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August 22, 1974

Arkansas Baptist State Convention

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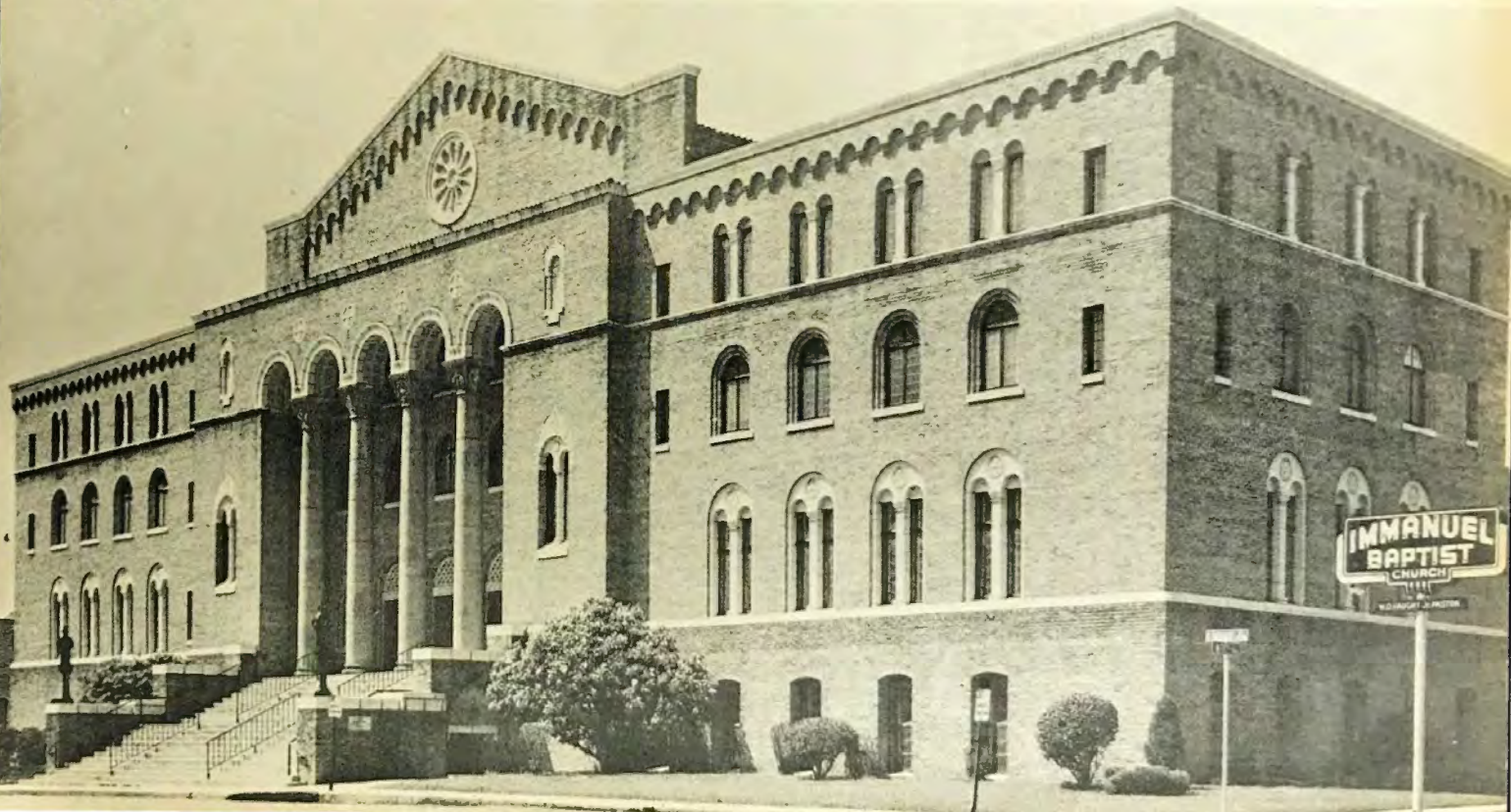
Arkansas Baptist State Convention, "August 22, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 120.

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August 22, 1974
Arkansas Baptist
NEWSMAGAZINE

Sunday School Convention
page 10





I must say it

Charles H. Ashcraft/Executive Secretary

Religion or culture?

Some long time furloughing or returning career missionaries, in guarded moments to special people, confide, "Christianity in the Bible-belt is becoming more of a culture than a religious faith." Those who have served so long in the embryonic stages of the Christian faith in virgin lands are entitled to an opinion in referring to Christianity as a culture in our blessed Southland.

Historians a thousand years from now will accord the word of Southern Baptists in the Bible-belt as the most effective experiment in evangelical faith since the missionary journeys of Paul. Southern Baptists have built the greatest churches, launched the finest institutions, and projected the greatest mission programs than any favored people.

Their broad comprehensive witness has indeed contributed to what is considered desirable in our nation. This success, however, must never come to be considered the norm, the mean or level of achievement synonymous of God's calculation. Should this happen the Christian faith would quickly assume the shape of culture, folklore, and the mores of the land.

Culture has been defined as enlightenment and refinement of taste acquired by intellectual and esthetic training. It suggests enlightenment acquired by intercourse with the best in civilized life evincing itself in delicacy of taste and nicety of breeding. It represents a status characterized by relative progress in arts, science, and statecraft.

It denotes an advanced state of material and social wellbeing. Anything of this nature would be highly desirable but tragic if it were considered a definition of the Christian faith, assuming this norm as God's level of endorsement.

The Christian faith is indeed a leavening which will leaven everything adjacent to it but it is far more than a mere culture. A simple definition of the Christian faith is Christ in you, the hope of glory, as well as everything between here and glory. (Col. 1:27)

The Christian faith is Christ living and witnessing in a human life. As this reproduces itself we have more than a culture. We have a dynamic, transforming, miracle-working fellowship which accepts no presently established situation as the norm of achievement.

The Christian faith is an experiential knowledge of God's saving power. It is a warm personal living evangelistic experience. It does not promote a culture but a person, and it results in more than a culture. It is a brotherhood which always assumes God has a higher norm of achievement in mind.

God has only begun his work here in the Bible-belt, best we never feel he is finished. Only when Christ lives victoriously in every heart in the Bible-belt can we say we have reached God's norm (Rev. 11:15).

I must say it!

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With summer comes the annual encampment at the state assembly at Siloam Springs. Photos and text report on the statistics and the rest of the story of this summer at Siloam.

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Arkansas Baptist

NEWSMAGAZINE

VOL. 73 AUGUST 22, 1974 NO. 33

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

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

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



J. Everett Sneed

The danger of emotionalism

One of the most frightening events on the contemporary religious scene is the over-emphasis on emotionalism. While emotion is basic to every personality there is much more involved in the true Christian experience.

There are several reasons for the development of this contentless emotionalism: (1) previously, we, like other major religious denominations, provided a sterile, intellectual religion without fully ministering to the whole man; (2) existentialism, which maintains that there is no truth apart from experience, has taken its toll. Many have begun to say "I know only what I feel." It should be remembered that feelings are often very deceiving and misleading.

Valid Christian experience must include both intellectual and emotional involvement based upon the Word of God. There are many dangers in relying upon a frothy emotionalism which has no doctrinal base.

First, emotionalism lacks an emphasis on the gospel of Christ as preached by the apostles. The book of Acts tells us that they went everywhere telling what had been done in Christ for the entire human family. Paul says "God was in Christ, reconciling the world unto himself." (II Cor. 5:19.) Hence, a valid message must exalt Christ and not self.

The New Testament shows that faith in Christ produced a dynamic change in the life of a believer. Emotionalism produces only a momentary ecstatic experience. When the emotion is gone there is nothing left. This approach, devoid of doctrine, often leads to repeated professions of faith with multiple baptisms.

Of course, one can be genuinely wrong about his

experience with God. In such a case, it is imperative that a person truly accept Christ as his redeemer. But there is something decidedly amiss when large groups are "converted" three, four, or five times.

When doubt of one's salvation comes, as it does to most Christians, one can know by the Bible that he is a child of God. If one has met the condition laid down in the scripture he need not fear his standing with God. Jesus promised "He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.)

Emotionalism lacks the New Testament emphasis on repentance, faith and obedience. Since the emphasis is on self and self-experience, there is no opportunity for the true gospel. Paul preached "repentance toward God, and faith toward our Lord Jesus Christ." (Acts 2:21.)

We need not fear true intellectualism. The Bible says "By his knowledge shall my righteous servant justify many." (Is. 53:11.) Again, God said "Come....let us reason together." (Is. 1:18.)

Finally, emotionalism misrepresents love. Christian love (agape) is the very essence of Christ. It is not a foolish or frivolous thing. The one who says "I do it because love makes me feel like doing it," should study the scriptures more carefully. Paul says "The love of Christ constraineth me." God's love is not an emotional high, but a constant abiding strength which will be present regardless of emotional feeling.

Man is both emotion and intellect. Let us never extract either from our Christian experience!

Guest editorial

A call to prayer

Pause and give thanks to God for a nation which can transfer the awesome powers of the presidency from one man to another without any threat to its democracy.

Pause now and often in the months ahead for God's richest blessings on Gerald Ford as President of the United States. No man is equal to the responsibilities without God's guidance.

Forgive, then, Richard M. Nixon his sins as he slips back into the role of a private citizen. He and too many he brought into his administration failed and life can never give reality to what once were dreams.

"And we know that all things work together for good to them that love God..."

There is a bit of comfort in the New Testament promise. There would be comfort complete were it not

for the condition, "to them that love God." Our responsibility is to return God and His laws to our way of life.

We, the people, were the first to fail. Moral standards have been slipping for more years than we can number. Our nation, boasting of military power and wealth, turned its back on God. High crimes and misdemeanors were a way of life for too many who never thought of political office. Pornography is big business in our society. Divorce is almost the rule instead of the exception. We, the people, failed.

Reform must return to the religious community. The Ten Commandments are God's law today just as much as when engraved on stone. Christ's teachings and

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Discovering the secret of Siloam

This summer more than 5,000 Arkansas Baptists of all ages attended one of the five weeks at Siloam Springs Assembly. The great majority returned home singing "Oh next to my home, I love you Siloam." I have often wondered at the remarkable achievement of such a place working its way into the hearts of so many people in such a short five- or six-day period.

The scenery in this little valley is nice, but certainly not as sensational as Petit Jean Mountain or any one of several mountain resorts in Arkansas. No one would ever suggest that the major attraction is the buildings and other physical facilities at Siloam, even though they are not quite so primitive today as they were three or four decades ago. (I even had an air conditioner in my Siloam room this summer and my conscience bothered me about it — though not seriously — all week long!) Neither is the secret in the food although it too is better now than in the olden days.

I believe I discovered the real secret of Siloam this summer in two stories told by Assembly Director Lawson Hatfield on Gene Devor, resident manager of the Assembly grounds.

When the terrible flash flood hit Siloam Springs during the first week in June, the destruction was so severe that everyone said there was no way to carry on the scheduled Baptist Assembly meetings this summer. Everyone, that is, except Gene Devor. Even though the flood carried away most of the bridges and asphalt walks and drives in the valley, and deposited mountains of gravel in and around most of the buildings, he got a bulldozer and started working around the clock. Two weeks later the Assembly

opened on schedule for the first of five weeks with record-breaking attendance.

The second story revolves around an incident that took place in the dining hall. Gene Devor felt someone tugging at his arm. He turned around but couldn't see anyone. Then he looked down to see a little girl in obvious grief. When he asked her what was wrong she mumbled through her tears, "I lost my pucker pellets package!" He said, "You what?" She said, "I lost my pucker pellets package." Devor turned to the group of women working in the kitchen, lined them up and said, "I'm going to ask you a question and I don't want any silly answers. Does anybody know what a pucker pellets package is?" One said yes. He asked if she had seen one in the dining hall recently. She said that she had and that it had come through the dirty dish window and had gone into the garbage can. As it turned out there were six thirty-gallon garbage cans full to the brim. Gene Devor then led a task force that went through the contents of that mountain of garbage and, at the bottom of the last one, found a folded up package for candy known as "Pucker Pellets."

When he gave the package to the little girl, she unfolded it and showed him four quarters that she had tucked safely away in her pucker pellets package. She also showed him a smile big as life itself.

In moving mountains of gravel for five thousand, or in moving mountains of garbage for one little girl, there can be no doubt that the staff of Siloam really cares. It's a pretty good challenge for the staffs of Baptist churches or Baptist colleges.



CHRISTIAN LIFE COMMISSION, SBC

TWENTY YEARS AFTER BROWN—
"Twenty years since **Brown v. Board of Education** of Topeka was decided,...the schools of the South...are...much more desegregated than those in the rest of the nation. In the eleven Deep South states, 46 percent of black children attend schools that have a majority of white students—compared with 28 per cent in the North and West."

Newsweek, May 20, 1974

Foreign mission briefs

NIGERIA—Handmade Raggedy Ann dolls and patchwork skirts are among the projects of 36 women studying in the Women's Training Department of the Nigerian Baptist Theological Seminary. Marjorie Stephens, Southern Baptist Missionary, directs the department which teaches the wives of seminary students sewing, Bible, English, Woman's Missionary Union methods, child care and housewifery classes. The Raggedy Ann dolls were made by the two upper classes. They also made tiny stuffed animals and gave them to the babies at the Kersey Children's Home in Ogbomoshu. The students also made long patchwork skirts to wear to the senior dinner at the end of the school year.

A call to prayer

(From page 3)

promises are for our time the same power as when first voiced.

Put Gerald Ford high on your daily prayer list. Let every church at every service pray God's guidance for His every decision.

Remember, too, those closer to home. Texas gets the kind of government it deserves. So do the counties, the cities and the towns.

Resolve that we, the people, will speak. Those serving well deserve our commendation and encouragement. Those failing need a warning of our condemnation.

Promise yourself that your ballot will be in the box at

every election. The people cheat themselves by failing to vote. Texans are among the worst.

And, let's have a moratorium on political bickering. Political debate is one thing. This enthusiasm for villifying is another.

Mr. Nixon, in his farewell speech, asked "understanding, patience and cooperation" for the one who succeeded him. We cannot afford less.

God will bless America. We have but to turn from our sinful ways and ask Him. It is that simple—and that certain.—**Editor John Hurt in the "Baptist Standard" of Texas**

The oneness of the Trinity

by Ralph W. Davis
(Eighth in a series)



Davis

Monotheism, or the belief in one God, is deeply embedded in both the Old Testament and the New Testament. Deuteronomy 6:4 is known from the first word in the Hebrew as the Shema, and states, "Hear, O Israel: The Lord our God is one Lord." In this verse, "one" may be translated, "an only." Paul in 1 Cor. 8:6 declares, "But to us there is but one God, the Father..." In seeking to understand the Trinity, the great danger we must avoid is tritheism—the belief in three Gods. We must understand that God is one God, not three, not two, but one only. This danger of tritheism is increased when we speak of the three "persons" of the Godhead. It is because of this danger that Karl Barth preferred the term "modes" instead of

"persons." But since the term "persons" continues to be used, we need to understand the meaning of persons in relationship to God. With human beings, a person is a separate and distinct individual. With God, persons mean the inner distinctions in the Godhead. These inner distinctions express the meaning of one divine life, not three separate and externally related lives. We might speak of the mutual relationship of Father, Son and Holy Spirit. There are not three Gods, but one.

Within the unity of God there are three separate persons co-equal in power, nature, and eternity. The individual essence of God is in each of the three persons. God is fully present in each person. Regardless of which person we are thinking of, we are thinking of God himself. When we encounter either the Father or Jesus or the Holy Spirit, we do not encounter a part of God or something less than God. We encounter God himself.

A person does not get a "part" of God in

one experience and another "part" of God in another experience. It is an erroneous idea that one can know the Son and not have the Holy Spirit because the Holy spirit is the Spirit of Christ (Rom. 8:9). The Holy Spirit convicts and draws one to Christ. The Holy Spirit is God's agent in regeneration. We do not get God in "installments." We either have God in our lives or we don't have God.

Jesus was so identified with God that he was called God (John 1:1). The Holy Spirit was so identified with God that Ananias in lying to the the Holy Spirit was also lying to God (Acts 5:3-4).

Every human analogy fails in some way to explain the Trinity. How can our human minds grasp the Three in One? Only by faith. "Modalism" is one theory advanced to try to "explain" the Trinity. By modalism we mean one God in three relations. Sabellius in the third century carried that idea further by saying the three relations were successive. In the Old Testament God as Creator was Father. During the life of Christ he was Son. After Pentecost he was the Holy Spirit. When he was Son he ceased to be Father and when he was the Holy Spirit he ceased to be the Son. With Sabellius, God is like an actor on a stage. He takes different parts at different times. This theory breaks down completely. It denies the three persons as manifested so clearly at Jesus' baptism when God the Holy Spirit descended on God the Son and the voice of God the Father said, "This is my beloved Son, in whom I am well pleased," (Matt. 3:17). Jesus did not come to "replace" the Father. He came to "reveal" the Father (John 1:18). The Holy Spirit did not come to displace Christ but to reveal Christ.

God reveals himself to us as Father, Son, and Holy Spirit. Each is distinct from the others, yet there is only one God.

Next week: Is the Trinity "Biblical"?



Woman's viewpoint

Iris O'Neal Bowen

When something old is something new

I see by the papers, as Will Rogers used to say, that the Farmers' Market has come to town. It seems some very smart people decided the down-town area of Little Rock would be greatly enhanced if the farmers of the nearby communities would fill up their pickup trucks with fresh garden products and bring them into town to sell, each Tuesday.

All the "garden-sass" hungry people in town would then meet them down at Second and Main, and a "good time would be had by all!"

Although this is a good idea, I just want to let someone know that it is not a new idea.

One lean year, several lean years back, we lived out in the country near Cabot, where Dad pastored a little church. And what did the farmers do? They loaded their trucks with garden stuff and brought it into town to sell.

Times were hard and our neighbors were happy to supplement their small

incomes, and the town-folks enjoyed a taste of greenery.

Some time later, though, the farmers' market fell into disrepute. It was too grimy and dirty for up-town, I guess. My husband had one of our first grocery stores at the curb market in Little Rock. But the powers that be decided that the curb market must go — and it did.

The farmers' market in North Little Rock suffered the same fate, and when that market was re-located down-town, North Little Rock lost a lot of her life and color.

Isn't it sort of ironic that what was discarded several years ago as unkempt and unfit for Main Street is now being bally-hooed as a new and exciting idea?

Even more sad is the rumor that some people are going out where the curb market has been relocated, loading their trucks with produce and selling it down town for home-grown vegetables!

And all in the name of progress!

News brief

Plainview Church, 8419 Crystal Valley Road, Little Rock, will hold its annual homecoming Sunday, Aug. 25. A potluck lunch will follow the morning worship service at 12:30. Singing and fellowship will begin at 1:30.

First, Arkadelphia, has Super Summer '74

First Church, Arkadelphia, conducted a variety of activities to turn a normally low attendance summer into a high in both spiritual involvement and attendance. Since Arkadelphia is a college town, attendance normally drops when students return to their home for the summer.

This year their pastor, Nathan Porter, decided to see if he could change this. A variety of activities were scheduled entitled "Super Summer '74." The overall purpose of the program was to give opportunity for Christians to communicate their faith in visible ways and to encourage involvement of all age levels in the church.

A fine program of regular ministries had already been developed which met with enthusiastic response by the college students as well as the permanent members of the church. These included a kindercare program, a weekly sewing class, mother's day out program, distribution of clothing to the needy through the church's Benovolence House, a ministry to the nursing homes, and a special Sunday School department for young people from the Arkansas Children's Colony.

On a normal Sunday during the school year 400 or more attended the three services. In past years the helping ministries would diminish and the attendance would drop during the summer. The church was determined that 1974 would be different. Dr. Porter

and his staff took a close look at the entire community. Arkadelphia is a resort area with DeGray Lake only seven miles from the town. Campers and picnickers come from everywhere. After the evaluation was made, the church felt that the program should be geared to meet the needs and opportunities of their area.

A typical Sunday afternoon for the four Sundays of this program started at 4 p.m. at DeGray Lake. A variety of activities took place including boating, waterskiing and crafts. Each week a potluck meal was served. On the final occasion a hamburger supper was furnished by the church and home-made ice cream was served after the evening vespers.

The vespers were held at 7 p.m. including both congregational and special music. Dr. Porter, in his messages, utilized the natural surroundings. He used subjects such as "Let's Have a Picnic," drawn from Jesus' feeding of the 5,000, and "Going Fishing," the event of the great catch of fish in John 21.

The interest stimulated by this approach is evidenced by the attendance, which averaged almost 300. Normally, the church would have had less than 100 in the evening during the summer months. Worship was held at the church for those who were unable to attend the lake-side program.

The non-traditional service attracted many prospects. "We didn't have so many people who had just come to the

lake," observed Porter, "more were prospects that our people brought." One family brought five non-church people to a service. One older man had not attended church in 15 years. "It is our hope," Porter said "to accustom unchurched people to attend worship. We will followup with home visitation and a positive witness."

Porter felt that the lake side ministry had several other positive results. "This activity has shown the community that we are more open and that people are our main interest, not just rigid adherence to a program. In a town like ours, everyone talks and this openness should bring many positive results in the future. This has, also, produced a closer fellowship among our own church members. It has given opportunity for families to worship together as a unit in an informal relaxed atmosphere."

The church utilized their teen agers in other ministries, too. The kindercare program continued through the summer with the assistance of 11 teen agers. The church sent 21 senior high school students to Santa Fe for nine days to work with the Indians and Spanish-Americans. The money for the trip was raised by the youth themselves.

Asked if the church would do it again, Dr. Porter said "Very definitely. Our people wanted to continue it longer this summer, but we needed to evaluate the effort carefully. We believe this has been a Super Summer in '74 in every way."



Many members took part in crafts sessions.



Young members of the church provided service music.



Potluck meals were served each week.



Some members preferred just relaxing.



Boating and water sports enthusiasts took to the waters of DeCray Lake.



Pastor Nathan Porter preached at the lake.



The 50th anniversary cake, a replica of the church was baked, appropriately, by Mrs. Etta Sweet, a church member.



A.L. Brooks (left), a charter member, talks with State Executive Charles Ashcraft (center), and Pastor James Hill.

Central Church, Hot Springs celebrates 50th anniversary

Central Church, Hot Springs, celebrated its 50th anniversary on July 14. Major speakers for the occasion included Dr. Charles H. Ashcraft, executive secretary, Arkansas Baptist State Convention, and Dr. Clyde Hart, former pastor and retired secretary of Work with National Baptists for the Arkansas Baptist State Convention.

Central Church was organized July 13, 1924, at the home of Mrs. J.B. Foote. The church was sponsored by First Church, Hot Springs.

The first Sunday meeting was held in the Paramount theater. The church received 121 members that day, but voted to keep its charter open for another Sunday. The charter membership was closed with 134. As the church met in various public locations A.S. Harwell was elected as the first pastor.

In 1925 the lot where the present building stands was purchased for \$20,000 from Mr. and Mrs. J.A. Townsend, who, in turn, donated \$2,000 toward its purchase. The groundbreaking

ceremony was held on Aug. 11, 1927, with J.A. Booner, chairman of the deacons presiding.

The laying of the cornerstone was on Nov. 23, 1927, at which Charles Hillman Brough, former governor of Arkansas, delivered the major address. The first worship service was held in the completed building on June 24, 1928.

In 1944, the property adjoining the church on the north was purchased from the Arkansas Bank and Trust Company for \$5,000 to be used as a parking lot. In April of 1945, a brick home located at 1314 West Grand, was purchased at a cost of \$13,500 to be used as a pastorium.

On Feb. 14, 1954, the "Debt-free Dedication Service," was held and the church was dedicated. Louise Groom burned the bonds.

In November of 1967, a renovation with an approximate cost of \$87,000 was conducted. The church upgraded the heating and air conditioning, added new lighting and sound system, refinished and cushioned the pews, redecoreated the

sanctuary and baptistry, and rearranged the pulpit area. The dedication service for this was held on Feb. 25, 1968.

The church properties now are valued at \$580,000. The present membership is 1,020 with a Sunday School enrollment of 531.

Other pastors of the church have been Lewis Entziminger, Roy L. Hurst, T. Hurley Jordan, Clyde S. Hart, and Milford L. Baker. The present pastor is James E. Hill, Jr.

Central Church has been instrumental in starting two missions during its 50 years of existence. Both of these are now churches. The first mission begun in October, 1947 and was known as the East Side Mission on Denton Street. It is now the Grand Avenue Church. The second mission was started in 1953 in a home near Oaklawn Park with Luther Ward as pastor. It was known as the Forest Hill Mission. It is now the Fairdale Church, Lewin Newcomb, pastor.



Young people (left) and adults browse at booths showing literature and other exhibits.

How would you like to have 700 excited people at an Associational meeting? It's really quite simple if you don't mind months of planning and a lot of hard work.

Some time ago, the Missions Committee of North Pulaski Association headed by William Kreis, hit on the novel idea of an Association Fair. Guide lines to follow would be the County Fair concept of an outdoor midway complete with attractive booths, plentiful refreshments and continous live entertainment. The object would be to transform this wide-open, unstructured carnival type setting into a meaningful, informative, spiritual atmosphere reminiscent of an old camp meeting. Granted, that is a pretty big order, but together we did it.

Picture this! The midway was made up of numerous booths, representing the various agencies of our association work and outreach—Sunday School, Church Training, WMU, Brotherhood, Missions, Evangelism, Library, Music and Youth. The booths provided space for leaders from each area of work to display materials and to promote their programs. This was an unusual opportunity for the people of the churches to be made aware of the mission and thrust of our association's work.

When you plan your association fair, use your imagination a little.

Let your WMU sponsor an old fashioned 'Kissing Booth' (at an association meeting?!!) with candy kisses, of course, each one attached to the name of one of our missionaries. Good idea girls!

Or, try to pick the "Lucky Duck" in Freddie Pike's Sunday School booth; or get acquainted with the latest in youth music and materials at Lee Lawson's Youth booth. Witness the challenge of missions with William Kreis and Billy Kimbrough; let Kay Mansell show you

the "Church: the Sunday Night Place" materials in the Church Training booth; discover the exciting and informative world of Christian literature in the library booth; examine the RA program in the

distributed.

Talk about refreshments—just stop by the old ice cream parlour and have an ice cream cone—we used 36 gallons that night. Or have a cold drink—we ordered enough for everybody and then some.

Your association could have a great time just like ours did. You could give your people something to look at and to learn from. Inspire them with music from their own churches. Refresh them with ice cream and cold drinks. Thrill the kids with clowns and balloons. Offer a shiny trophy to the church with the largest registered attendance. And do all this outside on a mild summer evening at a place like Gravel Ridge First Church...and it didn't even rain although rain was all around us.

Toward the end of the second hour of our two hour program, moderator Paul Barrington presented a special award to Mrs. Lavella Jackson, winner of our Association Logo Search. K. Alvin Pitt presented Rev. and Mrs. Dennis L. Blackmon a gift from the Association. The Blackmons are new mission appointees with the Foreign Mission Board. They will be serving in Brazil. The fact that they have not been active in our association gives us a special feeling of being a part of their new ministry.

As a perfect conclusion to a truly fine evening, spend some time together around God's Word. Let the excited noise of the great crowd subside—let those manning the booths conclude their activity—let the clowns and the musicians and the ice cream dippers and the co-ordinators of all the great activities pause—and let God's Word be read for all to hear—"For God so loved the world that he gave his only begotten son..." Let us return a portion to him as we work to reach others for Christ through the ministries of our associations.

A night to remember

North Pulaski Association Fair

by Larry Williams

Brotherhood booth.

And on the bandstand, thrill to the sights and sounds of 11 different choirs and music groups.

Everybody loves a clown and we had a real pro. He delighted the people with his good humored antics and the hundreds of helium filled balloons that he

Something old, something new...

"Something old, something new, something borrowed, something blue..." so goes the old rhyme about a bride's attire on her wedding day.

The same thing can be said about the upcoming State Sunday School Convention.

The "old" but needed thing will be platform presentations and age division conferences. Literature interpretation will be an important part of the convention. Use of Preschool, Children, Youth, and Adult literature will be a part of the Age group conferences.



A cradle roll pupil

The Cradle Roll is back! A presentation of the importance of this ministry to families of new-borns will open "new" opportunities for many churches in outreach.

Another "new" thing will be the public recognition of church members who have had 25 or more years of experience in Sunday School work. Names and addresses of such workers in each church must be sent to Lawson Hatfield, P.O. Box 550, Little Rock, Ark. 72203. Pastors and/or Sunday School directors will be responsible for sending these names and addresses by Sept. 10. A special

certificate will be awarded these experienced workers in a recognition period on Monday night, Sept. 24, at the convention meeting.

The convention, organized into five sessions, will open at Immanuel Church, Little Rock, starting at 2 p.m. on Monday, Sept. 23. The evening session opens at 7 p.m. Tuesday sessions will start at 9:15 a.m. 1:30 p.m., and 7 p.m.

An old emphasis, "Read the Bible Through" with new program helps and printed materials will be offered.

New associational Adult Director's Conference materials will be interpreted. The program emphasis is Reach Out and new techniques in visitation and witnessing will be explained.

"Great Day in the Morning" materials and helps will be available.

Something borrowed is John Sisemore, Director of Sunday School Division of Texas Baptists. Sisemore will bring three messages to the assembled convention. His emphasis will be on visitation, outreach, and witnessing.

Tuesday evening a personal testimony "What the Sunday School means to me and my family" by Ouachita University basketball coach Bill Vining. Vining has been named coach of the year, District 17 by the NAIA in three recent years (70, 72, 73.)

Bus ministry help will be given in a testimonial.

Bill Canary of Baring Cross Church, North Little Rock, will be music director for the two day meeting.

The sky is the limit, in growth and development of Sunday School work.

The convention will supply interpretation of materials and offer inspiration for leaders.

Something old
Something new
Something borrowed
Something blue
Just for you.

—Lawson Hatfield, Sunday School Dept.



*John T. Sizemore
Speaker*



*Bill Canary
Music*



*Coach Bill Vining
Testimony*

Convention Conferences Leaders:

- General Officers
- Adult
- Young Adult
- Youth

- Children...
- Bible Learners
- Bible Discoverers
- Bible Searchers
- Preschool...
- Fours and Fives
- Birth-Three
- Cradle Roll
- Speaker....

- Ken Dean, BSSB
- Frank Smith, BSSB
- D.P. Brooks, BSSB
- Darrell Wood, BSSB
- Freddie Pike, ABSC
- Mrs. Anton Uth, Pine Bluff
- Mrs. Leslie Wilfong, Little Rock

- Mrs. Daryl Heath, Nashville, Tenn.
- Miss Dolores Baker, BSSB
- Joe Arganbright, Midwest City, Okla

- Miss Helen Young, BSSB
- Miss Pat Ratton, ABSC
- Miss Patsy Driggers, BSSB
- John Sisemore, Dallas, Tex.

Vital questions and answers

...On retirement plans

Why is plan A required for ministerial staff?

Plan A is primarily applicable to persons who serve on a career basis and is the most advantageous in the long run since it covers all contingencies: long life, death, and disability. This is a group pension program designed for ministerial staff and is subsidized by contributions from the various state conventions. To maintain actuarial soundness, it is necessary to keep enlisting men at younger ages in order to keep the average wage constant.

Why can't all church employes participate in plan A?

There are two reasons: First, the state convention agreement to pay a matching contribution on Plan A applies only to the ministerial staff since they are generally career persons. Second, the remaining staff many of whom are not career employes usually prefer Plans B or C since all funds accrue to the member's individual account. Thus, they may be left for benefit purposes or withdrawn at member's choice.

Is it ever too late to enroll in plans A or B?

No. It is never too late to enroll, but it is sometimes too late for a man to build adequate retirement benefits before retirement. However, in any situation, he will get a good return on his money; and it is worthwhile. The fewer dollars that one may have at retirement, the more valuable each one becomes. Therefore, every person should take advantage of every opportunity to participate.

Is it ever too late to enroll in plan C?

Generally speaking, one should not enroll in Plan C if he has less than five years to retirement. Plan C growth is a long term process and does not always operate well in short periods of time. Plan B would afford more stability in a short period.

For further information you may contact T. K. Rucker, Annuity Secretary, 525 West Capitol Avenue, Little Rock, Arkansas.

Announcing

**Children's Choir
Leadership Clinics
Sept. 14, 1974**

The beginning of a new children's choir year is just around the corner, and now is the time to make sure this year will be a tremendous success.

Leadership clinics are scheduled for five locations on Saturday, Sept. 14. One of these locations should be close enough for you and the other children's choir workers in your church to attend. They are

- Newport-First
- Ft. Smith-Grand Avenue
- Stuttgart-First
- Hot Springs-Central
- El Dorado-Second

Mark Saturday, Sept. 14, as a special day of help for all children's choir workers.—Ervin Keathley, Music Department Secretary

VBS Reports

Have you mailed your VBS report? If not, please mail it to the Sunday School Department, Arkansas Baptist State Convention, Little Rock, Ark.

Area Evangelism Conferences

Sept. 9-13, 1974

Program

Adults

- 7:30-Choir
- 7:40-Message-John Finn
- 8:05-Choir
- 8:10-"Life and Liberty Campaign '76"
- 8:20-Special Music-Ervin Keathley
- 8:25-Bible Study-Herbert Hodges

Youth

- 7:30-Song & Prayer-Neal Guthrie
- 7:35-"My Dreams for Pre-college Evangelism", Neal Guthrie
- 8:00-Youth Choir
- 8:20-Season of prayer for "Life and Liberty Campaign '76"
- 8:30-Special Music-Youth Choir
- 8:35-Message John Finn

Special music for conferences

| Date | Location | Adult Conferences | Youth Conferences |
|----------|--------------------|---|---|
| Sept. 9 | First, Piggott | Adult Choir First, Piggott Leslie Elam, Director | Youth Ensemble First, Paragould Jerry Fugate, Director |
| Sept. 10 | West Helena Church | Adult Choir First, Helena Larry Earhart, Director | Evangelizo Singers First, Brinkley Bob Matthews, Director |
| Sept. 12 | First, Camden | Adult Choir First, Camden David Tate, Director | Youth Choir Mt. Olive, Crossett Bob Williamson, Director |
| Sept. 13 | First, Marshall | Adult Choir First, Clinton Faye Bone, Director | Youth Ensemble Eagle Heights, Harrison Steve Spurgeon, Director |

State assembly 1974: a report

The fifty-first year of the assembly at Siloam Springs (the seventieth year since its founding) recorded the largest ever in attendance.

In five weeks the attendance was 715 more than last year. The 1974 total is 4896 in this order: 902, 918, 1067, 969, and 1040. A large number of decisions were made by those in attendance. The largest number (but unrecorded) was in rededications. One hundred and ninety-two made written records of their professions of faith. Fifty-two recorded their intention to follow the Lord in church-related vocations.

Of course there were many other decisions made. For example, many high schoolers decided to attend Ouachita University or Southern Baptist College.

While the measurable results listed above reflect the main purpose of the assembly, many never to be forgotten experiences could be told by almost every camper.

We'll never forget the warm concern our resident manager showed a small child who lost a dollar in a "pucker pellet package." Read "One layman's opinion" in the Aug. 15 issue.

Always to be remembered too are bus trip experiences, happy experiences in the Children's Building, in faculty and staff meetings, in teaching pavilions, in worship services, and in personal conversations.

Many will never forget "Chip and Dale", shy chipmunks, and fishing for crawdads in the creek. Who can forget the

excitement of the championship games in recreational periods, and diving exhibitions at the pool. Older children have happy memories too, they have their own assembly, recreation, craft, Bible classes, and music.

And don't forget the monotony of viewing the same set of cartoons and funnies shown every afternoon for all the non "game players." If you think they memorized the script of Donald Duck and The Three Stooges, what do you think about the poor guy who had to show them for all five weeks!

And remember the fun times in the tabernacle? Stunts, puppets, music, and especially the "ole McDonald" choir group of pastors.

And there is the snack shack, "Decisions, decisions— they are killing me." What brand of candy? What flavor of slush?

Another happy memory for the staff was the one cool week. Even if we do remember four hot and dry weeks.

And the denomination was there. Executives in Foundation, Education, Annuity, Music, Newsmagazine, Stewardship, Church Training, Evangelism, Missions, Sunday School, associational and foreign missionaries.

And JOY, the folk musical, was a joy to see and hear.

Remember?

Best of all is to remember the personal decisions so many of us made. —Lawson Hatfield, Assembly Director



Tender loving care in the Children's Building.



Assistant director Don Cooper shares the presiding function every other day.



Role play on true life experiences presented by Harry Trulove, Annuity Secretary and Roy Lewis, Stewardship and Cooperative program secretary.



Director Hatfield counsels leaders during coffee break.



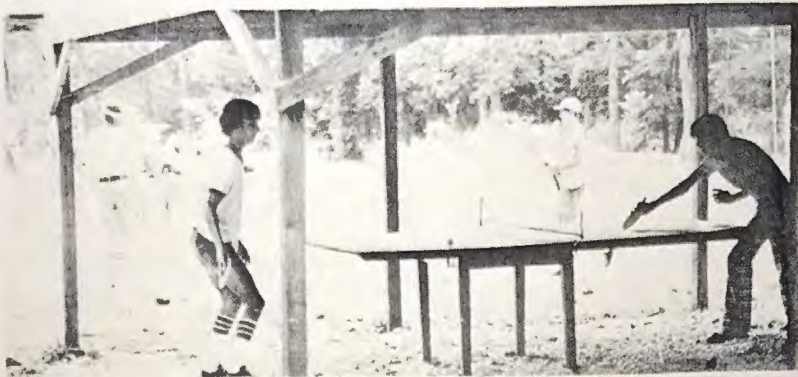
Charles Efurd directs music



Bob Holley speaks on vocations



Nathan Porter preaches



Ping Pong and tennis buffs ply their skills.



Children's Tabernacle



A popular line, hamburgers every day.

Honor campers

Honor campers were selected from the Youth Assembly and the Children's Assembly each week. These were selected on the basis of Christian witness and influence, cooperative attitude, attendance in worship services and classes, and recreation participation.

Honor campers for the five assemblies were as follows:

First Assembly-Youth: Judy Jones, Ebenezer, El Dorado, and Warren Ludwig, East Main, El Dorado; Children's: Carol Dianne Marks, Ebenezer, El Dorado, and Terry Hurt, First, Greenwood.

Second Assembly-Youth: Mitzi Clemons, First, Eureka Springs, and Mark Richardson, Calvary, West Memphis; Children's: Shari Shewmaker, First, Bentonville, and Scotty Bertschy, First, Bentonville.

Third Assembly-Youth: Renee Hale, Cullendale First, Camden, Mario Dominguez Reyes, Genoa, Houston, Tex., and Jackie Bill Brown, Burnsville, Greenwood; Children's: Becky Buffalo, Second, Little Rock, and Tim Kelly, Mt. Carmel, Cabot.

Fourth Assembly-Youth: Linda Patterson, Central, Bald Knob, and Jim Jackson, Central, Magnolia; Children's: Carol Lemon, Central, Magnolia, and Darrell Goodwin, South Highland, Little Rock.

Fifth Assembly-Youth: James Marlin, First, Fouke, and Lola Carter, Genoa, Texarkana; Children's: Leslie Horne, First, Harrison, and Chris Purifoy, First, Fouke.

Scholarships for the 1975 assemblies were awarded to Honor Campers.

Training opportunities scheduled

September and October offer two excellent opportunities for Brotherhood officers and other Baptist Men.

First is the Brotherhood Leadership Training Clinic scheduled for Camp Paron on Sept. 27-28. The clinic is for all associational Brotherhood officers.

The Associational Brotherhood Director, the Baptist Men's president, and the Royal Ambassador leader, along with the Superintendent of Missions, will certainly want to attend. Other Brotherhood workers of the Association will be helped by training provided.

The clinic will open with supper at 7 p.m. on Friday, Sept. 27. The clinic will close at 2 p.m. on Saturday the 28th. The clinic will feature a special message on the 1974-75 theme "Love Thy Neighbor." Paige Patterson, pastor, First Church, Fayetteville, will be the speaker.

The second outstanding opportunity for Brotherhood leadership and all Baptist Men will be the district Baptist Men's Meetings. The eight district meetings are scheduled for the following dates and places:

| | | | |
|---------|---------|--------------|--------------|
| Oct. 1 | N.C. | First | Batesville |
| Oct. 3 | N.W. | First | Fayetteville |
| Oct. 4 | W.C. | Grand Avenue | Ft. Smith |
| Oct. 21 | S.W. | First | Hope |
| Oct. 22 | Central | | Little Rock |
| Oct. 24 | S.E. | First | Warren |
| Oct. 28 | N.E. | First | Paragould |
| Oct. 29 | E.C. | Wynne Church | Wynne |

Each of the meetings will begin at 7:21 p.m. and close at 9:14 p.m.

Each meeting will feature good singing, an information period, and an inspirational message.

All associational Brotherhood officers should plan to attend the training clinic.

The clinic is open to all Baptist Men and the cost is nominal. More information is available from the Associational Brotherhood Director or the Brotherhood Department.

The District Meetings should be attended by all Baptist Men interested in missions, winning people to Christ and assisting those who need help.

More information will be mailed to Brotherhood Directors and Pastors soon, or contact the Brotherhood Department, P.O. Box 550, Little Rock, Ark. 72203.—Brotherhood Department, C.H. Seaton, Director.

Child Care

Services were there when she needed them

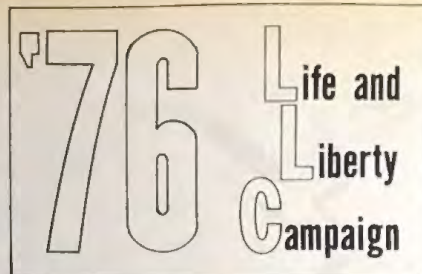
Helen Johnson Dunn, a former resident of the Children's Home, expresses her gratitude to Arkansas Baptists for caring about her and helping her through a crucial period in her life. Helen, with her husband Harvey and daughter, Crystal, live in South Carolina.

"I lived at the Baptist Home in Monticello from December of 1969 til May of 1971, a lot less time than some of its residents, a lot longer than others. While there all of us at one time or another experienced changes within ourselves. Some of us recognized these changes and what brought them about while still living at Monticello, only after leaving did some of us realize what we had gained, and there were probably a few who never realized all the efforts that were being made on their behalf by the staff at the home.

"When I try to write down what it meant

to live at the home and to be associated with the staff, I become very confused as to how best to express my feelings. As I look back now, three years later, I see that the reasoning behind all their efforts was an overwhelming love and understanding of the children who were entrusted to them. A great sense of dedication and purpose, enables them to take a child, already molded by the cruelties of life, and to try and show this person that there is a brighter and better way of doing things.

"To be brief, I am now, and always will be, grateful that when I needed the guidance (and many other services the Baptist Family and Child Care Services offers) they were there. I hope they will always be there for those who need them."—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



by R. Wilbur Herring
(Second in a series)

We are pleading with you to pray for the '76 Life and Liberty Campaign. It is our all out effort to witness revival and a great evangelistic thrust during the bicentennial celebration of our nation. The Arkansas Baptist State Convention and the two black conventions within our state associated with the National Baptist Convention have joined together in this burden to pray and work for a spiritual awakening in our state and nation.

We have two years for prayer and preparation before the great year of 1976. It isn't so much "what we are doing" as it is "what God is doing about this burden he has given to so many of our leaders." This is not a one man project or a program of a few. Look around and notice the great number of Christians who have a heavy burden to pray for revival in America.

If you share this burden you will pray. There might be a lot of things you don't know about the '76 Life and Liberty Campaign, but one thing you can know and feel is that God is at work and that we will fit into his plans instead of asking him to fit into ours.

We would like for all of our people to pray for this spiritual awakening. But we know from the Bible and from history that it only takes an Elijah, or a John Knox, or a John Wesley, or a George Whitfield, or a George W. Truett, or just a Miss Addie Cox to pray and prevail with God for our nation to experience this spiritual awakening that we need.

Pray for a real revival in Arkansas and in America. Pray in your room behind closed doors. Pray at meal time with your family. Pray with your fellow workers or your school mates. Then after we have prayed let us claim the promise of Mark 11:24 and expect to witness this desire of our hearts.

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



SHARE HIS LOVE NOW — WITNESS NOW through Evangelism

Ye shall be witnesses

The greatest single thing that a Christian can do in life is to introduce a lost person to Jesus Christ. The last words that our Lord spoke on earth before going back to heaven declare in Acts 1:8, "...and ye shall be witnesses unto me both in Jerusalem.....and unto the uttermost part of the earth."

We have a direct command from Christ. "Ye shall be witnesses."

We have a distinctive place of witnessing, beginning at our town or community and going around the world. We are to be witnesses beginning at our Jerusalem.

We have a divine message of hope to communicate to lost humanity. The angel said in Acts 1:11, "...this same Jesus."

Great spiritual leaders across the centuries have joined with Jesus in calling out Christians to be witnesses of the salvation of Christ.

The wisdom of Solomon is expressed in Proverbs 11:30 stating, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Professor Smeathon of Edinburgh used to say to his students, "Gentlemen, reckon your ministry a failure unless souls are won to Christ."

Billy Graham, the number one evangelist to the masses today states it plainly, "The chief duty and privilege of the Christian is soul winning."

John Wesley, the great Methodist leader impressed upon his students, "You have only one business and that is the salvation of souls."

David Brainerd, early missionary to the American Indians wrote in his diary at the close of his life, "I cared not how I lived nor what hardships I went through, if I might only gain souls for Christ."

Stephen Olford, former pastor of Calvary Church in New York City expresses it in these words, "The Lord Jesus Christ is the only successful soul winner, and it is only when He is in complete control of my life that I can hope to share in the fruit of His labors."

Spurgeon, that great prince of a

preacher said, "He who wins a soul sets a fountain to flowing and he who develops a soul winner digs a well deep that many shall drink from."

In thinking of the statement of Jesus, "Ye shall be my witnesses" it must not be in the abstract, it should always be in a personal application to our own lives. I can change one letter and make it very personal to my life. When the letter 'a' in shall is changed to the letter 'e' it states, "Ye Shall be my witness."

I believe that Jesus has given me a three-fold responsibility in witnessing and winning people to him. My first responsibility is to share Christ with each lost person. Every time I give away Jesus, He grows greater in my own life. When a person is saved, a spiritual fountain begins to flow.

My second responsibility is to train and develop Christians in effective witnessing. This has come to fulfillment through the Lay Evangelism Schools. It is rewarding and refreshing to see people go out in the name of Jesus and under the leadership of the Holy Spirit and witness

of their faith in Christ. In a recent school one of the ladies gave a moving testimony. She said on Thursday afternoon before going out to witness, "I about had a nervous breakdown because of fear." In spite of this God gave her courage to go out and share Jesus. She came back with a glowing testimony of victory. She had won a 13 year old girl and a 63 year old Spanish-American lady to Jesus.

My third responsibility is to train leaders to train others to witness for Jesus. This has been and is being fulfilled through the Leadership Training for our Lay Evangelism Schools. Many in our state have already been trained to help your church in a school. Others have had only the night school. As the opportunity affords itself in your area we encourage you to take the leadership training. May we join together in digging deep spiritual wells that many shall drink the living water and have their spiritual thirst quenched.—Clarence Shell Jr., State Evangelist.



This session in leadership training for WIN schools was held at Park Place, Hot Springs, with Jesse Reed as director.

The shepherd and the sheep

by Walter Watts

Pastor, Turner Terrace Mission



Watts

In scripture, God is often pictured as a shepherd, and his people are described as "the sheep of his hand." The relationship between the Lord and his people is more than once compared to that of a shepherd with his flock. Jesus pictured himself as "the good shepherd

that giveth his life for the sheep." Sheep are the only animals that the Lord compares his people to—perhaps because of the nature of sheep which are harmless and dependant on the shepherd. In the text, the apostle calls our Lord the chief shepherd. There are two shepherds for each flock of sheep in oriental lands, the chief shepherd who owns the flock, and the undershepherd employed by the chief shepherd to tend the flock. The writer of the Hebrew letter described our Lord as "the great shepherd of the sheep." (Heb. 13:20.)

Ownership of the chief shepherd

First, note the ownership of the chief shepherd. Jesus calls his people "my sheep" (John 10:27) and, following his resurrection, he charges Simon Peter to "feed my sheep." (John 21) The sheep belong to Jesus by right of inheritance, for God has given them to him (John 10:29) and, also, by right of purchase, for Jesus has purchased them with his own blood. (Acts 20:28) Let it never be forgotten, that we are not our own but are bought with a price (1 Cor. 6:20) and that price is the precious blood of Christ, as of a "lamb without spot and without blemish" (1 Peter 1:18-19) We who are pastors often refer to our people that we serve as "my sheep," but this is only true in a secondary sense, for the sheep belong to Jesus as do we ourselves! The chief shepherd buys the sheep, provides them with the leadership of the undershepherd, furnishes the food and pasture for them to eat, and marks out the itinerary over which the sheep are to be led by the undershepherd. The chief shepherd builds a protective fold at the journey's end into which the sheep are to be sheltered when the trip is finished. Jesus, our chief shepherd, has purchased us with his own blood. He calls pastors to tend his sheep. He marks out the way in which his sheep are to be led. He has gone to prepare a place for his sheep. He

will come again, receive them unto himself, and there will be one fold and one shepherd. (John 10:16) The chief shepherd pays the undershepherd to tend his flock and Jesus will reward his faithful undershepherds when he comes again with "a crown of glory that fadeth not away."

Office of the undershepherd

Second, note the office of the undershepherd. The undershepherd is employed to tend the sheep by the chief shepherd, just as pastors are called by the Lord to serve churches. The duties of an undershepherd are manifold. First, he is to feed the sheep with food provided by the chief shepherd. This is the primary duty of gospel preachers to feed the flock of God. Paul, in his farewell address to the elders of the Ephesus Church, challenged them to "feed the flock of God, which he hath purchased with his own blood." (Acts 20:28) In our text, Simon Peter, remembering his own charge from Jesus, charges elders to "feed the flock of God taking the oversight thereof." If a pastor neglects to feed the sheep he is neglecting his primary duty no matter what else he may do. It is fine for the pastor to be a good mixer, a good organizer, a good administrator, provided he can do this and at the same time feed the sheep. But the pastor who succeeds in getting people to attend the services and then preaches a poor sermon is rattling a spoon in an empty dish! Too many times in our busy, hectic days "the hungry sheep look up and are not fed," because pastors are expected to do so many things that take them away from the study of God's Word. When sheep are not fed properly they become thin, weak, restless, and stray from the fold and become easy prey for enemies. God's sheep, when not fed, drift, become restless, quarrelsome, and either go elsewhere, or call for the removal of the undershepherd. The undershepherd is to lead the sheep for sheep above all other animals need leadership. Jesus saw the multitudes as sheep having no shepherd and urged that we pray that the Lord would thrust forth laborers into his harvest. In the oriental lands, undershepherds are helped in their leadership of the sheep by experienced sheep who have made the itinerary before. These "bell sheep" stand still when the shepherd halts the flock to tend an emergency and they keep the flock from stampeding. This is a beautiful

picture of faithful men and women in the church standing by the pastor, holding him up in prayer and keeping unity and good fellowship among the brethren as the pastor labors among them. Undershepherds sometimes call in a neighboring undershepherd to help them temporarily with their flocks. These neighboring undershepherds, if good men, can help undershepherds solve problems they face, but if dishonest they only compound the undershepherd's troubles. How many pastors have had the unhappy experience of calling in a visiting preacher to conduct his revival meeting, only to find that the visiting brother sought to endear only himself to the people. The undershepherd must lead out in the path marked out by the chief shepherd and not follow the sheep, for they don't know the way in which they should go. The undershepherd who leads out will always be accused of "running things," but this is part of the price he must pay for being a servant of the Lord.

The undershepherd is to protect the sheep for sheep are easy prey to many enemies. The chief enemy of sheep is wolves that prowl near the flock seeking to catch stragglers and young sheep that get too far from the shepherd. Jesus warned against false prophets which are "wolves in sheep's clothing." Paul warned the Ephesian elders that "grievous wolves shall enter in among you, not sparing the flock." (Acts 20) Pastors must ever be on the alert to guard against heresies and false teachings and "isms" that are brought into the church by evil and ignorant men. Goats cause much trouble among sheep for goats will not be led but want to do the leading themselves. One of the main tasks of undershepherds in the East is to keep sheep divided from the goats. Sheep thieves train goats to go among the sheep and then break away leading sheep with them. Paul warned the elders at Ephesus that "after my departing, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30)

Undershepherds are to seek the sheep when they stray. A true undershepherd, if only one from a flock of a hundred is missing, will leave the ninety and nine, and go into the night seeking the lost sheep and will not abandon the search until it is found. In the 1930's a sheep

owner in western Arkansas could often be seen and heard on the coldest winter nights going through the mountains in search of one sheep that was lost. This is a picture of our Lord coming to earth for just one lost soul that he might bring it back to the fold of God. "None of the ransomed ever knew, how deep were the waters crossed, nor how dark was the night the Lord passed thru, 'ere he found the sheep that was lost."

Obligations of the sheep

Third, note the obligations of the sheep. The function of sheep is to bear wool and to bear little lambs. The primary business of God's sheep is to glorify God and to extend his kingdom among men. Jesus said "Herein is my Father glorified, that he bear much fruit; so shall ye be my disciples." (John 15:8) It is sometimes thought that the pastor is to do all the soul winning but this is not the teaching of scripture. Every child of God is to join hands, heart and prayers in the bringing of others into the fold. Sheep must feed on the "sincere milk of the Word" and follow the shepherd as he leads them to "observe all things that he has commanded." Sheep are to be shorn regularly or the wool will become matted, dirty and the sheep will become diseased and weak. Sheep sometimes protest being shorn just as God's sheep sometimes protest being taught tithing and stewardship, but the undershepherd must be faithful and shun not to "declare the whole counsel of God."

Fourth, note the outcome of the shepherd-sheep relationship. When a chief shepherd has marked out the itinerary, for the undershepherd to follow with the sheep he prepares the fold into which the sheep are to be led and sheltered. The chief shepherd turns back down the trail that he has marked out to meet the undershepherd with the flock. What a welcome sight to an undershepherd, tired and weary with the journey of months out in the weather to see the chief shepherd appear on the horizon, coming to help him get the flock home.

Jesus, our chief shepherd, has marked out the itinerary, is preparing the great sheepfold, and will return to "receive us unto himself, that where he is, there we may be also." What a wonderful sight when our Lord shall return on the clouds of heaven with power and great glory! Then, the apostle Peter tells us "Ye shall receive a crown of glory that fadeth not away." This is the wages that Jesus, the chief shepherd, gives to faithful undershepherds who have served him faithfully for, "He that reapeth receiveth wages." (John 4:36)

The greatest coronation ceremony in history was on June 28, 1838 when



RIDGECREST, N.C.—John Cooke, lead program coordinator for the summer staff at Ridgecrest Baptist Conference Center, presents a \$1,180 Lottie Moon Offering check to Miss Alma Hunt, executive secretary of the Woman's Missionary Union. The money was given by staffers at the conference center for foreign missions.

Christmas in summer is very logical

RIDGECREST, N.C. (BP)—Santa Claus, twinkling lights and Christmas carols in mid summer may be somewhat unusual, but giving for the increasing needs of foreign missions seems to make it all fit into place nicely.

All 345 summer staff members at Ridgecrest Baptist Conference Center here recently participated in an offering to raise \$1,180 for the Lottie Moon Christmas Offering for Foreign Missions in lieu of exchanging gifts among themselves at Christmas.

At the beginning of the week-long Christmas Celebration at the end of July a goal of \$500 was established with an accompanying goal of 100 percent

participation from the staff. By the time the deadline for giving had passed, both goals were met and the dollar goal was more than doubled.

The Christmas Celebration and the Lottie Moon Offering were part of the conference center's lead program, a project consisting of mission, recreation, worship and celebration for staffers when they are not working. It is planned to a large extent by the staffers themselves to be constructive and entertaining in a Christmas atmosphere.

Snow and cold wind were missing for this Christmas celebration but the spirit of giving was very much present.

Victoria was crowned Queen of England. While dignitaries from all nations looked on, the Archbishop of Canterbury placed the Diadem of Edward II on her head, and this crown was studded with precious stones valued in the millions.

The crown was later retired and placed in the British museum. The crown of glory with which our Lord will reward his faithful servants will never fade away, but will shine as the stars forever and ever. (Dan. 12:3)

Baptist leader recalls how Ford impressed him

by Glendon McCullough

President Gerald Ford impresses me in many ways.

He's sincere, cooperative, generous, possesses integrity, shows concern for people, and is thorough in his work.

I got those impressions of him prior to and during the breakfast for Baptist lay persons which the Brotherhood Commission sponsored in Dallas on June 14. Mr. Ford, then Vice President, was the principal speaker.

In the early planning stages, Mr. Ford agreed the breakfast for Baptists would get his complete attention during his Dallas visit and wouldn't be tied into any political activities.

To further demonstrate this commitment, Mr. Ford discouraged airport welcoming committees of any type from Texas friends and went directly to his suite after exchanging pleasantries with the hotel manager.

Mr. Ford's concern for people was evidenced by his understanding of the role of the Secret Service.

At the breakfast table I expressed to him my appreciation for the good working relationships the agents had with us and hotel personnel. Mr. Ford replied:

"Well, I'm glad you mentioned it

because I was going to ask about it if you didn't. When I first became Vice President, I talked with the Secret Service detail and instructed them that they were to use tact and diplomacy and that they were not to be rude.

"I told them I knew they had a job to do to protect me but they were to be considerate of individuals as persons and that if they could not conduct themselves in this way, then they could expect to be transferred."

Mr. Ford impressed me as a man who wants to become familiar with what he's to do before he does it.

In preparing his address, he talked with a number of colleagues in Congress who are Southern Baptists to learn the size of the denomination and what it's doing. He also asked for research on the history of Southern Baptists and the contributions they made to the nation as a small body.

Mr. Ford indicated he also liked to get the ideas of other people as demonstrated by his request to the commission for possible speech content and to verify the accuracy of information already gathered.

In the Vice President's suite before breakfast and during the meal, I found

Mr. Ford an easy person to talk to.

He is very proud of his family. He mentioned particularly his son who is studying for the ministry. He told of his son's college days at Wake Forest (a Baptist institution) and of his interest in a Southern Baptist seminary before choosing another.

In conversation, Mr. Ford didn't try to make a show of his faith but he demonstrated a sincerity and a respect for persons trying to magnify the church, its mission and its program.

We also talked about the possibility of addressing the World Conference of Baptist Men in Hong Kong on Nov. 26 and Mr. Ford expressed an interest in an invitation. But he has had to decline because of his new job.

Mr. Ford's cooperative spirit also is impressive.

He spent considerable time in his suite autographing breakfast programs before the meal, then attacked another stack of programs by his plate at breakfast.

When I apologized to the audience publicly for imposing the autographing chores upon him, he merely moved the remaining programs out of sight and signed them.

And it's hard to forget Mr. Ford's generosity. He didn't charge a penny for his appearance.

Less than two months before becoming President of the United States, Gerald Ford talked at length with Glendon McCullough, executive director of the Brotherhood Commission. The occasion was a Dallas breakfast for Baptist laypersons sponsored by the SBC agency. Ford was principle speaker. (Photo by David Clanton)



Cancer Guard

a plan that protects you
against the cost of
America's most feared disease.

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Emphasis on evangelism Permeates BWA meeting

by C.E. Bryant

LOUISVILLE (BP)--The executive committee of the Baptist World Alliance admitted three new national bodies to its membership, heard reports of a worldwide increase in Baptists, approved a 1975 budget and gave major attention to plans for the 13th Baptist World Congress, July 8-13, 1975, in Stockholm, Sweden.

The meeting also included proposals for revision of the BWA's constitution, first adopted in 1905.

Some 216 persons from 25 nations participated in the meetings of the BWA's executive committee, five study commissions and a variety of smaller committees on the campus of Southern Baptist Theological Seminary, a school which has been the training ground of four of the 13 presidents in the BWA's 69-year history.

Three new organizations--the Bolivian Baptist Convention, the Baptist Convention of Guiana and the African Baptist Assembly of Bolivia--were voted into the Alliance's membership, bring the BWA constituency to 98 member bodies in 75 countries. Only national indigenous organizations are eligible.

The Alliance secretariat, headed by general secretary, Robert S. Denny, announced also that Baptist churches in 140 nations and dependencies reported 2.25 percent increase in membership to 33,492,813 baptized believers as of January, 1974. Statistician Carl W. Tiller of the BWA staff projected this membership figure to mean a total international Baptist "community" of 63,561,445. This larger figure includes persons reached by the work of the churches but not included in the baptized membership.

Major proposals of the BWA's committee on structural changes, chaired by David S. Russell of England, would seek to establish regional "areas" within the world structure, designed to take the BWA to the people in their home areas and facilitate the cooperation of Baptist people within geographical zones.

A majority vote from the floor suggested addition of "evangelism and education" as a fourth major division within the Alliance structure. Other divisions listed by the committee and actually in effect for many years are communications, relief and development and study and research.

All proposals reported by Russell and tentatively approved by the executive committee will be incorporated in a revised constitution submitted to the 1975 congress in Stockholm for

acceptance or rejection.

The regional structure, a BWA spokesman said, represents an extension of the present operation in that regional fellowships have already been pioneered in Europe, North America, Asia and the Caribbean.

Gerhard Claas of West Germany reported for the program committee looking toward next July's congress in Stockholm. A format providing emphases on Bible study (by language groups), inspirational messages, discussion forums and international fellowship was approved.

The congress theme will be "New People For a New World--Through Christ." The theme, based on II Corinthians 5:17 is seen as a climax to the BWA's World Mission of Reconciliation Through Jesus Christ, which has encouraged member bodies to promote reconciliation (man with God and man with man) in their own ways since the 1970 congress in Tokyo.

Joseph B. Underwood, chairman of the World Mission of Reconciliation steering commission, reported that 98 conventions and unions in 85 countries have participated officially in the World Mission of Reconciliation. Unprecedented gains in evangelism have been noted, including thousands of baptisms in such scattered areas as Nigeria, India and Brazil. Underwood, an

executive of the Southern Baptist Foreign Mission Board, said that more than 20,000 "first time decisions" have been reported in Nigeria, including tribal chiefs and kings.

"Similar responsiveness to the Gospel of Christ in many other countries of Africa," Underwood noted, "has caused students of that continent, who a few years ago predicted that the entire continent would be Muslim by the year 2000, to revise their predictions." Their belief now, he said, "is that if the present trends continue, by the Year 2000, Africa, south of the Sahara, will perhaps be the world's most Christian continent."

Treasurer Fred B. Rhodes reported that a short fall of contributions caused the BWA's headquarters office in Washington to operate at a small deficit in 1973, but that good management indicated 1974 accounts will about balance if income continues as expected. A budget of \$228,500 was approved for 1975, a figure Rhodes estimated as much too meager for a world organization.

The committee on relief and development, which operates a relief program apart from the general budget, adopted "goals" totaling \$530,500 to fund relief projects in 1975. Chester J. Jump, relief chairman, pointed out that aid to suffering people is given only as money becomes available.

Korean Christians disagree on government persecution

by Baptist Press

Korean religious leaders who have spoken out against that country's present regime are taking a "calculated risk," since to do so means almost certain arrest, imprisonment and torture, according to a Korean now living in California.

Don Kim, pastor of Berendo Street Church, a Southern Baptist church comprised mostly of Koreans in Los Angeles, made his observations in an interview after speaking to the 8th Baptist Youth World Conference in Portland, Ore.

Controversy over the Korean situation is swirling among Christians who do not all accept Kim's assessment.

Kim's address to the Portland conference made reference to Korean Christians being "refined in the furnace of trial" and to "persecutions" which he

said have taken place in Korea.

Christians who have "raised their voices" against the government have done so knowing the consequences, Kim said. They may feel this gives encouragement to other Christians in their oppression, suggested Kim, who is now an American citizen and who fears to return to Korea, because "my views are known."

Many believers in the Christian gospel apparently do not think identification with a political party in Korea is now worthwhile, since they consider the "present government to be corrupt and dictatorial," Kim said. Preaching the gospel, however, is not restricted, he said, as long as it deals only with proclamation and worship.

(Continued on page 23)

Getting along with others

August 25, 1974

Colossians 3:12 to 4:1, 5-6



Petty

The past three lessons have dealt with the errors of the false teachers and declaring sufficiency of Christ. Now Paul moves to the practical. This is also the pattern of his other books. There is a challenge for the Christians at Colosse to move beyond their faith in Christ to a Christ-like life.

In order for the Christian to get along with other people he must mature. Of course, the opposite is true. Failure for Christian people to get along is proof of lack of Christian maturity.

As a background to our focal passage, may we consider Colossians 3:1-11.

Emphasis is given to the new life in Colossians 3:1-3. If indeed we are risen with Christ, then we are to seek heavenly things. Our desires are for the things of Christ—not of the world. This would solve a large portion of our problems.

Paul now makes a list of things which the Christian must stop in order to mature. What a man is produces what he does. The Colossians were to "mortify," meaning to "put to death" or to "destroy the strength of," these things of the flesh; immortality, impurity, passion, evil desires, covetousness. He goes on to list some other things which must be put off: anger, wrath, slander, foul talk, lying, prejudice. Many would say Paul just stopped preaching and started meddling. Paul does not stop with what the Christian needs to leave off but now moves to what he must put on—getting along with people in personal relations and in our world with non-Christians.

In adding Christian graces (vv. 12-17)

Three terms are used to describe these Colossian Christians—"elect of God, holy, and beloved." Harold Songer says, "These three terms indicated that God had chosen them set them apart, and expressed His love for them in such a way that they were unique people."

Paul makes a list of five graces which the Christian should possess— (1) "Bowels of mercy" can be translated "a heart of compassion." Actually, it means to experience the pain of another. (2) "Kindness" is often translated "goodness." A Christian should not deal

with another harshly in judgment. (3) "Humbleness" is willing to subject oneself to others out of concern. (4) "Meekness" is strength under control and dedicated to the proper tasks. (5) "Patience" indicates a willingness to put up with difficult persons or situations for a long period of time without retaliation or bitterness. (Cf. Galatians 5:22-23)

The Christian forbears and forgives as he has been forgiven by Christ.

Paul adds one more quality which he calls the perfect bond of love. Love is what actually welds the body of people together into an unbreakable fellowship.

Verse 15 is literally saying, "Let the Peace of God be the umpire in your heart." It does not mean without struggle but there is an inward sense of confidence.

Verses 16-17 indicates three ways a Christian receives strength: (1) Strength from Christ—"let the word of Christ dwell in him;" (2) "Strength from one another"—by associating with other Christians; and (3) finally receiving strength through determination by putting forth a determined effort.

In personal relationships (3:18-4:1)

Now Paul really gets down where we live. Why is it that we treat our families in ways that we would never treat our enemies. It is in the home where our Christianity is really tried. This is the weakest area in American life today.

The term "be subject" does not imply inferiority but to accept one's responsibility in life. The wife does have a responsibility which is fitting in the Lord. He then speaks to the place of the husband which carries obligations. Namely, "husbands, be loving your wives with a divine love which impels you to deny yourselves for their benefit, and stop being bitter and harsh to them" (Wuest).

Real Christianity lifts the level of husband and wife. It creates a real relationship where children obey with respect the parents. Parents should not discourage their children by demands but rather encouragement.

Slaves were made free in Christ. But they were to continue to obey earthly masters. He also had a strong word to the masters. At this point there is an application to the relationship of a workman to employer. An honest day's word for honest wages and working conditions could describe the requirements of both worker and

employer. This is not always the situation.

In the world with non-Christians (4:5-6)

The gospel is at stake as the Christian deals with those outside Christ. We must be wise in our relations so that we will not give an unfavorable impression of the gospel.

It is necessary to know when to speak. Very few people have ever been argued into a relationship with Christ. "Seasoned with salt" is described by expositors as, "They must strive to cultivate the gift of pleasant and wise conversation, so that they may be able to speak appropriately to each individual with whom they come in contact."

Conclusion

Actually, we can know the Bible from Genesis to Revelations and yet fail in our Christian life if we can't get along with others. This lesson is very practical. Do our attitudes with fellow Christians, our family, and the unsaved reflect Christ? It is one thing to learn the facts. It is yet another thing to translate these facts into a daily life.

Would our testimonies for Christ have the same effectiveness if a member of our family told what kind of a person we were at home? Remember the Bible plainly teaches, "Be sure your sins will find you out." Could this answer some of our questions as to why our homes and churches are falling short of what we desire?

May we practice the verse to remember: "Put on therefore, as chosen-out ones of God, saints, beloved ones, a heart of compassion, kindness, humility, longsuffering, bearing with one another and forgiving one another, if any one has a matter of complaint against anyone. Even as and in the degree that the Lord forgave you, in the same manner also you forgive" (Wuest, 4:12, 13).

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Counting your blessings

August 25, 1974

Psalm 103
Psalm 103:1-5, 8-14, 17-18



Parker

This is the fourth and last lesson for this month based on selected Psalms. They are designed to help us use certain spiritual resources that will supply strength and insight for daily living.

Introduction

The following is a fitting introduction in considering the subject of this week's lesson: Take a sheet of paper and begin listing benefits you have received from God. Perhaps you would first list salvation through Jesus Christ. Several sheets would be needed if you named all the other blessings received. Some of us can remember from childhood the words of the hymn, "Count your many blessings, name them one by one, count your many blessings, see what God hath done." It is well that we count individually God's blessings and that we remember they come through God's initiative. They are His doing! One of the sure results of enumerating our blessings is an increased sense of gratitude toward God. Furthermore, we certainly do not want to be identified with the many ingrates in today's world. A deep appreciation of the divine acts of God is desperately needed.

The psalmist preaches to himself (Ps. 103:1-5)

At the very beginning of the psalm, the

writer calls upon himself to think of God's blessings. This plea to self should be a reminder to all Bible teachers that the lessons they present from the scriptures are designed also for them. The first verse in this passage describes the earnestness of this personal exhortation. Six specific blessings from God are listed. The first is possibly the most important. Forgiveness (v. 3a) is at the beginning of a right relation with God and man. Next is healing (v. 3b). Doctors and medication can only treat the patient. God does the healing. This blessing whether directly or indirectly bestowed is wonderful to receive. The third blessing listed is redemption (v. 4a). Only God can "purchase" or redeem the lost sinner from sin and death. Praise the Lord for His Power to do so! Crowning (v. 4b) is the next blessing to be counted. The fact that God's grace bestowed is unmerited makes this divine rewarding of the righteous more meaningful. The fifth blessing is satisfaction (v. 5a). God does satisfy man's deepest needs. Jesus related, "Blessed are they which do hunger and thirst after righteousness: for they shall be completely satisfied." (Matt. 5:6) Satisfaction is sought from many directions today: drugs, (including beverage alcohol, the number one drug problem) sex, popularity and success are just a few. The last blessing listed here is renewal (v. 5b). Today's spiritual warfare, as then, demands daily renewed strength. The Christian soldier is blessed with renewal found in the

captain of his faith.

What God does with sin (Ps. 103:8-14)

Every man must deal with the problem of sin in his own life. The best place for sin to be dealt with is with God. Man can't handle it alone. Christ died on the cross that salvation from sin can be experienced. The initiative for this comes from God. He alone can give continued assistance. This passage speaks of God's mercy, gracious and patience in regards to man's sin. It also speaks of his not bearing a grudge and his short-lived anger. One of the best things relative to man is that God's punishment for sin is not according to justice but to His grace. Another of the best things is that upon forgiveness of man's sin, God removes them as far as the east is from the west. The psalmist also acknowledges in this passage the tender, sympathetic nature of God the father toward his weak, sin inclined children. The fact that their earthly existence is brief also enters into the Father's consideration. What a beautiful picture of God's love!

The continuing mercy of God (Ps. 103:17-18)

God not only gives grace and mercy for man's short earthly journey; he gives such forever to them who are genuinely committed to him. Various translations of verse 17 should be noted, particularly in regards to "the mercy of God." The Revised Standard Version has "the steadfast love of the Lord" while the Living Bible speaks of "the loving kindness of the Lord." These and other translations seek to define the love God gives to man now and forever.

Conclusion

In light of all that God has done for us what will we do for him? We know that his love, mercy and grace are unmerited; but still we can reciprocate by endeavoring to have fellowship with him through prayerful, faithful Christian living. It should be comforting to know such a God through such scriptures as those presented here. A God of such continuing blessings deserves our eternal, and present, sincere gratitude. Finally, we need again to consider the need for the faithful sharing with others our witness of such a wonderful God revealed best of all in Jesus Christ.

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persecution

(From page 20)

A great deal of controversy surrounds the relations between the government of South Korea and Christians in that nation. Both Protestant and Catholic leaders have been questioned and arrested as a result of the government's recent decrees banning political dissent. The battle has also been waged in the United States.

In early summer, a manifesto was distributed in the States by a group of Japanese Christians decrying Korean government persecutions of Christians in Korea. In July, a full page ad in the New York Times, signed by several Korean Christian leaders, refuted the claims of the manifesto by emphasizing the freedom which they enjoy in proclaiming the gospel.

Among the signers of the ad were the executive secretary and the president of the Korean Baptist Convention.

News reports on Aug. 7 indicated that the South Korean premier rejected demands by senior leaders of the Korean Protestant National Council of Churches that the government withdraw its emergency decrees banning political dissent and release prisoners arrested under the decrees.

According to an Aug. 7 report of the New York Times News Service, a major protest meeting, sparked by the refusal, is anticipated in Seoul by Protestant leaders.

The Korean government justifies the decrees partially by the fact that South Korea is in a "war zone," threatened constantly by invasion from the North, observers point out. Therefore, the government limits anti-government protest for security reasons. Recent reported buildups of North Korean troops on the border have increased fears of invasion.

Baptist work in South Korea began about 85 years ago and has grown steadily since 1950, when Southern Baptist missionaries began work there. Currently, there are about 500 Korean Baptist congregations in a country in which one of every 15 persons professes faith in Christ.

No sign of Christianity, observers report, is visible in North Korea.

Southern Baptist missionaries and South Korean Baptists have found South Korea one of the most responsive nations to the Christian gospel. They minister with great freedom and have no problems with government interference. Visas for new missionary personnel are readily available, according to Southern Baptist Foreign Mission Board spokesmen in Richmond, Va.



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| Church | Sunday School | Church Training | Church Additions |
|-------------------------|---------------|-----------------|------------------|
| Alexander, First | 66 | 32 | |
| Alpena | 73 | 21 | |
| Augusta, Grace | 81 | 50 | |
| Bentonville | | | |
| First | 217 | | 7 |
| Mason Valley | 82 | 38 | |
| Berryville | | | |
| First | 164 | 71 | |
| Freeman Heights | 126 | 55 | |
| Cabot, Mt. Carmel | 232 | 91 | 7 |
| Concord, First | 96 | 36 | |
| Conway, Second | 285 | 79 | 1 |
| Crossett, First | 403 | 104 | 1 |
| El Dorado, Trinity | 149 | 38 | 1 |
| Forrest City, First | 573 | | |
| F. I. Smith | | | |
| Grand Avenue | 634 | 221 | |
| Moffett Mission | 14 | | |
| Temple | 173 | 86 | 3 |
| Trinity | 131 | 46 | 3 |
| Windsor Park | 584 | 156 | 7 |
| Garfield, First | 68 | 24 | |
| Gentry, First | 180 | 73 | 2 |
| Grandview | 77 | 68 | |
| Greenwood, First | 253 | 105 | |
| Hampton, First | 161 | 92 | |
| Hardy, First | 126 | 40 | 2 |
| Harrison, Eagle Heights | 291 | 140 | 1 |
| Heber Springs | 300 | 52 | |
| Hope, Calvary | 167 | 87 | |
| Hol Springs | | | |
| Leonard Street | 94 | 72 | 3 |
| Park Place | 335 | 84 | |
| Hughes, First | 156 | 48 | |
| Jacksonville | | | |
| First | 339 | 60 | 2 |
| Marshall Road | 251 | 103 | 1 |
| Lavaca, First | 307 | 128 | 4 |
| Lexa | 132 | 57 | |
| Little Rock | | | |
| Crossroads | 102 | 74 | |
| Crystal Hill | 142 | 57 | |
| Geyer Springs | 673 | 209 | 2 |
| Life Line | 529 | 126 | 1 |
| Shady Grove | 76 | 72 | 1 |
| Woodlawn | 108 | 40 | 2 |
| Magnolia, Central | 513 | 166 | 2 |
| Monticello | | | |
| First | 250 | 44 | |
| Second | 315 | 93 | 2 |
| Murfreesboro, First | 135 | 62 | |
| North Little Rock | | | |
| Calvary | 356 | 115 | |
| Gravel Ridge | 193 | 103 | |
| Levy | 383 | 95 | 2 |
| Paragould | | | |
| Calvary | 209 | 140 | |
| East Side | 214 | 102 | |
| First | 439 | 118 | 1 |
| Paris, First | 348 | 70 | |
| Pine Bluff | | | |
| First | 526 | 68 | 1 |
| Green Meadows | 32 | 23 | |
| Second | 114 | 43 | 2 |
| South Side | 577 | 143 | |
| Tucker | 15 | 15 | |
| Oppello | 16 | 10 | |
| Watson Chapel | 253 | 52 | |
| Prairie Grove, First | 228 | 89 | |
| Rogers | | | |
| First | 510 | 112 | |
| Immanuel | 385 | 96 | |
| Sheridan, First | 235 | 102 | |
| Springdale | | | |
| Berry Street | 98 | 55 | |
| Caudle Avenue | 101 | 34 | |
| Elmdale | 294 | 62 | 2 |
| First | 1050 | | |
| Oak Grove | 71 | 20 | 2 |
| Van Buren, First | 522 | 180 | |
| Mission | 36 | | |
| Vandervoort, First | 60 | 31 | |
| West Helena, Second | 166 | 91 | |



Former hostage urges understanding for inmates

by Robert O'Brien
News Editor, Baptist Press

NASHVILLE (BP)—Mrs. Ann Fleming spent 11 days as a hostage in an attempted prison break "prepared to die" at the hands of inmates, but she hopes the experience will not create a backlash of public sentiment against proper prison rehabilitation methods.

Mrs. Fleming, visiting relatives in the Nashville area, described the terrifying ordeal she and 11 other hostages endured in the barricaded library of the Texas State Prison in Huntsville, Tex., and how her faith as a Christian helped her face death without panic.

Two of the hostages, Mrs. Elizabeth Beseda and Mrs. Julia Standley, were slain by Mexican gang leader, Fred Gomor Carrasco, and one of his cohorts, Rudy Dominguez, in a gun battle during a dash for freedom on the 11th day. Carrasco and Dominguez then turned their guns on themselves.

"We don't want everyone to get the idea that all inmates are like these three men" (Ignacio Cuevas, who survived, Carrasco and Dominguez), said Mrs. Fleming, who had worked in the Texas Department of Corrections library system for four weeks before the breakout attempt.

"The inmates are in prison because they made mistakes and many of them are trying very hard to correct them. Publicity surrounding something like this hurts," she said. "It hurts the prison's education and religious programs.

"I've been asked how I feel about 'mollycoddling' prisoners. I have replied that I don't consider education and proper rehabilitation procedures as

'mollycoddling.' I think they are essential," she emphasized.

Mrs. Fleming, whose husband, Herman, runs a restaurant near Huntsville, added: "Dr. George Beto, former head of the Texas Department of Corrections, was right when he said that these prisoners have lacked three things in life—education, discipline and work. To that I would add that most of them also have not had any religious training."

One of the inmate hostages, she said, a young man named Steve Robinson, carried Mrs. Bertha Davis, another hostage, to safety during the hail of bullets which accompanied the final breakout attempt.

Mrs. Fleming, a member of First Baptist Church, Huntsville, said she had several opportunities to share her Christian faith with Robinson during the 11-day period.

"I feel there is an opportunity to Steve to become a Christian. I'm hoping to give him a Bible and talk to him further," said Mrs. Fleming, who once worked for the book store division of the Southern Baptist Convention's Sunday School Board for 10 years, including two years as manager of the Baptist Book Store in Richmond, Va.

After the hostages were released she said they learned that other inmates had offered to take their places and that many had prayed for their safety.

Although Carrasco eventually killed one of the hostages, as he said he would if not allowed to escape, Mrs. Fleming said, "I have mixed feelings about Mr. Carrasco, because, during the 11 days he treated us so well.

"Everyone of the hostages feel we would not be alive today if he had not been in charge. Because we believe the other two men would have killed us. They were so nervous they would jerk their guns out at every little noise.

"Anytime we complained to Mr. Carrasco that these men were making us nervous or scaring us, he would always go talk to them and conditions changed."

She said the notorious Southwest crime figure from San Antonio "always said 'yes ma'm' and 'no ma'm' to the women" and apologized for inconveniences. "Of course, I think he was trying to build up an image so people on the outside would think he was a good person," Mrs. Fleming said.

"If he'd had the same opportunities as the rest of us he might have been a different person."

The courage and sense of humor of prison chaplain Joseph O'Brien, a Roman Catholic priest wounded in the gun

battle, reportedly by Cuevas, was a major factor in helping the hostages to face their ordeal bravely, she says.

"Father O'Brien stayed with us voluntarily," she says. "He came there as a negotiator. He left at least twice to bring us linen and bedding. The last time he came, Mr. Carrasco said, 'You may go but you may not return.' Father O'Brien chose to stay."

During the ordeal, Carrasco, reportedly an agnostic, "allowed Father O'Brien to lead a service and he sat over in the far left hand corner, listening. Father O'Brien directed his remarks to Carrasco, saying: 'You are not as fortunate as we are. We know that there's another life through Christ and you do not believe there is another life,'" Mrs. Fleming recalls.

The hostages' sense of humor, she said, helped them through the experience.

"We joked about the fact that there were no license plates on the 'Trojan Horse,' "the makeshift shield of chalkboards and books in which the three Mexicans and several hostages, including the two who died, attempted to reach an armored car.

"We said we'd have to go over where the inmates made the license plates and get some," said Mrs. Fleming, who was handcuffed outside the 'Trojan Horse' during the escape attempt.

Mrs. Fleming "from the beginning" was "prepared to die" because she believed Carrasco would not relent and that the Texas Department of Corrections would not backdown on its policy of letting no prisoner escape with hostages.

"Instantly I started praying that the Lord would help me withstand whatever I had to withstand. And what was remarkable to me through the whole thing—God did help us to be brave and courageous. I felt like Mr. Carrasco respected us because of this—especially the women. The only time we cried was when we talked to relatives on the telephone."

Carrasco required each hostage to spend time in front of windows and doors as a shield against a possible frontal assault by prison guards and Texas Rangers. Once he shot over Mrs. Fleming's head when he thought he saw someone running between the buildings.

To bolster her courage during that time, Mrs. Fleming sang, softly to herself, such Christian hymns as "He Lives," "Everyday With Jesus," "Amazing Grace," "Oh, How I Love Jesus" and "Dare to Be Brave."

During her incarceration, Mrs. Fleming's mother died in Nashville. After her release she visited her mother's church, Dalewood Church, in east Nashville, on Sunday during her visit to relatives.

"I sat there and I thought how fortunate I was to have had a Christian mother—and a Christian father—to have brought me up."

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