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August 23, 1973

Arkansas Baptist State Convention

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August 23, 1973

Arkansas Baptist

NEWSMAGAZINE

**"CHURCH: the Sunday Night Place" —
for training . . . for worship . . . for fellowship**

One layman's opinion

Some lessons from the Swiss



Dr. Grant

I wish all 208,000,000 Americans could spend two weeks in Switzerland as I did recently. We have a great country, and I was glad to get back to it, but I also felt there is a lot we could learn from the Swiss. These hard working, proud people have accomplished some things that we are still struggling to achieve.

For example, Switzerland is surrounded by the fractious, jealous, often warring nations of Europe, and yet it has avoided war for many generations. The Swiss are not pacifists or conscientious objectors, in the usual sense of those terms, for they have universal military training. But they are seriously peace loving and have worked hard at the task of staying at peace with their neighbors.

They also seem to love and practice hard work. At least I was told that the number of unemployed in Switzerland is some fantastically low figure like 68. I did not know whether to believe that or not, but I saw almost no slums, vagrants, or idle hands and feet during my visit to Zurich, Geneva, Bern, Interlaken, and Lucerne. What was most impressive was the way the children seemed to have regular jobs in the homes and the small tourist hotels. It was not just "busy work." It was work obviously needed in the operation of the business. With full employment, why should labor unions worry about the threat of child labor?

Not only do the Swiss love peace and hard work; they love beauty, and this love is translated into flowers that make their homes and cities almost a fairyland. It is not the result of a few big spectacles. It simply is a national tradition for almost every house and office building to have beautiful flower boxes in the windows with a profusion of red begonias, geraniums, and petunias. I found myself thinking how much more beautiful Arkadelphia, Little Rock, or Arkansas would be if all of us agreed to keep flowers on our windowsills or at our doorsteps. It's only a small thing for each family, but the beauty is overwhelming when it becomes a city tradition or a national tradition.

One other thing impressed me about the Swiss. They seem determined to take the long look rather than only the short-term view. In Geneva we saw the beautiful Reformation Monument built to Calvin, Zwingli, and others who led in the dramatic 16th century Protestant Reform of the Christian institutions of Europe. They did not wait until they had the money to start building the monument. It took them eight years and they built it gradually as they raised the money. One of the largest railroad stations in Europe is still in the process of being built in Bern after 17 years, but it will contain beautiful shopping centers and many other community services when finally completed.

For a nation of less than 7,000,000 people to rate so high in their commitment to peace, hard work, beauty, and taking the long look, I would say it wouldn't be a bad idea for us to learn a few lessons from the Swiss. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

OBU's new building 6

Groundbreaking was held for Ouachita's Fine Arts Center on the day of summer commencement exercises.

Last of a series 7

The final installment of a series on the growing occult movement and the menace faced by Christians lists some possible reasons for its popularity.

Reaching mobile America 18

The second article of a two-part series on mobility in America explores the problems facing churches in ministering to Americans whose homes are on wheels.

Pastor cools situation 24

A Mexican-American Baptist pastor has been given credit for helping to relieve a tense situation developing around the shooting of a youth by a policeman.

Arkansas Baptist

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I must say it!

Requiem for a long hair



Dr. Ashcraft

Ten thousand college students in America will commit suicide this coming school year. Twenty thousand others will attempt suicide the first time. Countless other youth will die of accidents. Many will be murdered as the youth of the Houston tragedy. Others will run afoul of unfair laws. Even if they live they will wear a brand which denies them little hope of the good life.

Youth in every generation get into trouble. Some are caught, most are not. They live in a difficult day. Growing up is not easy. They have sought to achieve selfhood, freedom, autonomy, and an acceptable life style perhaps too early for their years. They are to be commended for their refusal to be mass production, conveyor belt, link sausage people. They are to be commended for their refusal to accept the unright things the previous generation had left them.

They are to be commended on their refusal to accept subterfuge and hypocrisy as their way of life. They are not all without basis and reason for their protest against the system which requires higher morals of them than it does of the people who govern them. They have more than their share of reprimands, rebukes, censures and condemnation, but their most fatal rebuff is rejection. Rejection is the ultimate wound.

Absalom was a long-haired, beautiful kid involved in a dark sin. Because of the heat of public opinion,

an antiquated scale of values, and vengeful neighbors he was banished to Geshur for three years and back to Jerusalem for two years without seeing the face of his father the king. Being the king's son did not help him.

If you wish to explore the enormity of the dimensions of rejection you can review the story in II Samuel, chapters 13 and 18. His sin was no greater than a thousand others, considerably less than 50 percent of his father's but his punishment was rejection. For five years, lonely and desolate, he was deprived access to his family and friends. In those five years he died deep inside. He was dead long before Joab's darts entered his heart. His punishment was rejection, the ultimate wound.

Unforgiveness and guilt will paralyze the soul of any person and render him incapable of full worship or witness (Matt. 5:23-24.) Rejection is the stuff of which hardened criminals are made. It is the number one cause of premature graves and saddened hearts.

While the rejected die young those who reject them are often required to live on. Their lives are not made more pleasant for their ill treatment of others. Listen to one requiem for a long hair:

"O my son Absalom, my son, my son, Would God I had died for thee, O Absalom, my son, my son" (II Sam. 18:33.)

You may judge whose pain was the greater. If hell had no fire, rejection alone would be fatal. Rejection is the ultimate wound (Matt. 25:41.)

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

Missouri executive secretary dies

Earl O. Harding, executive secretary of the Missouri Baptist Convention since July 1, 1954, died Aug. 12 in Jefferson City, Mo., of a heart attack. He was 61. He had suffered a serious heart attack in 1963 and another July 9 this year. Services were conducted at First Church, Jefferson City, and at First Church, Warrensburg, Aug. 15.

Dr. Harding was born on a farm in Johnson County, Mo. He served 22 years as a pastor in Missouri, with 17 years as pastor of churches in his home county.

He became executive secretary of the convention following a pastorate at First Church, Joplin. He was then the youngest executive secretary in the Southern Baptist Convention. Under Dr. Harding's leadership, the convention built a new office building which was occupied in 1971. They acquired and developed Windermere Assembly, and increased student work. The convention also developed mission work in Iowa.

Dr. Harding was educated in the public schools of Johnson County, Mo.,

and held the B.A. and B.S. degrees from Central Missouri State University. He had been awarded the Th.M. and the Th.D. degrees from Central Seminary, Kansas City, Kan. Honorary degrees included the doctor of laws degree from William Jewell College, and the doctor of humane letters degree from Sioux Empire College, Hawarden, Iowa.

Dr. Harding served the Southern Baptist Convention as a member of the Historical Commission, as a member of the Public Relations Advisory Committee of the Executive Committee, and as a member of the Inter-Agency Council. He was a charter member of the Board of Directors of Midwestern Seminary and served as president of the board from 1967-69. Dr. Harding also served as a member of the Governor's Task Force on the Role of Private Higher Education in Missouri, and was honorary chaplain of the U.S. House of Representatives for November, 1971.

In February of this year he was recipient of the Award of the Year by

Americans United for Separation of Church and State.

Dr. Harding is survived by his wife, the former Alice Cole, a son, Jim, and a granddaughter.

Letters to the editor

Likes article

I especially enjoyed last week's issue of your magazine. The article, "Elitism — Blessing or Curse?", in the "I Must Say It!" column particularly impressed me. I agree with the writer that a major problem of churches is a "respectability syndrome" which prevents them from truly ministering to the needs of people.

The Baptist Press release on the ministry to prisoners served to illustrate an application of the column's idea. I hope to see more articles showing how Christians can relate to society in a loving and redeeming way. —(Miss) Patrice Underwood



Tennessee Baptist Royal Ambassador secretary William Highsmith (seated, left); RA leader Ronnie Bohannon of Arkansas (seated, right); and C. H. Seaton, Arkansas Baptist Brotherhood and RA director; gathered with Brazilian RAs dressed in anniversary shirts at the RA congress in Brazil.

Arkansans participate

Brazilian RAs celebrate 25th anniversary year

NITEROI, Brazil — More than 1,000 Baptist Royal Ambassadors (RAs) from 13 Brazilian states observed the 25th anniversary of RAs (mission organization for boys) in Brazil during the second national RA congress at First Baptist Church here recently.

Speakers at the RA congress included William Highsmith, Tennessee Baptist RA secretary; C. H. Seaton, Arkansas Baptist Brotherhood and RA director; and Nilson do Amaral Fanini, president of the Brazilian Baptist Convention.

Southern Baptist missionary William Alvin Hatton organized RAs in Brazil in July, 1948, in the Tijuca Church, Rio de

Janeiro. Today, 800 RA chapters include about 12,000 members.

In 1950 the RA department was organized as part of the Sunday School Board of the Brazilian Baptist Convention.

"Our camp program has made Royal Ambassadors successful here in Brazil," Hatton said.

Since 1951, RAs have been attending camp programs on 60 acres of property in a mountainous area outside of Rio de Janeiro.

Hatton and Brazilian personnel promote both the RAs and the Brotherhood, a missionary organization for men.

Southern announces fall registration

Registration for Southern Baptist College students for the fall semester will take place on the Walnut Ridge campus on Monday and Tuesday, Aug. 27 and 28.

Freshmen will attend a general orientation conference in the campus chapel on Monday, Aug. 27 at 9 a.m. This will be followed by testing and placement activities. Formal registration of freshmen students will be on Tuesday, Aug. 28 in the Community of Sciences Building, beginning at 10 a.m.

Sophomore students will register on Tuesday, Aug. 28. The place for sophomore registration will be the college library. The time is set for 8 a.m.

Dormitories on campus will open officially on Sunday, Aug. 26 at 1 p.m. Provision will also be made for students arriving on campus Friday, Aug. 24 to attend the Baptist Student Union retreat.

The curriculum of Southern Baptist College for the fall semester offers the student a choice from more than 80 courses grouped in 11 departments of study.

Seminary Founders' Days are held

LITTLE ROCK, Ark. — Three leaders in Southern Baptist work were featured speakers at Founders' Days of Mid-America Seminary here Aug. 20-22. Registration for the regular term of study at the Seminary was held, also Aug. 20.

Appearing on the program was Dr. Robert G. Lee of Memphis, who served three terms as president of the Southern Baptist Convention; Dr. C. E. Autrey, former director of evangelism for the Home Mission Board and a former faculty member of New Orleans and Southwestern Seminaries, and Dr. Adrain Rogers, pastor of Bellevue Church in Memphis.

News briefs

- Homecoming celebration to be held at First Church, Luxora, Aug. 26. Pastor W. J. Clayton will be the speaker.

- Dennis and Martha Coop, of First Church, Stuttgart, have been invited by the Alaskan Baptist Convention and the Sunday School Board to join a group of Arkansas church musicians in a mission project in Alaska, Oct. 27-Nov. 10.

- Forrest Park, Pine Bluff, will have a

youth led revival Sept. 6-9. Paul Jackson, Little Rock, will be the evangelist.

- Calvary, Hope, has let the contract for a new auditorium.

- First Church, Hope, is planning for revival Sept. 9-16, with Jack Hazelwood, Little Rock, evangelist. Eddie and Alice Smith, a husband and wife team, will lead the music. Gerald Trussell is pastor.

- Johnson Church, Washington-Madison Association, recently ordained

G. A. Hendrix Jr. and Raymond Martin Jr. as deacons.

- Homecoming Day will be observed Sept. 30 by Johnson Church, Washington-Madison Association. Everyone is invited, especially all former members. Potluck lunch will be served at noon.

- Park Hill Church, Arkadelphia, recently purchased a bus to begin a bus ministry.

Ouachita combines commencement with groundbreaking ceremonies

Summer graduation and groundbreaking for the new \$1.25 million Fine Arts Center at Ouachita University were held Aug. 10.

Forty-three students received degrees at the summer commencement. The commencement address was delivered by D. Jack Nicholas, president, Southern College, Walnut Ridge. Dr. Nicholas asked the graduates "What will you commit your life to?" He said that there were those who had committed themselves to the love of money, or to the seeking of pleasure, or to the attaining of prestige. These, he said, were lifestyles to be avoided. He said the lifestyle that would really count was the one which followed Christ.

J. I. Cossey and A. P. Elliff were each honored with the doctor of divinity degree. Cossey is a former editor of the *Arkansas Baptist Newsmagazine*, professor at Southern College, Walnut Ridge, pastor of numerous churches throughout the state, and has been active in Baptist affairs. Elliff has served churches in Arkansas, Oklahoma, and Louisiana. President Grant said in making the presentations "The committee had sought Baptist statesmen who had made tremendous contributions to the cause of Christ."

A part of the day's activities also included the groundbreaking for the new Fine Arts Center. The Fine Arts Center will house Ouachita's School of Music and the Art Department. It will be the third addition to the central campus megastructure, which already includes the nearly completed Evans Student Center and Life Hall, a classroom building for the Division of Business and Economics.

A fanfare composed especially for the occasion by Dr. W. Francis McBeth, OBU professor of music and composer-in-residence, was performed by the School of Music's Brass Ensemble.

Participating in the activities were representatives of various interested groups including the School of Music,

the Art Department, the Ouachita Student Senate, the Ouachita Board of Trustees, and the architectural firm of Erhart, Eichenbaum, Rauch, Blass and Chilcote. Leaders from various phases of the Ouachita Advancement Campaign will also be present.

Dr. Ben Elrod, vice president for development at Ouachita, served as master of ceremonies for the event.

Included in the new building for the School of Music will be a recital hall with a seating capacity of 270, an instrumental rehearsal room, a choral rehearsal room, classrooms, a music library, an electronics studio, 37 practice rooms and 20 studios. Dr. Elrod said that the "very latest innovations in acoustical control" will be utilized in the building.

The art department's facilities will include a sculpture room, a graphics room, a shop, a classroom and two studios.

According to Dr. Elrod, the Center has been designed to accommodate "both the present and future needs" of the School of Music and Art Department.

Groundbreaking for the Center was originally to have been held in May, Dr. Grant said, but it was postponed because the contractors' bids exceeded the \$1 million limitation which had been set for the construction by OBU officials.

After extensive consideration of the architects' alternative plans, Dr. Grant continued, the Ouachita Board of Trustees voted to go ahead with the original plan with "relatively minor changes." In doing this, he added, the Trustees decided "to seek Advancement Campaign pledges in addition to those already in hand."

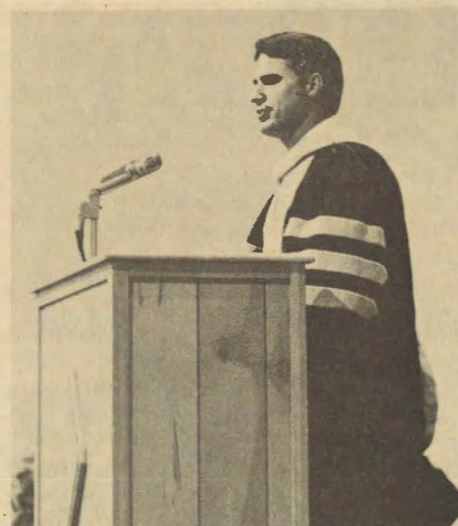
Currently in progress is the "You Plus 2" Campaign, aimed at raising \$500,000 for Ouachita among the alumni. This phase of the overall Advancement Campaign has thus far gained over \$265,000 in pledges and contributions.



Student Senate President Lee Sanders (left) and Dr. Grant helped to turn sod.



A. P. Elliff (right) was one of two persons receiving an honorary degree.



Commencement speaker was D. Jack Nicholas, President of Southern Baptist College.

The Christian and the occult: growing interest

By Bill Viser, minister of youth
Rosen Heights Church, Ft. Worth, Tex.

(Last in a series of seven articles)

Why is it that interest in the occult is drawing young and old into its ranks daily? How can it be that it has come to be and continues as a threat to the Christian as he lives for Jesus Christ and tries to take the good news to others?

Evangelist Billy Graham says, "Satanism is growing because belief in Jesus is growing. The devil is also making his pitch."

Theologian Harvey Cox feels that, "The non-rational dimensions of existence turn people to the occult. The absurd, the terrifying, the ecstatic, none of these fits into a productive and efficiency oriented society."

Sociologists argue that in a stable society, religion provides the necessary answers to the great questions of life, death and man's fate. But when that stability is upset, persons experience a sense of being lost, and in a particular state of receptivity, they turn about looking for new answers.

Others maintain that (1) interests in

concepts of self-realization such as scientology and nonverbal sensitivity groups, (2) fascination of many with the UFOs which has in turn opened the door to the field of psychic phenomena, (3) the metaphysical bag of Eastern thought (Zen, Yoga, Macrobiotic diets, etc.) have helped create a climate for interest in the occult. Also, mind expanding drugs have helped many to turn to a mystical approach to life.

Regardless of which viewpoint the Christian chooses, I believe all would agree with the following analysis which appeared in Newsweek: ". . . both the young and the old who have turned seriously to the invisible and supernatural seem not so much apart from the rest of society as an enlarged picture of its troubles."

There is much the Christian can do to combat the occult. The Apostle Paul admonished us to (11) "Put on all of God's armor so that you will be able to stand safe against all stratagies and tricks

of Satan. (12) For we are not fighting against people made of flesh and blood, but against persons without bodies — the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world" (Eph. 6:11-12, *Living Bible*.)

Realize that Satan will try to draw you into the occult by trying to interest you into finding out more and more about it. Don't fall into this trap. Look to Jesus Christ in your temptation and he will triumphantly overcome it.

Do not become slack in your spiritual life. Failure to read God's Word daily and talk with him is to open yourself to Satan's attack.

Witness for Jesus daily. Let others know your only interest is to win others to him.

Be careful that your school does not become part of those schools who have become overly interested in teaching the occult sciences to the students.

Remember that though the battle with Satan may often seem difficult, ". . . I can do everything God asks me to with the help of Christ who gives me the strength and the power." (Phil. 4:13, *Living Bible*.) With Jesus as Lord and Saviour of your life, you cannot fail.

Woman's viewpoint

Mama gave him good advice!



Mrs. Bowen

So far, our peak of the summer month has not produced one single "cold day in July." As the days continue warm, then warmer, we at the store find that our customers appreciate our air conditioning more than our friendly, smiling

warm, but they ain't gonna let you go to the shade!"

"I decided then I wasn't gonna let any kind of weather bother me," he continued. "I have slept out in the hot sun, and I have worked in the snow and ice when it was ten below, and I'm used to it. Mama was right" he said, as he strode out into the sun.

I am sure we would all enjoy life more if we made up our minds to get used to the situations about us, rather than complain.

Why not adapt to daylight savings time? You work your eight hours, eat your three meals, watch the ten o'clock news and get your eight hours' sleep no matter if you "spring forward" or "fall back."

Our recently returned POW's are admirable examples of men who were forced into very trying situations, but by being able to adjust, lived through the horrors forced upon them.

Compared to the Israelite brick-makers, we have it easy, strolling around in central heat and air conditioning, making dollars without much toil.

And like my old cat, we sure hate to hit that front door!

faces.

As usual, much of the talk is about the heat, and I have silently threatened to clobber the next one who asks me if I ordered this weather. An even more worn phrase, "Is it hot enough for you?" makes my blood boil — as if things were not steamy enough already!

One old fellow came in the store with the right attitude, I think.

"The weather doesn't bother me," he said. "I'm used to it. When I was a boy, I chopped cotton around here when it wasn't nothin' but farm land. My mama told me then, 'You might as well get used to the weather, Boy, cause they might let you go to the fire to

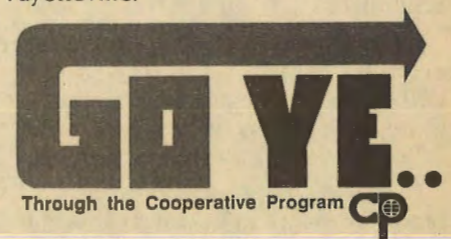
State Convention dates changed

The dates for the annual meeting of the Arkansas Baptist State Convention have been changed to Nov. 6-8 at Immanuel Church, Little Rock. This change was voted at the 1972 annual meeting.

Deaths

Glynn A. Buchanan, 72, Arkadelphia, died Aug. 5. He was a deacon of the Dalark Church.

Mrs. Sybil Lynn Cullum, 72, North Little Rock, died Aug. 11. She was a charter member of Bethany Church, and the mother of Alfred Cullum, formerly pastor at Rolling Hills Church, Fayetteville.



For Southern Baptist College

Accreditation is continued

The North Central Association of Colleges and Secondary Schools, after a periodic review, has announced that full accreditation for Southern Baptist College, Walnut Ridge, Arkansas, has been continued. Word reporting the action of the Association taken on July 20, 1973 has been received by Southern's president, Dr. D. Jack Nicholas.

During the period from September, 1972, through March, 1973, the faculty and administration of Southern had conducted a self-study evaluation of the purpose and work of the junior college. In April the accrediting association sent an evaluation team to the campus. Isaac Beckes, President, Vincennes University, Vincennes, Indiana was leader of the

team. An intensive study and careful analysis of the purpose, personnel and program of the college was made. Informal conversations were had with faculty, trustees, students and administrative personnel. Based on the report of this team to the North Central Association, with their recommendations, Southern's full accreditation was continued.

Southern Baptist College first applied for and received accreditation in January, 1963, and the school has had continuing accreditation since that date.

The thirty-third annual session on the campus of Southern Baptist College begins on Monday, Aug. 27.

Arkadelphia Colony chaplain is named



Kirksey

As of Aug. 1, Greg Kirksey is chaplain of the Arkadelphia Unit of the Children's Colony. Greg is a resident of Arkadelphia and a sophomore ministerial student at Ouachita University. He has been active as a student preacher and in evangelistic campaigns.

Chaplain Kirksey is directed and supported by the Missions Department of the Arkansas Baptist State Convention. He will conduct worship services, coordinate on-campus and off-campus religious activities, and represent the Colony on special occasions, such as funerals.

Rex Cooper, Cottage Life Director for the colony, and Wilson Deese, Director of Chaplaincy Ministries, Arkansas Baptist State Convention will be supervising Chaplain Kirksey. Opportunities for a fruitful ministry are unlimited. Chaplain Kirksey will be available to serve the resident students and their families, as well as the staff of the institution and their families. — Wilson Deese, Director of Chaplaincy Ministries

Rex Cooper, Cottage Life Director for the colony, and Wilson Deese, Director of Chaplaincy Ministries, Arkansas Baptist State Convention will be supervising Chaplain Kirksey. Opportunities for a fruitful ministry are unlimited. Chaplain Kirksey will be available to serve the resident students and their families, as well as the staff of the institution and their families. — Wilson Deese, Director of Chaplaincy Ministries

Foreign mission briefs

TOKYO, Japan — Southern Baptist missionaries in Japan adopted a three-year program strategy and heard leaders of the Japan Baptist Convention at their annual mission meeting at the Amagi Assembly Grounds near here. Shuichi Matsumura, convention president, and Yoshikazu Nakajima, convention executive secretary, "Urged the missionaries to rejoice in the determination of the convention to be independent and self supporting," according to Missionary A. L. (Pete) Gillespie. The "program base design" to be implemented January 1, 1975, aims to define the mission strategy in Japan for the next three years. Missionaries also hope to begin using the new facilities of a 250,000 watt radio station for their Christian broadcasts as of January 1, 1974. Programs broadcast from the station, owned by the Far East Broadcasting Company, will be heard in Japan, Korea, China and other parts of Asia.



First Church, Magazine, has dedicated this new auditorium.

Dedicates new auditorium

First Church, Magazine, held a dedication service for their new auditorium, July 29. The new facility has 500 sq. ft. of space and cost approximately \$40,000. The only remaining indebtedness which the church has on the auditorium is \$16,000.

Additional buildings of the church are an educational building and a pastorium which are debtfree. The educational building has 3200 sq. ft. of space with provisions for pre-school children, children, a youth department, a fellowship hall, and a pastor's study.

The speaker for the occasion was Dr. Gordon C. Goodier of Dardanelle, a

former interim pastor. James Griffin, superintendent of missions, Concord Association, led the dedicatory prayer. Others participating in the activities of the day included former pastors Noel Greenfield of Manford, Okla.; James Tallant, Cherry Valley; Le Roy Rogers, Hot Springs; also, Larry Thomas, pastor at Mountain Pine, and Tim Staton, a student at Ouachita University.

Present for the occasion was Mrs. Myrtle Richey of Alma, daughter of P. B. Langley who was pastor of the church when the old auditorium was dedicated in 1920.

James F. Kinney is current pastor.

The Southern accent

The lesson at Ephesus

By H. E. Williams

(Note: Dr. Williams, President Emeritus of Southern Baptist College, and his wife were participants in the Wayne Dehoney Bible Lands Seminar, July 25-Aug. 7, along with 193 other Americans.)

On July 28, over two hundred Americans, principally Southern Baptists, assembled late in the afternoon in the historic Roman theatre at Ephesus. At this historic site two Arkansans, Dr. Wayne Ward and this writer, talked with the group recounting the events recorded in the 19th chapter of the Book of Acts. It was a thrilling experience to participate in a service on the very spot where the venerable Apostle Paul wrought so mightily for the Lord Jesus Christ. One could almost see him straining against his friends to get into the theatre to plead the appeals of Christ to the 25,000 people who filled the magnificent theatre.

At Ephesus, Paul contested the idolotry of the worship of Diana, one of the major goddesses of the fertility cults of ancient Rome. Her magnificent, gold plated statue with 48 female breasts, was the center of pagan worship not only at Ephesus but throughout the Aegean sea region of Rome. Sexual debauchery was rampant in the city of Ephesus and was

practiced in connection with the worship of Diana. Prostitution was considered a normal part of the life of the city. The guide pointed out what must have been the first commercial advertising in the history of mankind in the form of a pictorial design carved into the marble sidewalk of the main street of Ephesus, pointing out the brothel frequented by the Ephesian men of the day.

When Paul got to Ephesus, he caused a tremendous stir in the city by teaching the truth about the Kingdom of God for some three months to both Jews and Greeks. Immature disciples of John were straightened out, and exorcists were vanquished so completely that they burned their books on magic worth 50,000 pieces of silver.

As a consequence of the Spirit blessed effort of Paul, pagan worship of Diana suffered severe reverses, resulting in commercial losses to the silversmiths whose business was making idols of Diana. When their craft was

endangered, Demetrius, one of the leaders of the silversmiths, stirred up his peers, and the whole city became enraged at Paul. They gathered in the same theatre in which we met and cried like ravens maniacs, "Great is Diana of the Ephesians," for more than two hours. What a ringing shout it must have been as the sounds welled up from this unusually amplified theatre from which a speaker can easily be heard a mile away while talking in a normal voice!

Although most of them did not know why they were in a mob, the Ephesians went mad. It was a wild meeting of enraged fanatics. Reason was gone, swallowed up in anger and prejudice. Accentuated by greed and depravity of soul, the people acted like beasts rather than men of intelligence.

Over against such an atmosphere, Paul desperately wanted to appear before the enraged mob and make his intelligent appeal to the people of Ephesus, where he had already done such wonders with the truth. Yet, his Christian friends forcibly restrained him from entering the mob, as they feared for his life.

As we stood speaking and praying in the ancient theatre, we were made to realize again that fanaticism failed at Ephesus. It did not preserve the worship of Diana. People no longer worship her image, yet millions worship the Christ proclaimed by Paul.

Maybe Christians should take a lesson from Ephesus. As fanaticism failed to preserve Diana worship, it will also fail to advance Christianity. Fanatics make poor missionaries of any cause. It is incumbent upon Christians to present an intelligent and logical message concerning God and his kingdom. We saw the ruins of Ephesus as a witness against fanaticism — may no man ever see the ruins of Christianity as a consequence of fanatical methods resorted to by foolish people who should be guided by the noble and intelligent appeals of Christ.

By summer missionary

Great needs seen in Little Rock



Elder

Dear Arkansas BSUers:

What things in life are actually rewarding? Is it seeing the smile of a child who has not had the same opportunity to smile as I have? Is it hearing the words, "Thank you so much for telling me about Jesus."? Yes, these things are rewarding to a person who has been babied and pampered by a loving church and loving parents. We must consider the urgent need for teaching children about Jesus at an ever increasing rate. People are needed to work in missions; people are needed to start missions; people are needed to do follow-up on decisions made. What people are supposed to do these things? Well, any group of people who meet and worship a man named Jesus should be. I believe that those who are called according

to his purpose should be doing mission work. It is really amazing to see so many children in Little Rock, a city filled with people knocking themselves out to do God's perfect will, who sit enthralled at a story telling about Jesus' Birth, a story telling about the crucifixion, and a story about Adam and Eve. Could it be that these eleven and 12 year old children have never heard of these stories?

Jesus lived and existed with people. People weren't black or white, rich or poor, but they were potentially his followers. Wow, what a harvest could be reaped in Little Rock if there were just laborers for the harvest.

Sincerely,
Harold Elder

(Harold is a student at Arkansas Tech at Russellville, and is serving as one of Arkansas' BSU Summer Missionaries doing Bible School work with Second Church in Little Rock.)

August 23, 1973



The Cooperative Program
TAKES NO REST!





A complimentary copy of the new JESUS book is being mailed to each pastor in the state. This new issue is expressly designed for Arkansas Baptists. Three messages from Arkansas Baptist leaders relate to the "Share the Word Now" theme of both the Southern Baptist Convention and of the Arkansas Baptist State Convention.

These messages relate to the three programs, People Now, Extend Now and Win Now programs of the Sunday School Missions and Evangelism departments of the state convention.

The Jesus book is a compilation of selected passages from the four gospels of "Good News for Modern Man" (TEV.) It tells the story of the life and teachings of Jesus.

Jesus is a Share the Word Now book.

Jesus is a People Now book.

Jesus is an Extend Now book.

Jesus is a Win Now book.

How many could your church use?

Following are several suggested ways this important Scripture portion can be widely distributed. Check off the ways you want to lead your church to participate.

Check several plans

Estimated number of Jesus books needed

- 1. Give it as a free gift at every door of every house on a church field. _____
- 2. Distribute it free during a People Search (July-September, 1973 or April, June 1974). Census takers give one at every door. _____
- 3. Give a copy to every person attending a revival. _____
- 4. Use in camps, assemblies, retreats and planning meetings. _____
- 5. Include it with other leaflets when visiting prospects. _____
- 6. Use in bus ministry, give every rider a copy, and in enlisting new riders. _____
- 7. Use in starting or conducting a new Sunday School, Mission or Fellowship Bible Class. _____
- 8. Use in resort-recreational areas. _____
- 9. Use in Vacation Bible School and in Brotherhood and WMU Mission actions. _____

- 10. Churches or individuals provide chaplains of institutions with quantities for distribution. _____
 - 11. Give away in witnessing opportunities. Hand mark selected passages used in witnessing, leave with prospect. _____
 - 12. Youth groups and choirs give away freely and boldly in the market place, shopping malls, airports, bus stations and community meetings. _____
 - 13. Supply through tract racks. _____
 - 14. Carry a supply in the car glove compartment and give to filling station operators. _____
 - 15. Use in Associational camps and projects. What other uses can you think of? _____
- Total _____

Use the order-form to purchase large quantities for wide distribution during the Share the Word Now Emphasis of 1973-74.



AMERICAN BIBLE SOCIETY
 Box 5656, Grand Central Station
 New York, N. Y. 10017 212-581-7400

Enclosed is my check in the amount of \$ _____ made payable to AMERICAN BIBLE SOCIETY.

Order No.	Quantity	Unit Price	Price
JESUS	06833	10¢ ea.	
Arkansas Edition			

Sales Tax where required _____
 I'm adding a gift for ABS _____
 Total Amount _____

Name _____
 Address _____
 City _____ State _____ Zip _____
 Church _____

PLEASE PRINT NAME AND ADDRESS

We think you will like it



Vernon

The following information was gleaned from Glorieta Conferences and will be of help to the Sunday School teachers who use *Bible Searchers: Teacher* beginning with October material.

1. The preview study will be somewhat shorter and divided into units.
2. Memory Verses will appear within the sessions to which they correspond.
3. Desirable outcomes:
 - a. There will be approximately two suggestions under each of the three categories.
 - b. There will be a unit or umbrella outcome suggested.

Cooperative Program

Churches recognized for giving

The largest church in the Arkansas Baptist State Convention and one of the smallest were both recently given public recognition for a very similar achievement.

The Fulton Baptist Church in Hope Association was presented a plaque for having contributed in 1972 the largest percentage of its undesignated offerings to world missions through the Cooperative Program. The church has Baptist services once a month on a Sunday afternoon, with Pastor Gerald Trussell leading. Trussell also serves as pastor of the First Church in Hope.

The First Baptist Church of Fort Smith was honored and presented a plaque for having been second in 1972 in total contributions through the Cooperative Program. The church is the largest in the state in membership and last year led the state convention in baptisms. Dr. William Bennett is pastor.

Each year lists are published showing the top twenty-five churches in the state in total giving, per capita giving, and percentage giving through the Cooperative Program. Additional special recognition is frequently given to the leaders in each category.

Each year several churches in the state have consistently been among the top three in certain categories and have been honored for their faithfulness and consistency in the support of missions. However, the two churches mentioned above are newcomers to the list.

Their achievement seemed particularly significant since the two

4. Chart of Bible learning projects: Three columns — Project Title, Project Description, and Purpose will be included.

5. Six Bible Learning Projects:

a. Four projects will be described in more detail and more helps for guiding the Bible Study will be given.

b. Two projects will be mentioned which can be developed by the teacher if he so chooses one of these projects.

6. Extra helps for Bible teaching instead of Special Helps for You. Some games and puzzles will be found in the Resource Kit. Additional help will be found in this section.

7. The page for Resource Materials will be at the beginning of each unit. This will also include materials found in Resource Kit.

8. Unit Review: "What Do You Know — Bible Searching is Fun," will be found

in Resource Kit.

9. Before Sunday: Study your Bible. A part of the Bible background material.

The following are free helps which are available from the Sunday School department:

"Memory Verses in Children's Sunday School Departments"

"Children's Emphasis, 1973-74"

"Winning Children to Christ"

"Achievement Guide — Children's Department"

"A Child and His Bible"

"Sunday School Resources 73-74"

"Duties of Children's Workers"

— Harold Vernon,
Sunday School Department

Brotherhood

Training clinic set for all leadership

Sept. 28-29 are red letter days for Brotherhood officers especially all associational officers, including the associational missionary.

The first state-wide Associational Leadership Training Clinic will be held at Camp Paron. Check-in will begin at 3 p.m. Supper will be served at 6:30 p.m. The first session will begin at 7:30 p.m.

The total cost per person will be \$6. This includes bed, three meals and some instructional materials. Each man must bring his own linens, etc.

The clinic is for all associational Brotherhood directors, Royal Ambassador leaders and Baptist Men's presidents and any others who have a place of responsibility.

All church Brotherhood officers are invited and encouraged to attend. Any man interested in Brotherhood and missions would be blessed by attending the sessions.

The sessions will include information, inspiration and Christian fellowship. Every Brotherhood officer will be helped by attending the clinic.

Discussion leaders will include Brotherhood Commission personnel and state leaders. Dr. W. J. Isbell, Director of Baptist Men's work for the Brotherhood Commission will lead the conference for Baptist Men's officers. Ben Connell from the Commission will be leading a conference for associational directors.

There will be qualified leaders for Royal Ambassador leaders and other workers.

Make plans to attend the training clinic now!

churches represent such diversity in size, location, and other ways; yet each shares together in the common task of preaching the gospel both at home and around the world. Each has also proven to be a leader through the channel used by Southern Baptists called the Cooperative Program. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program



Gerald Trussell, pastor of Hope First Church, stands in front of the building which houses the Fulton Church, where he leads service once a month.

"CHURCH: The Sunday Night Place"

Enlarging and enriching Sunday night

September: month of intensive emphasis

All over the Southern Baptist Convention churches are preparing for a month of intensive emphasis on their Sunday night program during September. It is a promotional program called "CHURCH: The Sunday Night Place." It is designed to help churches strengthen their total Sunday night program and make their "CHURCH: the Sunday Night Place" to be . . . for training . . . for worship . . . for fellowship.

In Arkansas, almost 400 churches are enrolled in this emphasis and are busily preparing for the major thrust which will come in September. Special sermons . . . testimonies . . . assembly programs . . . letters . . . visits . . . Church Training Fair . . . church fellowship supper: all of these special activities will combine to make the month an unusual experience in many of our churches and help to strengthen the total Sunday night program. A new spirit of excitement and anticipation should characterize many of our churches on Sunday nights as a result of this emphasis.

If your church is not already involved in this emphasis, it isn't too late. Send your request for copies of the Church Guide to the Church Training Department of your Arkansas Baptist State Convention. You could easily move the starting date to Oct. 1 and conduct a very fine emphasis in your church.

Celebration set for October

Begin making your plans now to participate in the "CHURCH: the Sunday Night Place" Celebration to be held on Oct. 25, 1973, at Immanuel Church in Little Rock. The Celebration will begin at 10 a.m. with a message by Dr. Charles Ashcraft. The morning and afternoon sessions will feature leadership conferences, testimonies, and special music. Philip Harris, Secretary of the Church Training Department, Baptist Sunday School Board, will speak at a banquet for a select group of state convention leadership that evening. A Church Training Fair will also be a feature of the Celebration. Planned and conducted by Lee Garner of the Sunday School Board, the fair will consist of exhibits and displays depicting all aspects of a church's training program.

The highlight of the Celebration will be the night session which will open with a 100-voice choir under the direction of Ervin Keathley, our state music secretary. Nolan Howington, Editorial Consultant, Church Training Department, Baptist Sunday School Board, will speak. The Celebration will close with a drama, "The Sunday Night Place To Be," written especially for this occasion by Sarah Walton Miller and directed by Mrs. Leslie Wilfong of Immanuel Church, Little Rock.

All church training leaders, all adult members, all library workers, all pastors and church staff members, all associational missionaries and associational leaders . . . almost everyone . . . has a special invitation to be a part of the "CHURCH: the Sunday Night Place" Celebration.

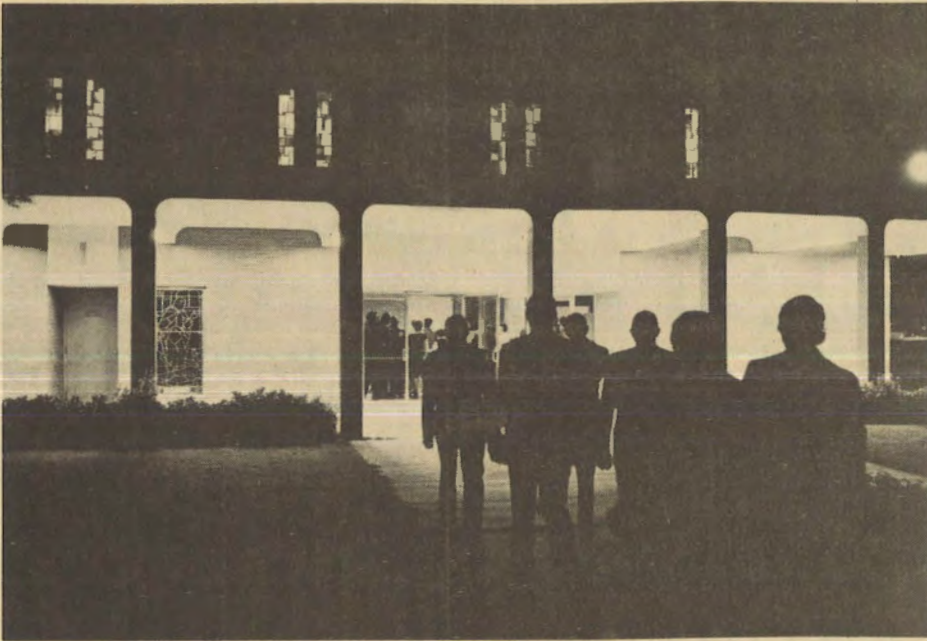
Follow-through emphases

After the major promotional thrust in September, there will be monthly themes and emphases throughout the coming year. Although not as intensive, these plans will help sustain the interest and enthusiasm created during September. These monthly emphases are not nearly so involved or time consuming, but they are essential to sustaining the momentum of this effort. The monthly themes and suggested plans are outlined on pages 25-29 of the Church Guide.

Themes and emphases for 1973-74

October-December, 1973	"CHURCH: the Sunday Night Place" for Developing a Training Fellowship
October:	Begin New Groups
November:	People Follow People
December:	People Lead People
January-March, 1974	"CHURCH: the Sunday Night Place" for Growing in Discipleship
January:	A New Commitment to Training
February:	Focus on Fellowship
March:	Developing New Leadership
April-June, 1974	"CHURCH: the Sunday Night Place" for Strengthening Family Fellowship
April:	Doctrinal Understanding
May:	My Family in Training
June:	Our Church Family in Worship
July-September, 1974	"CHURCH: the Sunday Night Place" for Enjoying the Christian Community
July:	Fun, Friends, Fellowship
August:	The Scattered Community
September:	The Gathered Community





"CHURCH: the Sunday Night Place" . . . for training . . . for worship . . . for fellowship.

Foundation

Trust funds perform double duty

A lady had approached the Foundation for assistance in planning her estate. There were several loved ones for whom she wanted to make special provision, and she also wanted to remember several charitable and Christian causes.

She was not a wealthy woman; there was a little property, a little savings, and some insurance, nothing more. But the use of her funds, properly planned like she is doing, will accomplish far more than she could have anticipated.

In her case, a trust fund is the perfect solution. Funds left in trust with the Arkansas Baptist Foundation can be specified for the care and benefit of the loved ones for whom she wishes to provide. With the safeguards provided in a trust fund, these funds can never be dissipated, but will remain intact, with the earnings to be used precisely for the purpose she intended.

At the death of the loved ones, the funds can then be left to several Christian causes which she wanted to remember. Thus, the same funds can accomplish two major purposes in the wishes of this dedicated, Christian lady.

There is a second advantage in her case in the use of a trust fund. She had originally considered leaving several lump sum bequests to several benevolent and Christian causes. The amounts thus left would be small, since

she is not wealthy, nor is her estate very large.

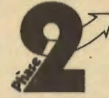
However, the same amount of funds left in trust with the Arkansas Baptist Foundation can be invested, along with other funds of the Foundation, at a good rate of return. Then the earnings from the trust can be paid annually, or semiannually, to the several causes she desired. In that way the principal of the trust will remain intact, earning funds year after year for her causes. It will be only a few years until the accumulated annual earnings from these small amounts will more than equal the amount she could have left in one lump sum bequest, and the funds will remain there until Jesus comes again.

The Arkansas Baptist Foundation is available to assist you in the planning of your stewardship and estate. —Roy F. Lewis, Acting Executive Director.

Caldwell joins Sunday School Board

NASHVILLE (BP) — William Gerald Caldwell has joined the church training department of the Southern Baptist Sunday School Board as an adult consultant.

Caldwell came to the Sunday School Board from Graceville, Fla., where he has served the last four years as a



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

A real need

By: Jim E. Tillman, director

The very Spirit of Christ makes us sensitive to the needs of others. Once a Christian is made aware of the existence of a real need, he proceeds to meet that need in the name of Christ. It is this very spirit that I am finding in the local churches in our state regarding the needs of our two institutions of Christian Higher education.

At the outset of the Ouachita-Southern Advancement Campaign, worthy needs were revealed; these needs still exist, although the people in the Baptist churches of Arkansas have pledged \$2,939,850.64 thus far to help meet these needs.

Buildings are being built to help in the area of facilities. It would be nice if a thing called "inflation" would by-pass our two schools. This, of course, is an impossible thought, therefore, we must be prepared to meet rising prices at Ouachita and Southern.

An example of the effect of inflation on Christian Higher Education is seen by a recent report from our Senior University. This example is applicable to Southern with a change in the figures, but the real need exists.

"Inflation, and the increased cost of food, material, and labor, along with the imminent increase in the minimum wage, will cost Ouachita approximately \$48,000 in unbudgeted expenses during this fiscal year. In addition to the effect on the operating budget, inflation has already caused an increase of \$200,000 in the contract for the new Fine Arts Center."

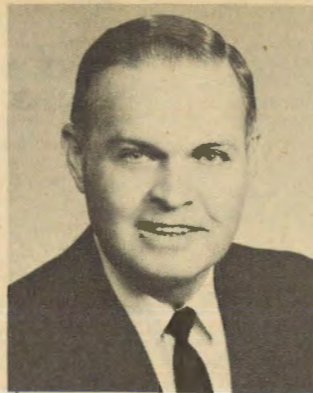
There is a "real need" for every church in the Arkansas Baptist State Convention to rally to the call from our schools. Please, look seriously at the possibility of your church becoming involved in the Ouachita-Southern Advancement Campaign!

professor at the Baptist Bible Institute.

Earlier he served as minister of education at Cliff Temple Church, Dallas, from 1966-1969, and held a similar post at Hunter Street Church, Birmingham, from 1963-1966.



Wayne Davis



C. A. Johnson



Vernon Wickliffe



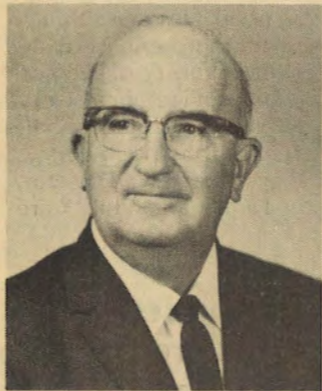
Ferrell Morgan

PASTORS' RETREATS

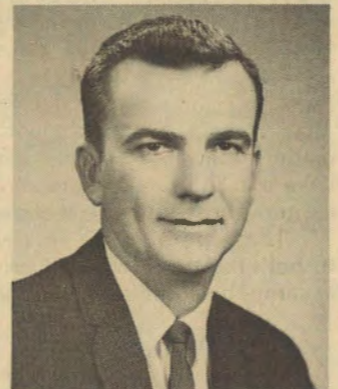
Program

What evangelism really is!
How to engage effectively in
evangelism

Inspiring sermons
Missionary messages



C. W. Caldwell



Gilbert Nichols

- Sept. 7- 8 – Baptist Vista Camp – Clear Creek Association
- Sept. 14-15 – Mount Zion Camp – Mount Zion Association
- Sept. 21-22 – Beech Springs Camp – Liberty Association
- Sept. 28-29 – Wolf Creek Camp – Delta Association

5:00 p.m. Fridays – Noon Saturdays

Total cost: \$1 per meal

Send reservations to:

MISSIONS DEPARTMENT

Baptist Building

P. O. Box 550

Little Rock. Ar. 72203

FOR: Pastors, Evangelists, Church Staff Members, Retired Ministers. Laymen welcome.

Child Care

A little help for children in need

Hear the children crying,
"Is anything worth trying?"
And you feel your hopes, all dying,
In the winter wind's moist sighing.

But the time will come, one day,
When you'll be shown the way
To like yourself, again.

Sometimes you need help to hold your
head high,
To face yourself . . .
Meet the world, eye-to-eye.
You'll find that you don't have to cry
Whene'er the darkness passes by.

She adds, "Perhaps this one needs a

G.A. camp work is rewarding



Miss Day

Dear Arkansas BSUers:

For the past month I have been working as counselor in G.A. camp at Paron. I was put in charge of from 12 to 15 girls — 10 and 11 years old. I had never worked with this age children before, so at first it took some adjusting for me to learn to work effectively with them.

My work consisted of being a sort of "mother-friend" to the girls. I lived in the cabin with them, got them to bed at 10 (or at least I tried), got them up at 7:00 (you wouldn't believe how differently they feel about sleeping when it's time to get up), ate with them, played with them and went to almost every service with them. Many of them came to me with their problems and I was able to share my faith with them. This really

made me aware of some of the really big problems that some of these children have and to try to understand them as individuals. Five of the girls in my cabin accepted Christ, and one rededicated her life publicly.

These were great experiences for me, and they seemed to strengthen me and to help me to grow as a Christian. I thank God so much for allowing me to work at camp this summer. It was really a rewarding experience that I will never forget.

Sincerely,
Frances Day

(Frances is serving as one of the Arkansas BSU Summer Missionaries. She has been a G.A. Camp counselor at Camp Paron and is a student at the University of Arkansas at Monticello.)

And some evangelists (Ephesians 4:11)

Jerry Don Abernathy



Dr. Abernathy

Jerry Don Abernathy has recently entered the field of full-time evangelism. He has pastored churches in Arkansas, Oklahoma, and Texas. His last pastorate was First Church, McAllen, Tex. The church was 53 in baptisms in the state of Texas. Under Dr. Abernathy's leadership the church maintained bus, radio, television, language, and special ministries. Dr. Abernathy has written Bible study materials for the *Sunday School Builder*, *Married Young People's Teacher*, *Vacation Bible School Teacher's Guide*, and *Pupil's Study Leaflets*, *Church Administration*.

"I have just learned that Jerry Don Abernathy has returned to our state to make his home in North Little Rock, and serve the Saviour in the field of evangelism.

"Many pastors will welcome this news, and the unique background-training of this effective and gifted young man will be used of God, I believe, in a mighty way here in our state, as well as across the nation.

"Jerry has been a most effective pastor, and he has proven himself to be a loyal Southern Baptist. His Churches have prospered as he led them into effective evangelistic outreach. He is well-trained in radio, television; and will minister effectively to all ages. He would be at home in the largest or smallest Church in Arkansas.

"It is my desire that our churches know about Jerry's return, and his availability. I add my unreserved recommendation to his life and ministry!" — Thomas A. Hinson, pastor, First Church, West Memphis

Dr. Abernathy may be contacted at 500 Dupree Drive, Post Office Box 549, Jacksonville, Ark. 72076. His telephone number is (501) 758-3955.

little explaining. Sometimes you need a little bit of help. If that help is there each time you need it, then you'll find you need it less each time."

Written by a 16-year old girl while living at the Children's Home, these words express such insight and are a tribute to the staff who worked with her to gain this understanding. Many children and youth in our society, in our state, are crying out for various reasons. Break through the external fences of delinquency, rebellion, and disrespect of authority, and you find a fellow human being, often hurt, who needs to know and feel that someone cares about him. This is a basic need for each of us and can provide the foundation on which we build our lives and relationships.

We see a number of children who need "a little bit of help." "If that help is there each time you need it, then you will find you need it less each time." We are grateful to represent Arkansas Baptists in this vital ministry of helping children grow and utilize their God-given potential. It is important for someone to be there when help is needed. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Baptist missionaries publish Spanish recipes

ALICANTE: Spain — The sharing of meals is a significant aspect of Christian life and history. Southern Baptist missionaries to Spain have published a cookbook of Spanish recipes to hand out during furlough, giving friends a glimpse of Spanish life and Baptist work in this country.

"Comidas (meals) and Christ," was envisioned, compiled, edited, printed, assembled and financed by Baptist missionaries in Spain. After Mrs. Robert F. Crider, missionary in Alicante, compiled and edited the book, missionary Dennis Hale of Vigo printed about 750 copies on his home press and members of the mission assembled the book.

"The hope is that as women in Baptist churches at home pick up the book to try out a new recipe for supper, they will remember the missionaries in Spain, the needs here, and pause for prayer," wrote Mrs. Crider.

The book, whose cover drawing was done by the Criders' seven-year-old son Todd, contains favorite Spanish recipes of the missionaries and their Spanish friends. Descriptions of various aspects and areas of Baptist mission work in Spain are given at the first of each division in the book.



This article is the fourth in a series of nine prepared for the state promotion plan of Arkansas Baptists for the 1973-74 year.

Before a new car is built, there are many steps in planning.

Before a meal is cooked, there must be preparation.

Before an airplane flies or a space ship is launched, preparation precedes the event.

Before a sermon is preached, before a lesson is taught, planning and preparation is a prior consideration.

In the same way, before a strong Sunday school year can be experienced, before growth and evangelism, there must be preparation.

In the work of the churches we recommend you prepare for and conduct a "People-to-People Commitment Week" for your Sunday school leaders.

An important resource piece is the free piece mentioned in an earlier article, "Church Share the Word Now Resource Book, 1973-74." If you do not have this, write today, we will send it by return mail.

Another resource is OUTREACH July issue.

What is it?

People-to-People Commitment Week is a time for emphasizing, understanding and launching the program plans of the church. Major focuses of the week center around the church's plans for reaching people. The people pray together as fellow church members and, under the leadership of God's Holy Spirit, commit themselves to reach more people for Bible study, for Christ, and for church membership.

What preparation is needed?

1. Make spiritual preparation. Bible study, prayer and a close scrutiny of the record system will help. This preparation will give both inspiration and a burden. Unless some-



Lawson Hatfield, (left) director, and Don Cooper, assistant director of the Sunday School department, display a free program booklet which offers many helpful suggestions and projects for the People-to-People Now emphasis of the state convention promotion program. It includes information on People-to-People Now, Extend Now, and Witness Now.

one cares, little will be done. Study your needs until God gives you a burden, until you care.

2. Complete your annual planning for 1973-74. When you are inspired and when you care, then planning for meaningful goals will give "substance" to your work. General planning often is meaningless unless leaders are both inspired and burdened.

3. Provide a week of study with leaders and members of all ages.

4. Order and use the new book *Using the Sunday School to Reach People* by Charles Livingstone.

5. A suggested schedule

Chapter headings relate to *Using The Sunday School to Reach People*, Charles Livingstone

Sunday AM Pastor's message on Outreach (People-to-People Sermons)

Sunday PM Pastor's message could be centered around Chapter I — The Obligation and the Opportunity to Reach People

Monday Night 7-9 **ALL WORKERS MEET TOGETHER**
Chapter II — A Plan for Reaching People
Chapter III — The Leadership Team

Tuesday Night 7-9 **ALL WORKERS MEET TOGETHER**
Chapter IV — Involving Church Members in Outreach
Chapter V — Reaching People Through New Units
Chapter VI — Magnifying the Outreach Task

- Present your plan for reaching people in 1973-74. — Stress discovering, visiting, and reaching people.

Wednesday Night 7-9 **WORKERS MEET BY DEPARTMENTS**
Use this time for departments to work on goals and plans relating to the overall general plan presented on Tuesday night.

- Focus on the church's plan for visitation.

Thursday **ALL WORKERS MEET TOGETHER**
Make this a climatic hour receiving reports from each department.

ALL WORKERS PARTICIPATING IN A DAY AND NIGHT VISITATION

Southern Baptist gifts continue to climb

NASHVILLE (BP) — Gifts to world missions through the Cooperative Program unified budget of the Southern Baptist Convention continued to move upward through July, increasing by \$1.7 million over the same period last year.

With two months remaining in the denomination's fiscal year, SBC officials here are optimistic about reaching the 1972-73 budget goal of \$33,087,882. A 6.09 percent increase in contributions would be required, they said.

Gifts of Baptist church members through the SBC Cooperative Program through July totaled \$28,069,069.77, an increase of 6.5 percent over the same period last year. This is an increase of \$1,712,714.74.

John H. Williams, SBC finance planning director, pointed out that the totals for July did not include checks from the Baptist state conventions in Illinois, Florida, Utah-Idaho, and West Virginia. Their checks arrived too late to be counted in the July totals.

Williams expressed confidence in the churches surpassing the \$31,826,184 operating budget for the 19 SBC national agencies, and reaching most, possibly all, of the \$1,261,698 capital needs goal, if current trends continue.

Achieving these goals would leave \$262,500 remaining on a five-year \$5 million capital needs program launched by the denomination in 1969. That amount will be a part of the 1973-74 SBC budget, Williams said.

In addition to the \$28 million in Cooperative Program budget contributions, Southern Baptists likewise gave an equal amount, \$28.2 million, to designated specific mission causes, mostly USA and overseas missions, during the first ten months of the fiscal year.

Designated giving for the period was up \$2,938,162.52 or 11.62 percent over the same period of the previous year, the report indicated.

Combined world missions contributions, including both designations and gifts through the Cooperative Program for the ten-month period totaled \$56,855.64, up \$4,637,978.38 or 9.01 percent over the previous year through July.

For the month of July alone, Cooperative Program contributions were down slightly from July, 1972. Gifts totaled \$2,689,627.89, down \$35,641.80 or 1.31 percent from July of last year.

World Baptist growth over 3 million in five years

WASHINGTON, D.C. (BP) — The world population of Baptist church members grew 10.7 percent, a total of 3,176,954 additions between 1968 and 1973, according to a statistical review made at Baptist World Alliance headquarters here.

Five years ago, the number of baptized, communicant members was listed as 29,627,444. At the start of this year, the membership figure was 32,804,398.

North America has led the growth, up 2,600,092 since 1968 to 29,013,168.

Europe alone declined in Baptist membership, dropping 16,218 in five years, down to 1,141,214.

The seven nations where Baptists number more than 200,000 are the same now as five years ago, but ranking within the group has changed.

The USA remains in first place with 28,674,903 Baptists. India has forged upwards from third place to second because of a five-year growth from 545,000 to 731,661.

The Soviet Union dropped to third place in Baptist population, losing 10,000 members since 1968, dropping to 535,000 members.

Growth in Brazil (283,860 to 400,800) and in Burma (222,984 to 275,008) in the five years moved them past the United Kingdom which declined in Baptist membership from 283,860 to 261,108.

Zaire likewise lost from 228,059 to 225,100 and dropped from sixth to seventh place during the same period.

More than 20 nations and dependencies are on the 1973 list which were not on the 1968 list, often the result of missionary activity sponsored by bodies related to the Baptist World Alliance.

These may not all represent the "infinite" growth, which the mathematics indicate, said Carl W. Tiller, staff member who compiled the recent statistics. They may only indicate an omission, in error, from the earlier data.

The country in this group having the largest numbers is Chad, with 15,000, an area served by a mission without BWA affiliation, Tiller said.

The most spectacular growth of Baptists in places which are on both the 1968 and 1973 lists occurred in Uganda, from 120 to 8,337; Rwanda, from 2,389 to 17,515; Costa Rica, from 947 to 4,698; Indonesia, from 4,886 to 24,041; Malawi,

from 3,263 to 14,818; Ethiopia, from 140 to 942.

A large change was also recorded for the Dominican Republic, but is accounted for by the earlier erroneous omission of a church of the Haitian Baptists on the Dominican side of the border.

Highlights of the survey by continent are:

North America: the largest increase 1968-73 was in the United States, 2,568,904.

Europe: major increases were in Sweden, 15,272, and Romania, 10,000. There were also increases in Southern Europe. Large decreases are shown for the United Kingdom, the Soviet Union, and Hungary. Decreases also took place in many countries in the northern part of the continent.

Africa: thirty-four of 39 countries showed increases during the five-year period. The largest increase was in Nigeria, 37,485. In 14 of the nations and one dependency, the number of Baptists more than doubled.

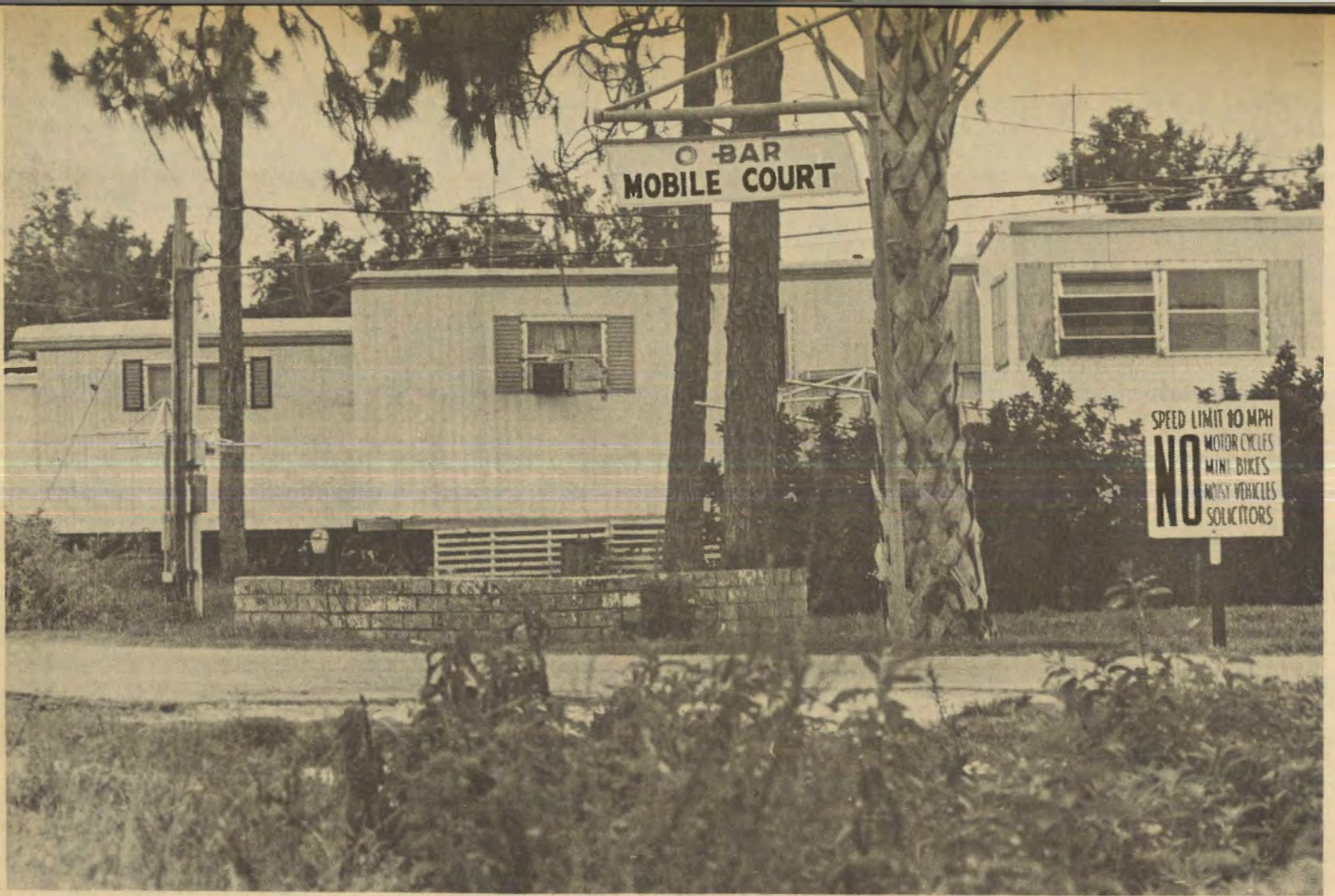
Asia: large increases in India and Burma offset a decrease caused by dropping mainland China, earlier estimated at 123,000. It has been omitted in 1973 on the premise that the churches there, if still existing, are underground, and no reliable data are therefore available. South Korea, Singapore, and South Vietnam more than doubled their Baptist population.

Middle America: the largest increase was in the Bahamas, 22,345, a nation where the Baptists now outnumber the adherents of all other Christian persuasions. Costa Rica's new figure is more than five times the old. Honduras more than doubled its Baptists. Cuba and Trinidad slipped downwards.

Middle East: this geographical grouping, Baptists' smallest, showed a net gain in each of the six nations listed.

Oceania: all seven jurisdictions having Baptists showed increases over the five-year period, Indonesia and Guam showing the greatest percentage growth. However, there are some island groups without Baptists.

South America: Brazil's spectacular increase of 145,800 led this continent. Every country showed some increase, however. Bolivia, Guyana, and Peru all reported increases of over 100 percent for the five-year period.



"No solicitors" usually includes ministers. (HMB photo by Jim Wright)

Modern Americans appear to be selecting lifestyles which enable them to pull up stakes and move on to greener lawns, so to speak.

But some don't want to bother with lawns, others don't want to bother with neighbors.

And these new nomad-apartment dwellers, mobile home owners, and new town dwellers — pose challenging problems for Southern Baptist concepts of ministry.

The 1970 U.S. census showed more than 25 million families living in rented units responding to the promise of privacy and the implied freedom of apartment dwelling. They can have pretty flowers out front and never have to pull weeds or paint fences.

Even higher mortgages are optional for people wanting home ownership with the mobile home requiring fewer years of indebtedness. Today seven million people live in mobile homes and projections for 1973 sales exceed 650,000 units.

Options now include choosing a totally preplanned environment with nearly 130 "new towns" springing up across America. Some, like Sun City in Arizona, offer residences to a single age group, but others welcome any person or family who is pleased with the prepackaged lifestyle offered. Before the 21st century, experts predict,

Churches searching in nomad's land

By Tim Nicholas

Second of two articles

more than nine million people will live in planned cities from coast to coast.

"We have to get away from the traditions of a church being five acres of land, an auditorium, and educational buildings," says Wendell Belew, missions director for the Southern Baptist Home Missions Board.

"In Co-op City, a big apartment complex in New York City, we have a full-time chaplain who ministers to the people living there. If he can develop a church, fine. But that's not his major role," says Belew.

Along with individual churches, the Home Mission Board has attempted to develop techniques and approaches

for apartment house ministry, but most attempts have met with limited success, reports the board's metropolitan missions strategist, Warren Rust, in the July-August issue of *Home Missions* magazine.

Unlike home owners, apartment people usually have a defense against solicitors: managers.

And managers — sympathetic to Christian causes or not — must protect their tenants right to be left alone.

"Complete reliance on door-to-door visitation in apartments is out—O-U-T," says Becky Schultey, assistant manager of Broadmoor Apartments, Austin, Tex.

"If we let church people visit unchecked, we'd have to do the same to magazine salesmen," says Mrs. Schultey, who attends a Baptist church and is sympathetic to Christian ministries. "You just have to reach people through other methods."

Clifton Fite, who worked for a time as an apartment minister for an Atlanta area church, agrees that the "no solicitors" signs on apartment complexes usually include ministers.

To begin his ministry, Fite visited apartment owners, explaining that he wasn't a fly-by-night religionist trying to swell the rolls of the church." He volunteered to help when deaths occurred, or when domestic squabbles arose. By going through proper channels, Fite gained acceptance with apartment managers that has been absent in too many situations.

Fite's phone ministry was "live." He put himself on 24-hour call for crisis counseling. He also organized vacation Bible schools in a dozen areas, helped train members of his church, Beecher Hills, in apartment ministry techniques, and served as chaplain for little league ball players. Fite's wife Ruby taught literacy classes to internationals in the Fite apartment.

Like apartment complexes, mobile home parks often need specialized ministries. Occasionally churches are built especially to minister to the people in a mobile home park.

Metropolitan Church's building consists of three mobile homes pieced together. The main thing that distinguishes it from the other 238 mobile homes at Metropolitan park, 25 miles north-east of Atlanta, Ga., is the steeple.

With beginnings as a mission seven years ago after a census revealed that a whopping 80 percent of the inhabitants were Baptists, yet few were members of local churches. Metropolitan church now has 49 members with 13 more to be baptized at the park's swimming pool sometime this summer. But the small size hasn't kept the church members from exceeding their budget every year.

Metropolitan church has assisted families swamped by medical bills, raised money for playground equipment, volunteered a committee to clean up the park and sponsored a Boy Scout and Cub Scout group. About 100 children attend its vacation Bible school, and a community library is planned.

In the planned city the developer replaces the apartment or park mana-

ger, making decisions about religious operations within the cities.

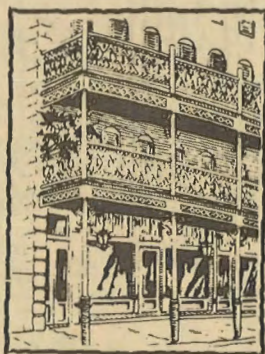
State conventions have turned key men to the task of making Baptist witness a reality in new towns, and the Home Mission Board has added a new town consultant, James Hamblen, to serve as a national liaison between developers of new towns and Southern Baptists.

Actually most developers will provide some sort of religious facilities, Jim Hamblen has discovered, ranging from giving a church group land — as was done at Peachtree City, Ga. — to insisting on "interfaith centers," as has been the case at the most successful planned city, Columbia, Md., where

Hamblen was pastor of a Southern Baptist congregation before his Home Mission Board appointment.

As Tom Draper, a Florida missions superintendent involved in churching several new towns in his area, says, "The idea of a community of 40,000 people with no Southern Baptist witness, man, that just leaves me cold." He's talking about planned cities, but he could just as well be aiming his words toward apartment complexes or mobile home parks, as he continues, "We've got to get our foot in the door."

Tim Nicholas is a staff member of "Home Missions" magazine, and compiled this article from that magazine's July-August issue.



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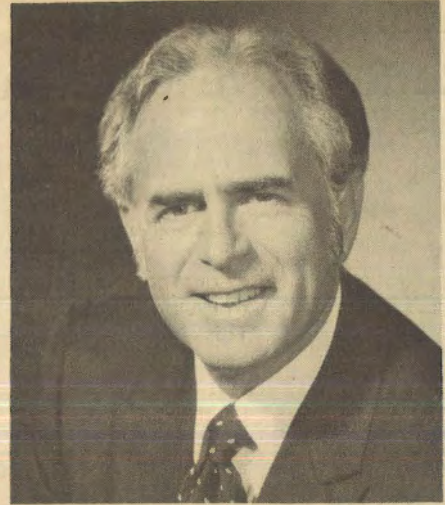
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International

Aug. 26, 1973

Mark 2:16-17;

Gal. 5:25-6:5

Redemptive love in action

By **Eddie McCord**
First Church, DeWitt



McCord

This lesson concludes the two lesson unit, "Dealing Redemptively with the Undisciplined." This lesson should help us make the Christ-like response to those who yield to temptation and are guilty of some undisciplined act. Jesus has dealt with

the Christian on the basis of redemptive love. The same redemptive love is to guide us in our attitudes and behavior toward others.

The Scribes and Pharisees had missed the purpose and intent of the law. In their legalistic interpretation of the law they very harshly condemned all who did not keep the law as they taught it. Such an attitude blinded them to their own sin, and made it impossible to minister to others.

Jesus saved us and gave us his spirit for his sake and for others. Redemptive love is at its brightest when it is shared with a fellow human being who knows not Jesus and when it is busy lifting burdens from others. Love which does not act redemptively was not lit at Christ's altar.

Jesus leads the way (Mark 2:13-17)

Mark gives a great deal of space in reporting our Lord's Galilean ministry. Time and again he records how the crowd thronged him and he always had compassion for the multitudes. In Mark 2:1-12, we see Jesus healing a palsied man who had to be lowered into his presence through a hole made in the roof. This was made necessary because of the great host of people who crowded in and about the house. Verse 13 tells us that following the healing of the palsied man, that "he went forth again by the seaside; and all the multitude resorted unto him, and he taught them."

Our Saviour reached out to all men in redeeming love. He was willing to walk all day and pray all night. Personal comforts and conveniences were never sought. How often do we fail to become involved in the work because it interferes with some personal desire?

Soon, Jesus encounters Levi, the son of Alphaeus (commonly known to us as Matthew) engaged in his work as a tax collector for the Romans. The publican or tax collector was regarded by the Pharisee as grossly irreverent and un-

sued for Godly discipleship. Like Zacchaeus he was despised and hated. But Jesus saw Levi's worth. He saw a man with a lonely, hungry heart and one who would be a great asset to kingdom work. Jesus said, "Follow me" and Levi became a disciple.

Evidently one of the first things Levi did was to invite Jesus to his house to dine. There were many "tax-collectors and sinners" present. These were irreligious people who ignored or violated the religious regulations of the stricter Jewish people. Many, no doubt, were corrupt and dishonest. The "Scribes of the Pharisees" were the Jewish teachers who subscribed to the viewpoint of the Pharissic party. This party was the most influential in Jesus' day. They looked upon the sinner and tax-collector with great scorn. They could not understand why Jesus would eat with them. They knew that God would forgive any sinner who repented, but repentance to them would be an evidence of change and the keeping of the law. They would not see that God was dealing with man through redemptive love, that God loves and saves man as a sinner without demanding that he become righteous and deserving of redemption.

Jesus' behavior teaches us that regardless how secular or evil a man might be, he is an object of the love of God. Jesus' invitation was for sinners. He is opposed to the social and religious ostracism which characterized the Pharisees thinking.

When Jesus said, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous but sinners to repentance." He was saying that the calling of sinners is a part of the good news. By the use of the word "righteous" he was not praising the Pharisees for being righteous. There was irony in his use of the word. To Jesus it was not redemptive love to shun people who were regarded as sinners, or to suppose that God had ceased to care for them.

Walking redemptively (Gal. 5:25-6:5)

In 5:24, Paul says "they who belong to Christ have crucified the flesh with the affections and lusts." Since the flesh has been crucified we must see to it

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that our everyday behavior confirms to this fact. "If (since) we live in the spirit, let us also walk in the spirit" (v. 25.) To "live in the spirit" is to derive our life from him. To "walk in the spirit," means to order our lives by his rule and control. In verse 26 Paul lists three things that we must be on guard against, things which are contrary to the spirit-directed life. They are "vain glory," "provoking one another" and "envying one another."

In contrast to this, verse 1 of chapter 6 describes the attitude and conduct of the truly spiritual person. He is not to make a snap judgement and condemn a Christian brother even though he is caught in an act of misconduct. It is the work of the spiritual to "restore." The word for "restore" was used in ancient times for the setting of broken bones and the mending of nets. The idea here is that we are to deal with our sinning brothers in a redemptive manner. The restoration is defined for us. First, it is to be done in a "spirit of meekness." This says that our attitude is to be one of gentleness, humility, and consideration. Second, it is to be done in full awareness of our own weaknesses: "considering thyself, lest thou also be tempted."

Another expression of redemptive love is to take upon ourselves the burdens of others. "Burdens" (6:2) could mean burdens of any kind, but the reference is primarily to the burdens of the sinning brother of verse 1.

In verse 3 Paul says pride and conceit prevents us from being burden bearers. Then in verse 4 we are to test our own work, not by what our brother has failed to do, but by what we know our duty and responsibility to be.

At first glance it may seem that verse 2 and verse 5 are in conflict. But the word translated "burden" in the two verses are different. In verse 2 the word denotes a crushing weight. In verse 5 the word refers to a weight like a soldier's pack. The reference is to those responsibilities which cannot be carried by another and for which a man is accountable to God.

There are abundant opportunities for us to demonstrate redemptive love. We are confronted with them everyday in every walk of life. If we follow where Jesus leads, we will walk redemptively in our attitudes and service toward others.

Jonah: God's concern for all men

By David C. George
First Church, Stuttgart



Dr. George

What is the first thought that comes into your mind when you think of Jonah? Very likely it is the great fish that swallowed the prophet and later spit him out on the land. But this is not the most important fact about Jonah. The most striking

thing about the book is that God cares about the welfare of all men everywhere. The fish is part of the record, and men of faith should read of him with reverence for God's providential power. But it would be a tragedy if anyone struggled with the fish and failed to come to grips with the real miracle of Jonah, the love of God that cannot be limited by man's narrowness.

Jonah was a prophet of Israel in the days of Jeroboam II (782-743 B.C.) He is mentioned in 2 Kings 14:25. The book which bears his name is a book about him rather than a book from him. His story was written down at some later time to preserve the great lesson which God revealed in Jonah's ministry.

The man and his mission (Jonah 3:1-5, 10)

God spoke to Jonah a second time after his stubborn attempt to evade his first instructions. Most of us have our own reasons to be thankful that God speaks more than once. Where would we be without his persistence and patience? Jonah did not realize it, but he tried the mercy of God just as much as the pagan people of Nineveh.

Jonah struggled hard against doing the will of God. The idea of going to Nineveh to preach repentance in the name of the God of Israel was almost unthinkable to an eighth-century Israelite. The Assyrian capital was Israel's worst enemy, actively working to destroy their nation and their worship of God. These fierce warriors of the East were noted for their atrocities, but it was not fear that kept Jonah from going, it was prejudice and provincialism. He just could not believe that God loved those foreigners as much as he loved Israel. Jonah himself certainly did not love them. The idea of offering God's blessing to them made him sick.

The experience at sea convinced Jonah that God meant business and was not going to give up. When the

call was repeated, Jonah went, but his heart was not in it. At least he recognized that the word of God stood above his own feelings. Throughout the book, the all important factor is God's purpose to redeem.

As Jonah entered the great city, he began to repeat his simple message of repentance. He spoke it to the people of the streets, anyone who would hear. The response was that which God's message always evokes, repentance and faith. As the message worked in the hearts of the people it made its impact on the ruler. In view of their response, God withdrew the sentence of destruction, and the mission was a success.

Disagreeing with God (Jonah 4:1-3)

Jonah was displeased and angry over what had happened. The spectacle of a man being displeased and angry with God is staggering, but that is just the point of the book. Jonah is the personification of the nation of Israel with its narrow nationalism and its failure to share the blessings of God with others. He is also the symbol of every church and every Christian who becomes so busy protecting his own privileged status that he closes his heart to people who are different from him. At least Jonah was always honest when he disagreed with God. Men disagree with God all the time, but they usually do not recognize it.

Jonah disagreed with God, and he said, "I told you so." Even though he did not want Nineveh to be saved, he knew that is what would happen if they and God got together. He knew it because he recognized the gracious and merciful nature of God. It is a step in the right direction, even when our love is limited, to know that God's love is not.

There are many lessons here for the church and the Christian. Jonah would rather die than see the grace of God in Nineveh. For God's people to refuse to care for others like God cares is the same as dying. Jonah was orthodox in his theology. He knew what God was like. But like many today, he was a heretic in his heart. The real heresy, after all, is failure to love.

Things worth caring about (Jonah 4:9-11)

The closing scene of the book of

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Life and Work

Aug. 26, 1973

Jonah 3:1-5, 10; 4:1-3, 9-11

Jonah is a beautiful picture with a touch of humor. It speaks of God's grace and man's misplaced values. Jonah went to the outskirts of the city to watch and pout. Probably he did not believe the decision would last. He was angry, and anger is a destructive and paralyzing emotion. Men say and do silly things when they are angry.

God, who never gives up on pouting prophets or on nasty Ninevites, kindly caused a gourd vine to grow and cast its shade on the hot and bothered Jonah. This was something he could like. Then, to show him just how mixed up he was, God let the plant wither under the attack of a worm. Jonah's anger surfaced again, and he once more asked to die.

At this point God was ready to reveal to Jonah his basic problem. Jonah's love was too limited. He could love a plant which was temporary and of little value, but he could not love people. At the heart of all life's misplaced concerns is the confusion of people and things. God loves people and uses things to work his will in their lives. Sin causes us to love things and to use people to acquire those things. We tend to let our love get boxed up in the things that give us pleasure and comfort. Materialism is a great enemy of missions.

The lesson of Jonah is that people are more important than things, and this includes all people. God's plan for all mankind is more important than our plans for our own pleasure and privilege. The only values worth caring about are the things God cares about. God is concerned for all men, and he calls us to the task of sharing that message.

Cities Baptist programs

"If the Southern Baptist Radio and Television Commission didn't exist, the broadcasting industry would have to invent it," declared Vincent T. Wasilewski, of Washington, president of the prestigious National Association of Broadcasters.

Wasilewski, speaking for his organization, was citing the professionalism of the Baptist agency whose variety of Bible-centered religious programs have enabled it to serve, unofficially, as the "religion department" of numerous radio and television stations across the country.

VBS Reports

Aug. 6 - Aug. 13

Name of church	Enrollment	Average attendance	Professions of faith
Altheimer, First	55	49	0
Ashdown, Oak Grove	58	48	0
Camden, First	264	241	5
Camden, Hillside	83	71	0
Crossett, First	232	206	1
El Dorado, Parkview	131	117	10
Hot Springs, Central	119	109	0
Huntsville, First	72	54	0
Jonesboro, Nettleton	152	129	0
Little Rock, Shady Grove	74	68	0
Magnolia, Westside	30	26	0
Marshall, First	81	59	0
Norfolk, Lone Rock	33	29	0
No. Little Rock, Park Hill	513	428	2
Paragould, East Side	117	80	3
Pollard, New Hope	44	40	0
Rector, First	90	64	0
Sheridan, First	206	175	0
Siloam Springs, Gum Springs	78	63	0
Smackover, First	111	100	1
Trumann, Pleasant Valley	92	73	0
Tyronza, Black Oak	250	50	0
North Pulaski Association (Mission School)			
Girl's Training School	52	40	0

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A smile or two

A nomad returned to the Arabian desert after a trip to the U.S. As he unpacked, friends gathered and asked him what had impressed him most in the Western world.

"Was it the tall buildings?" asked one.
 "No," he replied, unpacking his robes.

"Well, then," asked another, "what did impress you most?"

"American salesmen," he said while carefully unwrapping an outboard motor.

* * *

In the War Between the States, there was a general in one of the armies who massed his troops to repel the enemy. He called his fellow officers about him, and said, "We cannot hold against the forces of the enemy; they are too strong, and I shall in 15 minutes ask the bugler to sound retreat. You all know I have a bad leg, so I will start now.

* * *

A mother mouse and her little ones were suddenly confronted by a cat. The mother mouse braced herself and said, "Bow wow!" The cat turned tail and fled. Then the mother mouse turned to her children and said, "Now you see how important it is to know a second language."

* * *

A forgetful patient went to the doctor for a checkup. The doctor wrote a prescription for him in his usual illegible writing. The patient put it in his card case and forgot to get it filled. Every morning for two years he showed it to the conductor as a railroad pass. Twice it got him into a theatre, once into a baseball park, and once into a symphony concert. He got a raise from the cashier it as a note from the boss. One day he mislaid it at home. His daughter picked it up, played it on the piano and won a scholarship to a noted conservatory of music!

Attendance report

Aug. 12, 1973

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	65	34	4
Alma, First	324	121	
Alpena	74	27	
Bentonville, First	200		
Berryville			
First	149	63	
Freeman Heights	144	29	5
Rock Springs	85	55	
Booneville, First	198	178	3
Cabot, Mt. Carmel	150	71	8
Camden, First	404	46	
Cherokee Village Mission	61	20	
Conway, Second	293	74	
Crossett			
First	429	97	3
Magnolia	155	97	
Mt. Olive	275	168	
El Dorado, Caledonia	53	30	
Forrest City, First	604		3
Ft. Smith			
First	1024	273	6
Haven Heights	171	92	
Temple	135	59	3
Trinity	165	61	
Grandview	84	60	3
Greenwood, First	217	81	
Hampton, First	135	72	1
Hardy, First	43	25	2
Harrison			
Eagle Heights	239	104	4
Woodland Heights	72	43	2
Helena, First	232	65	2
Hope			
Calvary	180	87	
First	468	105	2
Hot Springs			
Grand Avenue	265	157	
Leonard Street	85	50	
Park Place	390	118	2
Hughes, First	171	49	
Jacksonville			
First	345	58	
Marshall Road	270	112	1
Lake Village, Parkway	44	34	
Lavaca, First	304	98	
Lexa	167	94	1
Little Rock			
Crystal Hill	127	60	
Geyer Springs	560	187	5
Life Line	503	141	2
Martindale	104	49	
Sunset Lane	200	77	5
Woodlawn	99	44	
Magnolia, Central	577	178	1
Melbourne, Belview	149	86	
Monticello, Second	249	125	
North Little Rock			
Baring Cross	511	127	5
Calvary	366	114	2
Gravel Ridge	176	92	
Levy	318	74	
Park Hill	649	84	2
Paragould			
Center Hill	158	111	4
First	407	137	1
Paris, First	346	70	2
Pine Bluff			
Centerial	134	45	
First	581	108	
Green Meadows	52	19	
Second	160	73	
Prairie Grove, First	153	92	
Rogers, First	442	109	2
Roland, Natural Steps	86	63	
Russellville, Second	170	42	
Springdale			
Berry Street	102	52	1
Elmdale	313	82	
First	911		6
Oak Grove	58		
Uniontown	109	67	
Van Buren, First	507	186	4
Mission	33		
Vandervoort, First	36	31	
Warren, Immanuel	251	62	
West Helena, Second	172	63	
W. Memphis, Vanderbilt Ave.	110	57	
Wooster, First	91	82	

Mexican-American pastor defuses explosive scene

By Robert O'Brien and Orville Scott

DALLAS (BP) — A Mexican-American Baptist pastor has been given a large share of the credit for defusing a potentially explosive situation here following the nationally publicized shooting of a 12-year-old Mexican-American boy by a Dallas policeman.

Observers, including police, city officials and veteran newspaper reporters, say an ad hoc committee formed from the Mexican-American community — led by its chairman, Rudy Sanchez — possibly prevented what at best could have been widespread turmoil and at worst, explosive violence.

Sanchez is pastor of First Mexican Baptist Church, Dallas, and president of the statewide Mexican Baptist Departmental Convention, an affiliate to the Baptist General Convention of Texas.

"Baptists seek leadership in many places but here was a situation in which the community voluntarily thrust a Baptist into a place of leadership," commented Oscar Romo, director of language missions for the Southern Baptist Home Mission Board, who spent several days in Dallas observing the committee in action.

Observers have marveled that widely divergent factions in a fragmented Mexican-American community, from the conservative Mexican Dallas Chamber of Commerce to an activist youth group, the Brown Berets, fell behind Sanchez and the ad hoc committee.

"I've never seen that before," says Police Chief Frank Byson.

Mexican-American leaders and city officials feel that out of the tragedy will grow a long-lasting community cooperation and increased efforts to insure uniform justice for all racial groups.

The dizzying series of events began about 2:30 a.m., July 24, when Santos Rodriguez died of a bullet through the head while sitting, handcuffed, with his brother, David, 14, in a police car.

Police, believing they had seen Santos and David running from the scene of a burglary (which evidence later failed to support), had pulled the boys out of bed and returned with them to the scene of the crime.

According to reports, a 357 magnum discharged while a questioning officer, D. L. Cain, allegedly held it to Santos' head in an apparent attempt to frighten him into talking.

David later said Cain clicked the hammer once and that it fired the next

time he clicked it, causing Cain to cry out in horror. Whether Cain realized the gun was loaded is uncertain, but David said he saw cartridges in the chamber.

Police charged Cain with murder malice and later suspended another officer, Roy Arnold, for failure to file a completely truthful report to investigators. The grand jury will examine Arnold's part in the tragedy.

Sanchez first became involved when called out of bed that morning by members of the Mexican-American community.

The Rodriguez boys, whose mother is completing a prison term for murder and whose father has been deported, had attended weekday activities at First Mexican Baptist Church. Their grandfather, who had been taking care of them, often attends the Baptist church.

Sanchez conducted Santos' funeral at his church and then, through a series of events, was launched into leadership.

At a meeting of the Mexican-American community, he was asked to chair the committee and serve as spokesman.

In a series of meetings with police and city officials, Sanchez and the committee, along with Councilman Pedro Aguirre, elicited admission that some police apply dual standards of justice with racial groups and received promises they would be weeded out.

"The community chose him, and he was the catalyst which kept the flow of information open between city officials and the Mexican-American community," E. H. Denton, assistant city manager, said of Sanchez.

"Communication is the most valuable link in a crisis. Your're in trouble when it stops," Denton said.

Victor Orta, another Mexican-American Baptist pastor who worked with Sanchez and other leaders from the beginning, sees the unification behind Sanchez as the "beginning of something great."

The community is "looking to him and others for continued leadership," said Orta, who also drew praise for his role in keeping peace.

"Residents of the Mexican-American community see that Baptists have a concern for people and for responsible social change," said Orta, pastor of Iglesia Bautista Calvario, a mission of First Church, Dallas.

Romo said he expects some people will "unjustly criticize" Sanchez and

Orta for taking part in a march that did lead to some violence, agitated, police say, by outsiders.

"If they hadn't been there to bring peace," said Romo, echoing a widely held belief, "the thing could have exploded."

Neither Sanchez nor Orta had intended to join the march, organized by the Brown Berets to commemorate Santos' death.

But they said they did so when they realized someone with a cool-headed approach was needed to help keep order.

The only disturbance came after the main march broke up, when some agitators, including a drunk woman who played a major part, burned several motorcycles, broke store windows, looted and assaulted police.

The woman, one of 28 arrested, later admitted she lied to the crowd when she told them police had killed her son in the black community.

Sanchez had a difficult task rallying the committee "since the majority of them are Roman Catholic," said Mrs. Adelfa Callejo, a Catholic attorney and president of the Dallas County Criminal Bar Association. "But he earned their respect," she said. "He is walking Christianity."

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ARKANSAS BAPTIST NEWSMAGAZINE
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The preacher's masterpiece



Editor Sneed

The week had been a good one. There had been fewer people in the hospital than the minister could ever remember. There had not even been a call from a fighting family for counselling. So the preacher had time to study.

He had really prepared this week. The commentaries had been consulted. The Scripture had been read in every translation available. Why, even a few words had been studied from the original Greek. The illustration had been well planned. The result was the masterpiece.

The pastor was really ready on this Sunday morning. This time he would show his people how he could preach. He could hardly wait to begin. Everything moved well. The congregation sang and the special music was superb.

When finally he took the pulpit to wax eloquent, somehow the words weren't coming as he had imagined they would. About one-third of the way through, he noticed that the people were growing restless. Then it happened. He had always said he didn't care if the people looked at their watches, as long as they didn't shake them. This was it. One of the finest deacons was shaking his watch almost violently.

After the service was over almost no one commented on the message. Even his wife, who usually encouraged him greatly, was silent. His message was a failure.

Guest editorial

World Law Day

August 26 is World Law Day. International peace is the goal. This year a special call for support has gone out to the 2 billion 600 million members of the world's religions.

The rule of law is complementary to religion in general and to Christianity in particular for it embraces moral principles and offers a foundation for the building of a peaceful world order with justice for all.

The Old Testament reveals that God is concerned about the fair enforcement of just laws which benefit all people (Ex. 20-23.) Nations are responsible to God for their behavior just as individuals are (Amos 1-2.) The New Testament calls for the people of God to be law-abiding (Rom. 13:1-7, 1 Peter 2:13-17.) Christian citizenship, whether in a nation or among the nations, supports the cause of peace.

Life in this "global village" is too tenuous for any nation to try to be a law completely unto itself. Inter-

national issues such as war, over-population, disease, and hunger dramatize the need for the consistent rule of law on an international scale.

Peace will remain a hollow word until the basic precepts of law apply to nations as well as individuals. Mr. Agha Abdul Hamid, United Nations Commissioner for Namibia, stated, "Nothing less than enforceable world law can provide the minimum essentials for peace, justice, and progress."

The observance of World Law Day is an opportune time for Christians to rethink their responsibilities under God to law and their role in the establishment of justice throughout the world. Perhaps the results of such observances will move us closer to that day "when men shall beat their swords into plowshares. . ." — Melvin Hawthorne, Nongovernmental Observer at the United Nations, for the Christian Life Commission

That afternoon he studied his evening message again, but most of all he prayed.

As he entered the pulpit he prayed silently "Lord, help me. I can't do it if you aren't with me."

Soon he forgot himself. It was almost as though the message was not his. God was speaking through him. He could see that the people were praying for the service.

When the invitation began a number came to rededicate their lives. Then a young man for whom many had nearly given up hope came to trust Christ and unite with the church. It had really been a great service.

The story we just related could have been true. For certainly, nearly every preacher has had a similar experience.

The folly was not in the minister's preparation. God can guide us as well in the study as in the delivery of a message. In fact, the Lord has promised that he would call to our memory the things we needed (John 14:26.) Surely it would not be possible to remember that which we had not known.

The mistake was in the lack of prayer. If a man of God is to be effective, much prayer should be expended. Both the preacher and the people in the pew must go to God to have a successful worship experience. It has been said that every pastor will become great, if his people give him great prayer support.

The rules for a great worship service are simple, yet unalterable. There must be study, as well as prayer by the pastor and his people. They should pray for the lost and witness to them. When these things are done God's presence will be felt every Sunday.