically, but it was not until 1927 that an offering was taken in the amount of \$1,070.78. Each year since then special study materials have been prepared and distributed by Woman's Missionary Union in

preparation for a special Season of Prayer and offering for state missions.

In 1935 the offering was named Dixie Jackson Offering for State Missions in memory of Mrs. J. G. Jackson who served as executive secretary of Arkansas Woman's Missionary Union 1914-1929.

With the small beginning of an offering of little over a thousand dollars, the 1972 goal is \$85,000, which will boost total offerings since 1949 for state missions through this channel beyond the one million dollar total. One third of the budget of the State Missions Department comes through the Dixie Jackson Offering.

The suggested date of observance of the Season of Prayer by WMU organizations is Sept. 18. Church-wide emphasis is urged sometime during the month of September. Supplementary materials are available from State WMU Office, 210 Baptist Building, Little Rock 72201. —Nancy Cooper, Executive Secretary and Treasurer

series of six articles on the Cooperative Program written especially for Cooperative Program Month. The series is being circulated nationally by the SBC Stewardship Commission, but the articles were written by Roy F. Lewis, of our own Arkansas state convention staff.

Brotherhood Progress being made on associational level

As this is being written seven associations have selected Brotherhood officers. They have mailed their name and address to the Brotherhood Department.

The associations that have selected officers are Big Creek, Clear Creek, Concord, Hope, Mississippi County, Boone-Newton, and Washington-Madison. One association has indicated that they do not have a Brotherhood organization.

Congratulations to the seven associations that have officers already at work planning for the new year. The Brotherhood Director is in the process of completing his corps of workers. Together they will be planning the program of activities. For the associational Brotherhood to do a real good job a complete organization is a MUST.

Each associational Brotherhood Director is mailed a packet of helpful material immediately on receipt of his name and address in the Brotherhood office.

A fully organized wide-awake associational Brotherhood organization will plan and provide meaningful activities for men and boys in the association. In addition it will lend assistance in strengthening existing Brotherhood work in the churches and establishing new work.

Associations that have not yet completed selection of Brotherhood officers, hopefully will do so soon. As soon as officers have been selected please forward their name and address to the Brotherhood Department. A card for use in providing this information has been mailed to each Superintendent of Missions and Moderator.

Listings of church Brotherhood officers and addresses are arriving almost daily. Several new organizations are being reported. It is our prayer that this trend will continue. Please see that your church is included.

Free informational material is available to any church Brotherhood officer. This includes the director, Baptist Men's president and other officers, and the Royal Ambassador Leader and Counselors. Write for the free material. Call me if I may be of service to you. —C. H. Seaton

STATE MISSIONS

The Ingredients Thereof:

State Missions is PEOPLE . . .

- . . . **Migrant people** who meander across the state and beyond in search of fields and fruits to harvest.
- . . . **Vacationing people** who throng the lakes and parks in search of relief from the daily pressures of modern living.
- . . . **Retired people** who are looking for peaceful and pleasurable seclusion in some new community.
- . . . **Institutionalized people** who find themselves shut up in a strange, fearful, and isolated world.
- . . . **Minority people** who are trying to maintain human dignity and integrity in the struggle to survive.
- . . . **Sick people** who are endeavoring to adjust to their illness through understanding and acceptance.
- . . . **Handicapped people** who are attempting to overcome their limitations with patience and courage.

State Missions is ACTION . . .

- . . . **A Chaplain** with an open Bible sharing Christ with an inquirer.
- . . . **A student preacher** ministering to the needs of a small congregation.
- . . . **A mission pastor** building up the Kingdom in a new community.
- . . . **A mission director** giving God's Word in Spanish to a migrant family on the move.
- . . . **A white pastor** leading a discussion with a class of black ministers on the fundamentals of the Christian faith and practice.
- . . . **A Christian layman** learning the sign language in order to share the gospel with a deaf friend.
- . . . **A student summer missionary** giving a testimony to campers in a resort area.

State Missions is MONEY . . .

- . . . Given regularly each week through the Cooperative Program.
- . . . Given annually through the Dixie Jackson Offering for State Missions.
- . . . Spent in keeping with the highest principle of Bible stewardship.
- . . . Spent to assure a faithful Christian witness through genuine people-centered ministries.
- . . . That will make new and expanded ministries possible through achievement of the \$85,000 goal for State Missions.
- . . . That will enable Arkansas Baptists who "expect great things from God" to "attempt great things for God."

Season of prayer for State Missions

Sept. 18, 1972



DIRECT MISSIONS

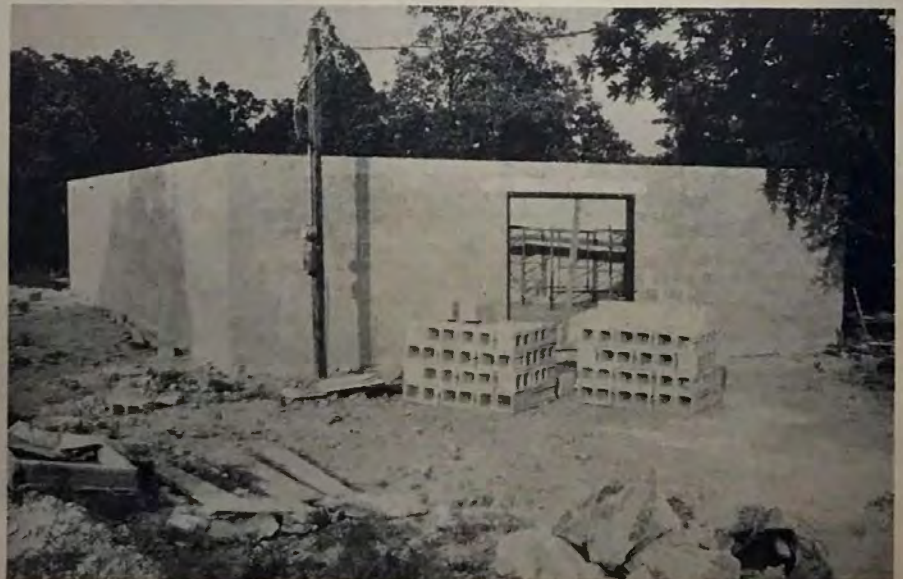
EXPECT
ATTEMPT



NEW MISSION SITES (Above) Missionary Harry Wigger points to the Bella Vista development, Benton County, where property has been given for a church-type mission begun in June by the First Church, Bentonville.



REVOLVING LOAN FUND. (Above) Pastor Lang Gibson, left, accepts a loan from Missions Director R. H. Dorris, in behalf of the Emmanuel Church, Hot Springs, to aid in construction of an educational building. Special gifts to this Fund are urgently needed.



BUILDING AID. The Rea Valley Mission (Right) near Flippin, was one of five congregations receiving outright grants this year to help remodel, expand, or erect a new building.

STUDENT SUMMER MISSIONARIES. (Right) Ten college students spent their vacations this year working in resort areas, in youth camps, Bible Schools and other church activities under the sponsorship of the Home Mission Board and the State Missions Department. They came from Ohio, Maryland, Pennsylvania, Georgia, Alabama, Texas and Arkansas.



RESORT MISSIONS. The Cherokee Village Church, left, is typical of buildings planned by sponsoring churches for Bella Vista, Horseshoe Bend and Fairfield Bay mission.

STUDENT PREACHING AID. (Below) Johnny Birdsong, Ouachita student and pastor of the Pleasant Valley Church, Heber Springs, is typical of the twelve student pastors who have received financial help this year.



PASTORS' RETREATS. (Left) Annual retreats in four sections of the state offer pastors an opportunity for fellowship and inspiration in the informal setting of an associational camp.

WORK WITH NATIONAL BAPTISTS

EXPECT
ATTEMPT

BAPTIST STUDENT UNION. Lacy Solomon, Director of the BSU at the University of Arkansas at Pine Bluff, stimulates Christian thought and growth through Bible Classes and related activities at the Center.



YOUTH CAMPS. Hart of the Hills Camp for black youth reaches new converts and strengthens Christian character through a well-planned and supervised program.



FRATERNAL RELATIONSHIPS. (Above) The choir of Arkansas Baptist College, Little Rock, sang for Christ at the statewide Evangelism Conference in Pine Bluff last January.



THREE CONVENTION PRESIDENTS. (Left) (L to R) Dr. R. L. South, Arkansas Baptist State Convention, Dr. G. R. Mazique, Regular Baptist Convention, and Dr. Fred T. Guy, Consolidated Baptist Convention, symbolize the cooperative work of the bodies.



EXTENSION CENTERS. Pastor Harold Taylor, First Church, Marvell, presents Dr. G. R. Mazique with a certificate at the close of 1972 Classes. Pastor Taylor is director of the Helena Center. Other Centers function at Camden and Lewisville. They do much to promote qualified church leadership and Christian racial respect.

CHAPLAINCY MINISTRIES

EXPECT
ATTEMPT

BOYS' TRAINING SCHOOL. (Below) E. A. Richmond has been chaplain to literally thousands of boys and built a chapel during his 17 years with this institution. More than 1600 boys have been baptized into church fellowship as a result of his ministry.

CUMMINS PRISON. (Bottom) Dewie E. Williams will soon complete three years of ministry to the religious needs on inmates. Response to worship services and Bible classes has increased the need for counseling. He is much in demand.



TUBERCULOSIS SANATORIUM (Above) W. H. Heard is chaplain to the remaining patients in the sanatorium, but is changing his ministry to meet the needs of retarded youth and adults soon to be housed in the facility.





CRAIGHEAD COUNTY JAIL. (left) Ralph Shaddox is especially capable for this volunteer ministry, though State Missions does provide him a small stipend. He works effectively with other county agencies, also.



STUDENT CHAPLAIN. (Above center) David Purkiss, Ouachita University, serves the residents of the McRae Unit of the Children's Colony. He spends weekends at the Unit leading religious and related activities.



REHABILITATION CENTER. (Above right) Joe D. Rubert is chaplain to several hundred residents of the Hot Springs Center. He provides many personal services as well as religious worship and counsel.



GIRLS' TRAINING SCHOOL. (Left center) Billy D. Dunn (left) has been chaplain at the School since May. One of the major summer activities was the Bible School held at Lake Nixon near Little Rock. Pastor Rudy McClanahan, Ironton Church, was principal and Pulaski and North Pulaski associations provided the funds.

CHAPLAINS' RETREATS. (Left) Annual meetings of military, hospital, institutional, and industrial chaplains provide fellowship, study and opportunities exchange of ideas.

SPECIAL MISSION MINISTRIES

EXPECT
ATTEMPT



WEEKDAY MINISTRIES. (Above) Day Care and Kindergarten provide both concern and service for many parents who are then open to a personal witness about Christ.



JAIL SERVICE. (Left) Some churches like First Church, Piggott, and Pastor Kenneth Threet conduct regular worship services in the local jail.

WORK WITH UNDERPRIVILEGED. (Lower left) Youth groups find many avenues of Christian service among the underprivileged and the poor.



VISITATION OF HOMEBOUND PERSONS. (Bottom) Many groups like these ladies from the East Side Church, Pine Bluff, visit and share last Sunday's service on tape.





SENIOR CITIZENS. Many churches find joy in ministering to the needs of residents in retirement centers and rest homes.



TUTORING. (Above) Churches like Northside, Ft. Smith, find real service in leading capable members to teach slow learners. Other churches offer literacy classes to adults. These offer many opportunities to share Christ.

MIGRANT CENTER. (Below) As many as 60,000 migrant persons pass through the government rest stop at Hope each year. Arkansas Baptists now own a building across the road, with Robert Gross as full-time director, to provide a ministry to these people. Opened in May, the Center has already been visited by hundreds.



DEAF MINISTRY

EXPECT
ATTEMPT



RELIGIOUS SERVICES. (Above) Interpreters to the deaf are provided by many churches during regular worship, revivals, and other activities.



SIGN LANGUAGE CLASSES. (Left) Nine Churches in the state now have a ministry to deaf persons. Sign language classes in these have trained workers to teach and otherwise assist the deaf.

CONFERENCES. The Arkansas Baptist Conference of the Deaf meets annually for fellowship and learning. Summer camp and social activities are sponsored for deaf youth.





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Revivals

Woodlawn, Little Rock, Sept. 10-17; Jack Hazlewood will be evangelist, music will be conducted by Ray McClung.


Levy, North Little Rock, Sept. 18-24; Rick Engle will be evangelist. L. Alfred Sparkman is pastor.

Glendale, Booneville, Aug. 13-20; Ellis Collier, evangelist, Barry Whedbee, Pam Whedbee, musicians; 10 conversions, four for baptism, one by letter, 18 rededications. Dan Threet is pastor.

Des Arc, First, Aug. 13-18; E. E. Griever, evangelist, J. B. Betts, singer; 10 professions of faith, eight for baptism, 1 by letter.


Natural Steps, Roland, Aug. 14-20; Johnny Green, evangelist, Bob Fletcher, music director; three conversions, many rededications. Bobby J. Walker is pastor.

South Highland, Little Rock, Aug. 13-20; Clarence Shell, evangelist, Kay Mansell, music director; eight by baptism, four by letter, 12 professions of faith, 74 commitments. James A. Brettell is pastor.



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Man's dominion of God's world

By Vester E. Wolber
Ouachita University

International

September 10, 1972
Genesis 1:24-31; 2:19-20
Psalm 8

The Genesis material to be studied sets out God's purpose for the human race, and the psalmist marvels that man has been given such a high place.

**Man in God's purpose
(Gen. 1:26-20)**

In his statement of intent (v. 26) God gave three bits of information: (a) He had determined to make man, (b) to make him in God's image, and (c) to assign him great authority.

In his statement of record (27, 28) the author says that (a) God made man as planned, "in his own image," (b) made the two sexes, and (c) commissioned man.

1. The making of man came as the climax of all God's creative work. In six "days" God created all there is, formed oceans, carpeted the land and populated forests and lakes with animate life. In the fullness of time God sent forth man, the crown and climax of all creation.

Although the record of God's work in creating and developing the earth seems to be more logical than chronological, the record stands intact that man came late in the creative process. Modern sciences confirm the idea of man as a latecomer; and all fields of knowledge proclaim him to be something special.

2. The passage spells out the nature of man in God's image. Man was set above the rest of creation and less than God. He has an animated body much like the animals, but in higher nature man is constructed in the image and likeness of God. In the second and more detailed account of the making of Adam, the record is given of the Lord God forming a body out of matter and imparting his own breath into it to give it life (2:7).

There are many angles from which one can look at and evaluate man as he is; but whether he looks through the eyes of an anthropologist, a zoologist, a psychologist, or a theologian, he must concede that man is "fearfully and wonderfully made."

But in this lesson we need to come down hard on the fact that man is a responsible being who has within him a capacity for God-likeness.

3. Man was authorized to exercise full dominion over land, sea and air, and all life therein. The vast scope of that commission brought down upon mankind what amounts to a continuing tension between the thrill of **authority**

and the sense of **responsibility**. It is when men refuse to accept either or both of these two facts of life that they get lost in the woods. It is when men accept the role of authority over the natural forces and begin to exercise dominion over them, while acknowledging his own responsibility to God, that he achieves God's purpose.

Man's dominion over his environment is vast. He can harvest lumber and extract minerals from the earth and manufacture them into machines which multiply his powers and elevate his life styles. He can catalogue and harness earth's forces and make them to serve him. He can manage the forests and fields, train and utilize the animals, and control the water.

But man's accountability is also vast. God gave us the good earth and said, "Let's see what you can do with it." It is when men throw off restraint and deny their stewardship unto God that they create havoc. There has never been a time when all men got together and voted to rebel against God — although Psalm 2 describes that spirit — the innate selfishness of man runs deeper than that. The self-centered person is not content to declare his independence from God; he also disclaims other persons and tries to make himself into an island of self-containment.

4. Although lower animals could serve Adam, they could not satisfy him — could not meet his personal needs. God's answer to his needs was to provide a wife. That has to be one of the nice things God did for Adam.

**The exalted position
of man (Psalm 8)**

David, to whom this psalm is ascribed, marveled that God had placed man in such a high position and had endowed him with such high privileges.

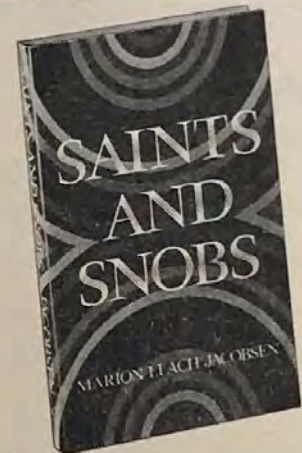
1. He marveled that God places such a high estimate on the worth of man. Out of all God's creations, man was singled out as the object of God's ultimate concern. God has set his mind upon man and cares about him. The big, big world which God has made he operates through natural law, seldom interfering with its normal operation; but he seeks

to keep in touch with every human being on earth and in the vicinity of the moon. He constantly confronts men and makes them aware of himself and of their relationship with him.

2. He also marveled that God placed on man such awesome responsibility. Man is second only unto God, is crowned with glory and honor, and sits above nature with authority over it all.

3. The author of Hebrews after more than a thousand years took another look at the psalm and observed that as of that date man had not realized the Lord's goal for him. Not all things were yet under his control (Heb. 2:5-9). At that point the writer seemed to take eyes off mankind in general and focus them on Mr. Man, the one called Jesus, who was crowned with glory and honor — not because he was a man but because he endured death for man.

The human race cannot fulfill its true destiny apart from the continuing work of Jesus; just as the individual cannot.



SAINTS AND SNOBS. By Marion Leach Jacobsen. Realistically, the church often does not measure up to what many expect and need. The author calls all Christians to face the real issues in personal relationships.

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A good conscience

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

The past two weeks we have studied the conclusion of Paul's third missionary journey, his sojourn to Jerusalem where he delivered the collection from "his" Gentile churches to the poor saints at Jerusalem. Also we have learned about Paul's defense before a military tribune, which met in the Castle of Antonia adjacent to the temple. Paul's defense in Acts 22 was a recitation of the facts relating to his conversion, commission and call.

Paul's appearance before the Sanhedrin (Acts 22:30-23:10)

Please note that in Acts 22:30 Paul was brought before the Sanhedrin, the high Jewish court. Paul's first statement to them was the fact that his conscience was clear. One's conscience is a consciousness which bears testimony with one's heart or personality within. The subject matter of the testimony indicates to a person whether something is right or wrong. Thus Paul had a consciousness of being right within. In respect to word, thought and action he had preserved a completely pure conscience in God's sight. As Paul talked, the high priest, Ananias, ordered Paul to be struck, which within itself was a transgression of the law. Then Paul verbally lashed out at the high priest and called him a "white-washed wall." Paul retorted, "God shall strike you, you white-washed wall." (v. 3) According to Exodus 22:28, it was a crime to speak evil of a ruler of the people.

In verse 5 Paul in a sense apologized for his remarks directed to the high priest. Did Paul really not know Ananias was the high priest? Someone has suggested that the proper translation would be "I did not think a man who spoke like that could possibly be the high priest." In his indignation Paul had forgotten Ananias' office. Paul in his apology quoted scripture and this testified to his own loyalty to the law.

Then Paul used some tremendous strategy. Paul of course was familiar with those who comprised the Sanhedrin. The Pharisees were the strong minority and the Sadducees were the majority. In belief the parties were opposites. The main difference was the fact that the Pharisees believed in the resurrection of the dead and the Sadducees did not. Paul in verse 6 stated that he was a Pharisee. As a matter of fact Paul believed himself to be the most consistent Pharisee of them all.

This resulted in a sharp disagreement

between these two parties within the Sanhedrin. Argument followed. To save Paul from violence the commander had to take Paul back to the barracks again.

Paul sent to Caesarea (Acts 23:11-35)

In Acts 23:11 the Lord appeared to Paul by night and gave Paul a message of cheer. Undoubtedly this assurance meant much to Paul during the next two trying years.

Paul was the object of intense Jewish hatred and scorn. The Jews had determination to eliminate Paul in some way. More than 40 men had placed themselves under a vow or cherem to assassinate Paul. However, we note in verse 16 that this plan was exposed by the actions of a nephew of Paul's. In verse 17-22 we learn that Paul was kept in honorable custody in the fortress of Antonia and was allowed to receive visitors. However, his life was not safe in Jerusalem. Paul, under a strong guard, must be sent to Caesarea where he would be safer and in the custody of the governor or procurator of Judea himself. Paul hereby exercised his rights as a Roman citizen.

Claudius Lysias wrote a letter to Felix the governor setting forth the facts involved in Paul's case. In verse 29 please note that Lysias saw no guilt in Paul and believed him to be innocent. In due time Paul was taken to Caesarea and handed over to the custody of Felix.

Paul before Felix (Acts 24:1-27)

1. The governor was informed about Paul. v. 1.
2. Accusation of Tertullus against Paul. vs. 2-8.
3. The Jews affirmed this charge. v. 9.
4. Account of Paul's defense. vs. 10-21.
5. Effect of Paul's defense. vs. 22-23.
6. Paul spoke concerning his faith in Christ. vs. 24-27.

Paul's stay in Caesarea, probably 58-60 A.D., was at least two years, perhaps a little longer. This was an important part of his life because here he faced Felix, Festus and Agrippa prior to his appeal to Caesar. This led to his voyage to Rome, imprisonment there and later his martyrdom.

Who was Felix, the Roman governor, to whom Paul was taken? Felix for 5 years had governed Judea and for two years or more prior to that had been stationed in Samaria. He had two years

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Life and Work

Sept. 10, 1972

Acts 22:30 to 24:27

remaining in his term of office as Paul faced him. Felix was born a slave and had risen from freedman to governor. An immoral man, he had been married three times in succession and in each case to a princess. His third wife was Drusilla, the daughter of Herod Agrippa I. He was wicked and unscrupulous.

Tertullus spoke against Paul before Felix and accused Paul of being a pest or nuisance and insurrectionist. Also Paul was accused of heresy and sacrilege or profaning the temple.

Paul made a brilliant defense which actually was a sermon, the theme of which was the resurrection. Paul told what he had done for Christ and that in reality he worshipped the ancestral God of Israel. Christ was the fulfillment of Israel's Messianic hope (see v. 15). Paul mentioned in verses 18 and 19 that his main accusers were not present to testify against him. Consequently Paul reasoned with Felix concerning his need of salvation. Paul preached him (and his wife, Drusilla) a three-point sermon (see v. 25); Felix fell victim to procrastination and as far as we know never accepted Christ as his Saviour.

Felix left Paul in prison mainly because he was trying to find favor with the Jews. Consequently Felix was dismissed from the governorship (probably about 60 A.D.) and passed from History.

We shall take up at this point in next week's lesson.

OBU faculty members attend world meeting

ARKADELPHIA — Dr. and Mrs. Dewey Chapel, faculty members at Ouachita University, attended a world assembly of the International Council on Education for Teaching held in London July 25-29.

Dr. Chapel, dean of the Graduate School at OBU, and Mrs. Chapel, chairman of the OBU department of library science, are members of the I. C. E. T.

The meetings were held on the campus of the University of London. The theme of the assembly was "Challenge and Innovation in Teacher Education." Included on the program were speakers from England, Germany, France, Czechoslovakia, Denmark, Sweden, Belgium, Italy, Poland, Yugoslavia, Thailand, India, Uganda and the USA.

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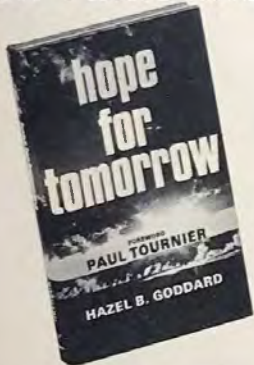
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A smile or two

There is a new breakfast food on the market made of yeast and shoe polish. It's for people who want to rise and shine.

There was this guy who was invited to a masquerade party — and he decided to go in a dog costume. Since the party was nearby, he walked.

En route, he was spotted by an alert dog catcher who, after checking for a license and finding none, started to drag the man-in-costume into the back of his truck.

"Are you out of your mind," he shouted. "I'm no dog. I'm just dressed up this way to go to a masquerade party!"

"That," said the dog catcher, "is what they all say."

A GI on a jetliner became engrossed in conversation with the man sitting next to him.

The man said, "I believe that it's a man's duty to share any good fortune he may have with his wife. For instance, when he makes a little extra profit, he ought to buy her a nice new dress."

"That sounds like a good idea," said the GI. "Are you a psychologist or something?"

"No," came the reply. "I'm a dress manufacturer."

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BOONEVILLE, ARKANSAS

Attendance report

Aug. 27, 1972

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	47	42	
Alica	54	44	
Alma, First	333	127	3
Alpena, First	78	38	
Beirne, First	66	31	
Bentonville, First	276	37	
Berryville, Freeman Heights	128	39	
Blytheville, Gosnell	200	100	2
Booneville			
First	238	192	1
Glendale	84	43	
Camden, Hillside	124	41	2
Cabot, Mt. Carmel	201	100	5
Cherokee Village Mission	128	31	
Concord, Mt. Zion	50	19	
Crossett			
First	526	134	7
Mt. Olive	254	112	
Des Arc, First	227	100	
Dumas, First	231	61	
Forrest City, First	645	161	3
Ft. Smith			
First	1165	434	15
Grand Avenue	645	282	4
Moffett Mission	4		
Haven Heights	260	137	4
Trinity	186	54	4
Gentry, First	145	91	2
Grandview	102	58	
Greenwood, First	298	124	
Hampton, First	138	34	
Harrison			
Eagle Heights	245	115	
Woodland Heights	79	53	2
Helena, First	237		1
Hope			
Calvary	200	91	
First	455	126	3
Hot Springs, Park Place	390	114	
Hughes, First	278	49	5
Jacksonville			
First	351	64	2
Marshall Road	315	104	2
Jonesboro			
Central	474	145	
Nettleton	306	124	3
Lake City, Bethabara	117	91	1
Lake Village, Parkway	58	33	
Lavaca, First	346	149	2
Lepanto, First	250	205	
Little Rock			
Crystal Hill	140	58	
Geyer Springs	717	268	3
Life Line	646	167	2
Martindale	103	56	2
Sunset Lane	288	130	6
Wakelield, First	50	26	
Woodlawn	109	50	
Magnolia, Central	618	228	6
Marked Tree, First	166	44	1
Melbourne			
Belview	196	113	1
First	135	54	
Horseshoe Bend Mission	34		1
Murfreestown, Mt. Moriah	32	22	
North Little Rock			
Baring Cross	513	143	2
Calvary	384	132	
Gravel Ridge	195	102	1
Levy	428	78	5
Park Hill	701	170	2
Sylvan Hills	279	122	9
Paragould, East Side	246	109	3
Paris, First	380	113	
Pea Ridge, First	153	26	
Pine Bluff			
Centennial	175	74	
Dollarway	127	67	5
East Side	191	121	1
First	675	136	7
Green Meadows	61	39	
Second	147	62	
Prairie Grove, First	150	50	3
Rogers, First	674	145	
Roland, Natural Steps	87	48	
Russellville, Second	248	102	2
Springdale			
Berry Street	118	49	
Caudle Avenue	110	34	
Elmdale	314	48	7
First	790	237	17
Van Buren, First	504	175	1
Mission	47		
Vandervoort, First	41	16	
Warren			
Immanuel	257	67	
Southside Mission	70	51	
Westside	55	45	

94 Baptist bodies join BWA World Reconciliation Mission

KINGSTON, Jamaica (BP) — The Baptist World Alliance Executive Committee learned here that 94 Baptist conventions and unions in 83 countries — a number larger than the total Alliance membership — have voted to participate in the Alliance's emphasis known as the World Mission of Reconciliation.

Plans for the World Mission of Reconciliation captured the attention of the 220 representatives from 32 nations attending the BWA Executive Committee meeting here as one of the main items of business and concern.

It was the largest attendance and most widespread representation of any of the annual Executive Committee meetings in the BWA's 67 year history, according to Robert S. Denny, general secretary. Delegates from five countries in Eastern Europe attended.

In major business actions, the Executive Committee adopted a 1973 budget of \$217,500; set a goal of \$319,000 for world relief efforts; admitted the Baptist Convention of Tanzania to membership in the Alliance, and made plans for several international meetings in future years.

Baptists look to increased training of the laity

KINGSTON, Jamaica — The Executive Committee of the Baptist World Alliance has given strong endorsement to the training of lay leadership in the churches.

Reports from the Youth, Women's, and Men's departments of the worldwide Baptist fellowship, heard at the committee's annual meeting here, revealed that lay leadership programs are underway in all 74 countries where the BWA has member conventions and unions.

Karl-Heinz Walter of Hamburg, West Germany, chairman of the youth department, said that youth were trying to close the generation gap in the churches and to exert a vital "Jesus and I" experience into the institutional church. "Christian living is not a theory with young people but a matter of actual practice," the German youth leader said.

Mrs. R. L. Mathis, president of the BWA women's department, said that in her travels throughout the world she has found women anxious to train themselves for a more vital leadership role in their congregations. The department, she said, is planning a women's leadership training conference for Baptist women from throughout the

world just prior to the 1975 Baptist World Congress in Stockholm.

Joseph B. Underwood, general coordinator of the Alliance's World Mission of Reconciliation emphasis scheduled between 1973 and 1975, reported that response to the evangelism and social ministry program has exceeded expectations.

He explained that the 94 participating conventions and unions in 83 countries is more than the total membership of the Alliance, 92 member bodies in 74 countries, because only autonomous national bodies are eligible for Alliance membership, while many national groups still dependent on a foreign mission board have joined the 1973-75 effort.

Though the World Mission of Reconciliation is basically evangelistic in nature, it also majors on a "horizontal relationship emphasizing a ministry of man to man," Underwood said.

"Churches everywhere," he said, "are becoming engaged in a wide variety of ministries of service and outreach seeking to minister to the multiple needs of people and to minister redemptively at the same time."

A central planning and promotion committee of 51 persons from 32

countries is helping plan and promote the worldwide Baptist emphasis. Underwood, the chairman, is consultant in evangelism and church development for the Southern Baptist Foreign Mission Board, Richmond.

Plans were outlined for several international Baptist conferences scheduled in future years.

Among the worldwide gatherings planned were: a World Conference of Baptist Men in Jerusalem, Israel, Nov. 4-10, 1973; the eighth Baptist World Youth Conference in Portland, Ore. July 31-Aug. 4, 1974; the 13th Baptist World Congress in Stockholm, Sweden, July 8-13, 1975; plus continental conferences for Baptist Women in Europe, Africa, and North America in 1972; and in Asia, Latin America and the Southwest Pacific in 1973.

The new budget adopted by the Executive Committee is an increase of \$18,000 over the 1972 budget. The \$217,500 budget does not include, however, the separate goal of \$319,000 for world relief in 1973.

The Alliance's relief committee voted to continue its relief effort toward rehabilitation of people unsettled by last year's war in Bangladesh. So far, \$72,240 has been spent in the relief effort, but more is needed, said Carl W. Tiller, BWA relief coordinator.

The committee also endorsed plans for further relief efforts in Burundi, Africa, where civil war has resulted in the massacre of thousands, including many Baptist Leaders.

So far this year, the Alliance has assisted in relief in 14 countries, providing a total of \$176,887 during the first six months of the year. The relief budget is financed strictly by special gifts, Tiller said.

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