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August 17, 1972

Arkansas Baptist State Convention

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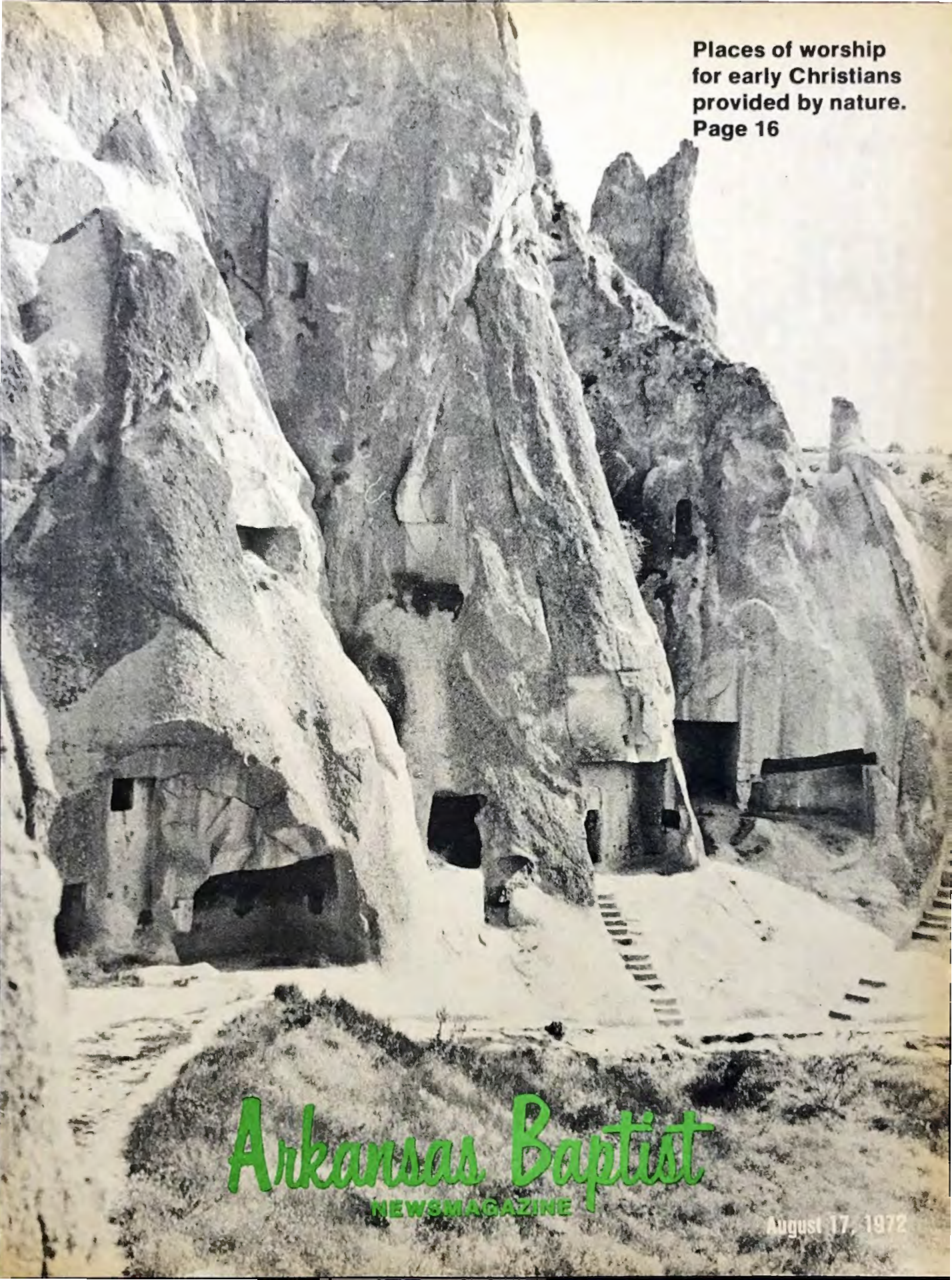
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Places of worship
for early Christians
provided by nature.
Page 16

Arkansas Baptist

NEWSMAGAZINE

August 17, 1972

One layman's opinion Pounding the layman



Dr. Grant

"Pounding the preacher" is a tradition I have heard about all of my life. But I have never heard about pounding the layman.

At least not until I visited the First Baptist Church of DeWitt recently. I spoke to their church workers' supper and was preparing to make the return trip to Arkadelphia that night, taking Don McMaster, a senior music major at Ouachita, back with me. Don's father, Ray

McMaster, asked for the keys to my car so that he could put some things in it for the trip back.

As I later discovered, he did a sneaky thing with my car keys. He placed in the back seat of my car a tremendous box filled with DeWitt's finest garden vegetables — green beans, cabbage, tomatoes, potatoes, and peaches. When I let Don out at the Ouachita campus, he assured me they were all for the Grants. Then I realized I had just been initiated into the layman's counterpart of the ancient order of "pounding the preacher."

When I tenderly took the box to Betty Jo, she seemed happier than usual to have her travelling husband back home. She seemed to feel that this was in reality pounding the layman's wife, and was most appreciative.

Following this new happening in my life, I have had several thoughts about it:

Although pounding the preacher (and the layman) may still exist as a custom here and there in the United States, I suspect it may be dying out — one of the casualties of increasing urbanization. If so, it is a shame. It is in reality a part of the great tradition of Southern hospitality and neighborliness, a tradition of doing little acts of kindness to people who are not necessarily in serious need.

If Southern hospitality and neighborliness are on the decline, it is probably not just because family farms and gardens are on the decline, although that does make it harder to share vegetables with a friend. Surely it is the much faster tempo of life — our "zipper age" as my father used to say — that must bear much of the blame. We seem to have too little spare time to be thoughtful, except in cases of dire emergency.

Church people still respond generously in dramatic cases of disaster. When the floods spawned by Hurricane Agnes brought massive human tragedy and sorrow, Christian neighborliness was not long in responding to the need.

Who knows the way to help our nation — North and South — preserve Southern hospitality and a ministry of love and fellowship in the little things of life? Someway, somehow, I would like to believe that it is possible to be urbanized without being "citized," and that it is possible to be Christian at a fast tempo as well as at a slow tempo.

Daniel R. Grant

In this issue

- "Pounding the preacher" is an old tradition among Baptists, but "pounding the layman" is a new twist. Dan Grant writes about his experience on the receiving end in his column, "One layman's opinion" on this page.
- An Arkansan has been elected to the faculty of one of our Southern Baptist seminaries. Read about Paul Hamm on page 10.
- The SBC Brotherhood Commission has voted to adopt the four-day work week on a permanent basis. A report on this and other actions of the Commission is found in a Baptist Press article on page 13.
- The inspiring story of a retired missionary to Cuba is written by a friend. See the feature "Reflections of a friendship" on page 18.
- The series "Doctrines of the faith" continues with an article on God's method of saving men. See page 6.
- The cover story is found on page 16.

Arkansas Baptist NEWSMAGAZINE

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Christian growth



JES

The hostess during a recent revival was giving the visiting evangelist a guided tour of her beautiful garden. As they passed before each lovely flower, she called it by name and went on to describe the particular nature of the plant. But the minister, much impressed with the delightful array of color and the skillful planning and tender care that went into it, was taken quite by surprise when

the lady paused sorrowfully beside one very distressed looking rose bush. "No," she replied with a gentle smile, "it isn't diseased. On some rare occasions there are flowers which, regardless of the care given them, refuse to grow. When they refuse to accept nourishment, this is the sad result."

Momentarily, his mind left her flowers, and it occurred to him that in our churches there are some people who are refusing spiritual food. They, too, have stopped growing and are sad to behold. Some refuse to hear the preacher when he explains even the simplest theological truths. Some are filled with blind prejudice which reveals their extreme immaturity. Some are so jealous that they will even split their church rather than seek God's leadership.

Of course, the greatest change which takes place in a man's life is when he is spiritually converted. This often produces a dramatic change in a life. Baptists teach that when an individual is saved he receives a gift which is without cost. We believe that all sins are forgiven — present, past, and future. These things are true, of course, but often the wrong impression is gained. As one Baptist lady recently commented "I just can't believe that when a person is saved he can live as he wants to."

Conversion marks the end of an old life and the marvelous beginning of a new life. New values, standards, powers, and relationships exist, but in an embryonic fashion. These babes in Christ must be nourished. New attitudes must be given opportunity to develop. As Paul so graphically declared in Ephesians 2:10 "We are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Growth for the Christian requires effort and desire.

One of the saddest passages in the New Testament is found in I Cor. 3 where Paul declares that the congregation were still "babes in Christ." They were so carnal that they refused to be spoken to as spiritual people.

The steps to Christian growth, like the initial salvation experience, are so simple that they are often overlooked.

Bible Study is the most basic facet of Christian growth. It is sad that so often we allow other things to have priority. There are many excuses given for not studying the Bible. Among them "I don't have

the time," or "I can't understand it."

It should be remembered that, in general, we find opportunity to do the things we plan. Therefore, it is essential for us to establish a definite time each day for Bible study. Christ obviously had studied the Old Testament, for he often referred to it. When he was tempted he replied to the devil each time with scripture. (See Matt. 4:1-11.)

The excuse "I can't understand the Bible," has the least validity of all. People are better educated today and there are more translations of the scripture available now than ever before in history. Someone has said, "It isn't the part of the Bible I don't understand that troubles me, but the part I understand all too well."

To understand the Bible one should read a Book through just as one would any other material. A newspaper is not read by taking a sentence from one article and a phrase from another unrelated item and placing the two together. Why should the Bible become an exception? When the language seems peculiar, a modern translation will be helpful. Obviously, a good dictionary will, also, be invaluable in determining the meaning of a word.

It is also extremely helpful to know as much about the Book as possible. The date, author, purpose, recipients, and other historical events assist greatly in comprehending the scripture. This information can be secured from a good commentary or Bible/handbook.

Prayer is extremely important to Christian growth. Unfortunately, many of us reserve it only for times of great difficulty. If one is to pray effectively, here, too, one must develop skill. Christ's disciples recognized this need as they requested "Lord, teach us to pray . . ." (Luke 11:1.) Prayer should contain elements of praising God, repentance before God, praising or asking God for our needs, and yielding to God. Every Christian should be able to talk with God just as though he were by his side.

It is easy for us to have too small an area of concern. A prayer list is a simple yet effective method by which we can enlarge our horizon, even though it may be only a number of names or needs written on a scrap of paper. Periodically, it is good to review the list to see if our concerns are wide enough or properly established.

Worship, both corporate and private, is essential. The early Christians felt it so vital that they hid away in homes, caves, and catacombs, risking their very lives to worship. Worship provides us with power for the living of normal moral Christian lives.

In corporate worship each element of the service, the music, the reading of the scripture, and the sermon lifts our hearts to God. In Baptist churches the proclamation of the Gospel is central. This is the reason for the central location of the pulpit. In preparing his message, the pastor will have prayed for guidance and will interpret the Bible in the light of his experience and the needs of his people.

Witnessing is an essential to Christian growth. As one witnesses he will seek God's guidance and will become a more stable Christian.

I must say it!

Below the valley



Dr. Ashcraft

For every mountain there is a valley somewhere. If one is on top of the mountain he will one day have to come down into the valley. The problem with some is that they descend lower than the valley.

While valleys occur in every life some come to deeper depressions, darker emotions and lower moments. This is the stuff of which nervous breakdowns are made and the material from which mental disorders are formed.

While these low moments may not come often and may not remain long they can bring great damage to the human spirit if allowed too much leeway. In a small moment one can disarrange his life forever so we must stabilize our altitude to safe flying conditions or crash.

While any meaningful life may possess high and low moments somewhere between the high high and the low low is a tenable and livable elevation. The more enduring lives have found this norm and they always seem to keep cool and finish the day with a few calories left.

The same principle can be profitable in the matter of haste. While some may go very fast at times and almost stop other times, there is a cadence somewhere

in between for the long haul. Those who have found their best speed and their most operable altitude can budget their energies to avoid the darkness below the valley.

Besides finding one's working altitude and long range cadence there is the ever more important task of the constant maintenance of morale commensurate with the movement rate determined above.

Some do this better than others but everyone can plan his life within certain limits. Bright clothing is often worn by women on dark and gloomy days. Some can conjure up a smile or a cheerful greeting to dispel the smog.

Surely Christians can foresee the low days and prepare in advance to maintain high spirits. A few maintain such a delightful reserve of radiance one could never tell the barometric pressure from looking into their faces. Many of the institutions for nervous or mental disorders could be vacated and the patients sent home if the risen, radiant Christ was allowed more room in these troubled minds.

Crimes and destruction which follow in the wake of "below the valley" moments could be avoided if we would keep our eyes on Jesus. Jesus Christ can bring brightness into any human life. For every valley there is a mountain somewhere. This provides enough room for us without the space under the valley.

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

The bookshelf

The Family Book of Preventive Medicine, by Benjamin F. Miller and Lawrence Galton, Simon and Schuster, 1971, \$12.95

A strong emphasis of the authors is preventive medicine and health.

The disorders of the body often called degenerative diseases were once regarded mainly as results of the aging processes. But today heart attack and stroke are no longer the unwelcome visitors of retirement; they are now threats to life to people at the height of their careers. So there has been a change of attitude toward these diseases. From passive acceptance there has been a switch to determined attack to forestall them. Part of this attack is a search for cures and palliative measures. The best hope for eliminating these disorders lies in preventing their occurrence, and the most promising aspect of the attack is the emergence of a new kind of preventive medicine. The authors show how to take advantage of new knowledge in areas such as nutrition, weight control, relaxation, smoking, drinking, drugs, and protective care of bodily systems — from skin and hair to the circulatory and respiratory systems.

* * *

Walt Disney's Surprise Christmas Present, by David R. Collins, Broadman, 1971, \$3.50

This is the story of a boy and a Christmas present he and Doc Sherwood plan for Mrs. Sherwood. It tells about animals on the farm, drinking lemonade, and Christmas time. It also tells a secret Walt Disney learned about how to draw animals — making their eyes look happy.

* * *

The Broadman Bible Commentary, Volume 12, Hebrews-Revelation, General Articles, General Author Clifton J. Allen, Broadman Press, 392 pages, \$7.50.

Each book of the Bible is written by a different outstanding Baptist theologian. This commentary is suitable for any Bible student who wishes to have an in-depth study of the Bible.

* * *

T. B. Lackey, The Man and an Epoch, by Sam W. Scantlan, Baptist General Convention of the State of Oklahoma, 1971, \$3

Dr. Lackey, retired recently after many years as executive secretary of the Baptist General Convention of the State

of Oklahoma. A native Arkansan who started out in lowly surroundings, he rose to a high and distinguished place of leadership among Southern Baptists. His life is an inspiration. It proves again that a young man of humble beginning can rise to a place of influence and leadership when his life is dedicated to God.

* * *

A View from the Streets, by Ron Willis, Text Photographs by the Home Mission Board, SBC, 1971, \$3.50

The unbelievable needs that Mr. Willis found on the streets of the Haight-Ashbury district in California moved him to become one of the first of the "street preachers." This book is "the outpouring of his heart, a highly emotional and personal testimony, the cry of a sensitive young modern Jeremiah weeping over his young contemporaries."

* * *

Sourcebook of 500 Illustrations, by Robert G. Lee, Zondervan, paperback, \$1.95

This has been a popular reference book for ministers, Sunday School teachers, and other public speakers since it first appeared, in 1964. The 1971 printing is the book's seventh printing.

The Open forum — equal space

Helping pastors and churches get together

The basic text for Pastoral Ministry at Southwestern Seminary (*A Theology of Church and Ministry*, Segler) lists the following ideas under "getting located in a pastorate": (p. 153).

1. Unethical procedures for a minister:

- (1) to apply directly to a church.
- (2) to request denominational leaders to place him in a particular church.
- (3) to request friends to recommend him.
- (4) to advertise through newspapers for a church.

2. Ethical procedures he should follow:

- (1) let denominational leaders know that he is available for a pastorate.
- (2) Talk with friends about his desires and express appreciation for any consideration they may give him.
- (3) Guidance of God's Spirit.

(4) One should not hesitate to make proper contacts as long as he follows ethical procedures.

It would seem to me that while the above suggestions have truth in them; to say the least they are extremely naive and quite unhelpful beyond the most elementary level of Christian experience.

Dana's *Manual of Ecclesiology*, a long time standard for Baptist church procedures suggests nothing to help us in our quest to get pastors and churches together.

The above observations would seem to suggest that the minister comes (degrees notwithstanding) to the world of the pastorate without much of a road map. This apparent vacuum has likely been caused by a denomination overzealous against anything that smacks of hierarchy and somewhat afraid to

probe the meaning of Holy Spirit leadership.

Ministers and pulpit committees alike testify to the difficulties they encounter trying to work within this vacuum. It sometimes is like the eye of the hurricane. Momentarily the storm will descend. Other times it hangs an albatross around the necks of all concerned and they must drift in dead space for an unending time.

It would surely seem that the time has come for our denomination to grow up in this area of concern. Mature people recognize the need for the human agency, and at the same time are not naive to the point of believing there will be no abuse in the system. Keeping abuse to a minimum, they work within the system, and value their accomplishments.

Surrounding states are establishing department and structures to help churches find pastors and ministers find churches. Some of these are staffed, some are not. At least they are working on the problem, and at the same time are contributing to the well being of churches and ministers.

In the immortal words of Pogo, "We have met the enemy, and he is us." We should come to the peace table without it having to be square or round; to unite dignity and humility; to exercise initiative and submission; to lead and to follow. To be trusted we must trust. To be honorably dealt with we must be honorable in our dealings. To be helped we must be helpful. It is as simple as that.

God has given us good men in our Baptist building and across the state. They are capable of being led by the Holy Spirit and of holding personal feelings to a minimum. They should be used in some forthright way to help pastorless churches find God's man for them. Ministers should give them information they can lay before the Lord for guidance in making recommendations. These men are dedicated to helping churches and ministers. Their entire working day is spent in doing no more than that. They would no more deliberately harm a church or a pastor than a pastor would one of his flock.

These men appreciate the confidence expressed in them, and they are good stewards of it. Consulting them will obligate neither minister nor church. It could only help. — E. A. Pipkins, First Church, Clinton

Between parson and pew

Those who demand attention

By Velma Merritt



Mrs. Merritt

The layman feels neglected. The pastor gets annoyed. Some people demand attention but the pastor doesn't have or won't take time to give it to them and tension develops. Often what starts as a simple cry for attention can end in an unfortunate incident of hurt feelings.

In one church we had a man who felt he had to be the center of everything that happened. If he was not on a committee or group which suggested a matter of business, he was going to have something negative to say about it. Every business meeting he caused some kind of problem. When he began to speak, disgusted looks showed up in the congregation; however, the members tolerated his actions.

After a while we began to do some investigating into his background to find what caused him to act as he did. We found he intensely hated his blue-collar job of twenty years but because he had a large family he felt he had to keep it so that he would have a good income. He was the only one in his family who did not have a college education since he was talked out of going to school for higher training by a friend. Consequently, he felt extremely inferior to his brothers in their professional work.

We had to look no further for the reason for his actions. His life was to him a failure, boring, and unimportant but at church he could be a somebody by expressing his strong views on matters he had not had a part in planning.

Understanding his problem didn't solve it, but it did help us learn to live and work with it.

Not all those who demand attention in a church can be so easily analyzed but making an effort to understand why a person behaves as he does usually gets results. You will be able to distinguish the real need for help from the everyday simple problems.

Having patience with the person who demands attention is going the second mile. Pastors who can and will have it and laymen who can assist them deserve an extra star in their crown.

Bella Vista camp has record number enrolled

By Paul E. Wilhelm

A total of 651 were enrolled in the regular encampment at Baptist Vista, July 7-22. This is the highest enrollment in the 23 year history of the encampment. George W. Domerese, pastor of the Concord church, was associate director in charge of security, special counseling, and the tabernacle programs. Miss Josephine Scaggs, Missionary to Nigeria, was missionary for the week.

Edward L. Baker, pastor of the Uniontown church, was camp pastor. Truett Thomas, minister of music and youth of First Church, Alma, was in charge of the music. Mrs. Marian Thomas was pianist. Kenneth Preston, member of the Concord church, was in charge of the fellowship hour. Jack L. Ramsey, pastor of the Lamar church, was concession stand director. Mrs. A. L. Blackard, member of First Church, Clarksville, was dietician.

Wayne Davis, pastor of the Oak Grove Church, was training director. Ed Stockton and Dale Phelps, of the Uniontown church, with Carrol Walters, pastor of Mulberry First, were swimming directors. Roy Gean Law, pastor of First Church, Ozark, was recreation director. Loren Miller of Little Rock was in charge of the Book store. Mrs. Paul E. Wilhelm was camp nurse. Representatives from Ouachita were Dr. and Mrs. T. L. Gambrell. There were about 60 additional staff members. A total of 210 decisions were made during the week; of which 66 were professions of faith. Paul E. Wilhelm, missionary, was director.

Dedication of a recently completed brick combination auditorium and education building of the Cedarville Church, northeast of Van Buren, was held July 23. Ground was broken March 19 for the 29 by 62 ft. building. The building dedicated replaces space destroyed by fire Jan. 1.

Presiding in the afternoon dedication services was Roger Ghormley, pastor. Former pastors present and taking part in the service included H. J. Morris, Garland Brackett, David L. Land, and John Clements. Others appearing on the program were Mrs. Gloria Rogers,

Doctrines of the faith

God's method of saving men

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The past several articles in this series have been devoted to man and sin. These studies have revealed that man needs to be saved, and that it is impossible for him to save himself. Sin has brought him under guilt and condemnation. Sin has separated man from God and made it impossible for God to bless him. God's holy nature demands that He punish the sinner and his sins.

What can man do about this situation? Nothing! Man is in debt to God, and he has nothing with which to pay. Man needs his sins taken away, but he cannot atone for them nor undo his past misdeeds. Man needs a new nature, but he cannot regenerate himself. Sin has so infected man's total being that it is impossible for him to use any of his faculties to redeem himself.

What hope, then, is there for man's salvation? This is what the gospel is all about. It is the good news of God's salvation for man. What man cannot do for himself, God has done for him through Christ (Rom. 5:7). Paul gives a summary description of God's method of saving men in Romans 3:20-31. After demonstrating that man needs to be saved, and showing the utter impossibility of saving himself, he proceeds to describe God's method of salvation. It has the following features.

First, God's method of saving men is apart from the law (Rom. 3:20-21). Man cannot achieve salvation by the keeping of the law. This is not because of any imperfection in the law. On the contrary, the law is "holy, and just and good" (Rom. 7:12). The reason why no person can be justified by the law is because of man's weakness, his inability to keep it (Rom. 8:3). Thus, if man is to be saved, a righteousness must be provided for him without the law. This God has done (Rom. 3:21).

Second, God's method of saving men is "by faith of Jesus Christ" (Rom. 3:22). That is, the manner by which righteousness is attained is through faith. God demands righteousness of men. His justice and holiness demands that all unrighteousness be punished. Man is unrighteous. He is powerless to attain righteousness by keeping the law. However, while the righteousness demanded by God cannot be achieved by keeping the law, it may be received by faith.

Thus, in the third place, God's salvation for men is free. The phrase "justified freely by his grace" (Rom. 3:24) expresses in emphatic terms the freeness of God's salvation. Though the words "freely" and "grace" are not the same, they express the same ideas. Both contain the ideas of the freeness of the gift and the undeservedness of the receiver of the gift. The expression is, then, simply intended to express in the strongest way possible the absolute freeness of salvation. It is all of God, and nothing in God's saving act belongs to, or proceeds from man. It is absolutely without cost.

Finally, God's method of saving men is based on the death of Christ. Several expressions in this summary description connect salvation with Christ's death. The words "redemption," "propitiation," and "blood" all point to the sacrifice which Christ made for man's salvation. It is through Christ's death that our salvation is made possible, for in his death Christ paid the penalty for man's sin (II Cor. 5:21; Heb. 2:9). More on this next week.

pianist, Herbert Bass, a former member, Marvin Fry, building committee member, and chairman of deacons, who presented a brief history of the church, and Paul E. Wilhelm, missionary, who brought the dedication message.

John O. Woodard, of Clarksville recently became pastor of the Ozone Church, north of Clarksville. Woodard has pastored at Union Grove, Oakland, and East Mt. Zion churches, all in Johnson County.

Campaign correction

An error was made in the listing of churches participating in the Ouachita-Southern Advancement Campaign which appeared in the May 18 issue of the Newsmagazine. Pleasant Grove, Harrisburg, was listed as Pleasant Grove, Harrison. According to Campaign Director Alvin Huffman Jr., the error was made in transcribing campaign records to the copy submitted for publication.

Parker to Batesville



Parker

Robert A. Parker has assumed his duties as pastor of First Church, Batesville. He came to Batesville from Camden, where he served as pastor of Cullendale First Church for 11½ years.

Other Arkansas pastorates include Calvary Church, Ft. Smith and First Church, Decatur. He also served as associate pastor of Baring Cross Church, North Little Rock, and has held two student pastorates.

A graduate of Ouachita University, he earned the bachelor of divinity and master of theology degrees at Southern Seminary in Louisville, Ky.

He served on the Board of Trustees of Ouachita University, the Annuity Board and the Stewardship Commission of the Southern Baptist Convention, and the Executive Board of the Arkansas Baptist State Convention.

He has served as chairman of the Ouachita County Christian Civic Foundation, and was president of the Ministerial Alliance at the time he left Camden. He presently is serving as chairman of the Arkansas Baptist Student Union Advisory Committee.

From the churches

Deacons ordained

First Church, Strong, has ordained three men to serve as deacons. They are Joe Maroney, Marvis Harper, and George Burson.

Conway Sawyers was moderator of the ordination council, and Tracy Knox served as secretary. John C. Norris presented the men to be ordained and Harold Diffey led the questioning. The ordination sermon was given by Pastor Sardis Bever. S. O. Canady led the ordination prayer. The deacons of the church and the pastor were the ordaining council.

Church's birthday

Members of First Church, Glenwood, celebrated the church's 62nd birthday July 16 with special services and a large birthday cake. Former members were guests of honor for the day's activities which featured several music groups, a pot luck meal and an old-fashioned hymn sing. Theme for the day was "Sixty-two years but still the same message." Jimmie L. Taylor is pastor of the church.

Woman's viewpoint Love is God's fire mark

By Iris O'Neal Bowen

An interesting collector's item that is seldom heard of, much less seen, is known among those who call themselves "signevierists" as the "fire mark."

As far back as the seventeenth century, these fire marks were in use in Europe and could be found attached to the front or sides of business buildings or homes.

Their appearance on a structure signified that that particular piece of property was insured against fire. Each fire insurance company, which also maintained fire fighting equipment, had a different fire mark, or badge, usually about nine by twelve inches and made of lead, to represent the company. At the same time a property owner bought his fire insurance, he also purchased the company emblem to hang in a prominent place.

Then should a fire occur, the fire companies hurried to the scene. However, the only group to fight the fire was the one whose badge, or fire mark, was visible on the structure. If they found no fire mark, the place just burned down!

God's love that shows in our lives is a sort of "fire mark" on a Christian. God is like the insuring company, in that the price for our safety has been paid. When Christ died and rose again, God assured us that we would never suffer eternal death.

Our "premium" was paid once and for all at the cross, and when we accepted God's plan, we were saved — we are in the process of being saved, always covered by God's promises, and will be saved in that ultimate day of judgment.

As Christians, we should have on the premises, a "fire mark" or the sign of love showing that God, indeed, is our insurer.

In I John 3:14, we read, "We know that we have passed from death unto life because we love the brethren."

When Paul listed the fruits of the Spirit, the very first one was love.

How do we show love in our lives? Why, through action that is motivated by love, of course! A loving Christian will be about his Father's business.



Mrs. Bowen



First Church, Crossett, has completed a new parsonage, which was occupied by pastor Orville Behm and family early this summer. The \$18,500 house contains three bedrooms and two baths plus kitchen, den, and living room. The parsonage features brick veneer outside and paneling inside. The house adjoins the church and is built on land bought a year ago from a member.

His mission field is beautiful



Black

Dear BSUers:

I'd begin by giving you a description of the island of Guam and what's on it, but if I got into describing the place, I'd spend the whole report on that, and that alone. The island is beautiful, and since I've been here, I've seen over half of it, but there's a lot more to see before I leave.

I'm working with Phil Weatherford, a student from the University of Georgia, and we both have been very busy since we arrived. The first week we were scheduled to work at Calvary Baptist Church (the oldest and largest of the three Southern Baptist churches on Guam) where we did survey work in the morning, and led the young people in a cleanup project at the church each night. This project was called a "Work-a-Thon" and began each night at 6:00 and lasted until 8:00 when we broke for refreshments and a Bible study led by Phil. Then at 9:00 we practiced on the musical "Encounter" which we will be presenting here in August.

The people are amazingly receptive and there is a lot of work yet to be done here.

Yours in Christ,
Marvin Black

(Marvin Black is a student from Southern State College serving through BSU sponsored Summer Missions in Guam)



Second Church, Crossett, broke ground recently for a 20' X 50' addition to their education facilities. The frame building will contain five classrooms and a kitchen. Participating in groundbreaking ceremonies were (with shovel) T. W. Mills, oldest charter member of the church; (l) James R. Dickerson, pastor; and John New, chairman of the building committee.

Married 50 years

Mr. and Mrs. Clyde Cole, North Little Rock, recently celebrated their 50th wedding anniversary with a family reunion and dinner. The couple, who are members of 16th Street Church, were married July 14, 1922, at the Plum Bayou Church by L. C. Langley.

The Coles are the parents of seven children, Hughie of Little Rock; Hampton, Charles, and Gerald of North Little Rock; Harold of Scott; and Mrs. Francis Martin and Mrs. Patsy Best of North Little Rock. They have 26 grandchildren and nine great grandchildren.

Echols to Trumann

Melvin B. Echols has accepted the call to become pastor of Providence Church, Trumann. He comes to the church from Bolivar, Mo. He is a graduate of Southwest Baptist College and Southwestern Seminary.

Echols his wife are the parents of two sons, Leldon, 16, and Ronald, 12.



Echols



Cash

New Music director

Clenton Cash is the new music director at Trinity Church, Malvern. He had been music director at Third Church in that city for 12 years before coming to the new post. Cash and his family were honored with a reception by the church when he assumed his duties in June.

To Jonesboro church



Tankersley

Charles W. Tankersley is now serving as minister of music and youth at Philadelphia Church, Jonesboro. He came to the church from a position as minister of music at First Church, DeWitt. He holds the bachelor of music education degree from Arkansas State University, Jonesboro.

While at DeWitt, Tankersley was associational music and youth director. He is a member of the "Music Men of Arkansas." He has also served Calvary Church, Blytheville, and First Church, Hornersville, Mo.

Tankersley and his wife, Betty, are the parents of three children.

Want a back issue?

Requests for back issues of the ABN must be accompanied by stamps or coin for postage.

10 cents each copy



Campers assembled for worship and Bible study.

Camp highlights summer for missions-minded girls

Camp is a wonderful experience . . . The highlight of my summer . . . Had fun seeing all the beauty that God made . . . Learned more about God . . . Just the GREATEST . . . Made many new friends . . . Meant so much to me because I accepted Christ as Saviour . . . Is real good fun . . . My counselor helped me so much . . . My first year and it's really been a blessing to me . . . I just love camp so much . . . I'll be back next year . . .

So were the comments of many campers who attended a week at State GA/Acteens Camps, Paron, during July. Over 410 girls in grades 4 through 12 had the opportunity of participating in this program of missionary education sponsored by Woman's Missionary Union. During worship services conducted by local pastors, over 100 public decisions were made, 40 being professions of faith.

A variety of activities offered campers a week of meaningful and fun experiences. Bible study, missions, recreation, cabin devotions, crafts, swimming, worship quiet time, music, and hikes were just a part of each week's camping program.

Each week featured two missionaries who shared much about their work and made missions come alive for the campers. Campers were able to have a part in the missionary's work by giving to the mission offering. During the four weeks of camp, \$789.10 was given by the campers to be used to help meet needs as presented by the missionaries.

A staff of choice young Christian women made camp possible as they served so well in various places of leadership.



Crafts provided recreation as well as a learning experience.

Swimming helped provide relief from the heat of an Arkansas summer.



G. Paul Hamm elected to seminary faculty

MILL VALLEY, Calif. — Dr. G. Paul Hamm, librarian at Golden Gate Seminary has been elected to faculty status by the theological school's Board of Trustees. The announcement was made by Golden Gate President Harold K. Graves at the Seminary, following a recent meeting of the Trustees in Philadelphia, Pa.

Hamm received the doctor of sacred theology degree at Golden Gate Seminary on May 31, 1972. He has been librarian at the Seminary since 1968.

A native of Ft. Smith, Hamm is the son of Mr. and Mrs. Samuel Kirby Hamm of Benicia, Calif. In addition to earning the S.T.D. degree from Golden Gate, he holds the bachelor of divinity and the master of theology degrees from the Seminary. He received the master of library science degree from the University of California, Berkeley, in 1969.

A graduate of Ouachita University, Hamm earned the bachelor of arts degree there in 1956. Formerly of Rancho Cordova, Calif., he has served on the committee of the Southern Baptist Convention, is a former first vice-president of the Southern Baptist General Convention of California and is former president of the California Baptist Foundation.

Hamm is a member of the American Theological Library Association and of the California Library Association. He has been pastor of Southern Baptist churches in Rancho Cordova, Vacaville, Burlingame, Galt, Seal Beach (all California), and Acorn, Ark. He and his wife, Joyce, have three children.

Summer staff member



Fawcett

Stephen Fawcett is serving as summer youth and music director at First Church, Tyrone. He is a sophomore at Ouachita University and is the son of Carl Fawcett, Superintendent of Missions for Arkansas Valley Association.

Fawcett is working with Royal Ambassadors, a recreation program and other youth and music activities.

Paul W. Dodd is pastor of the Tyrone church.

Your state convention at work State Sunday School Convention set

Immanuel Church, Little Rock, will host the state Sunday School Convention, scheduled for Sept. 25-26. The convention will begin at 2 p.m. on Monday, Sept 25 and will adjourn at 9 p.m. on Tuesday, Sept. 26.

Five age-group conferences will emphasize "People-to-People," a plan of action to reach more people for Bible study.

Conference leaders will be as follows: general officers, Eugene Skelton, Baptist Sunday School Board, Nashville, Tenn.; adult, Alvis Strickland, BSSB, Nashville, Tenn.; youth, Rhea McKinney, BSSB,

Nashville, Tenn.; older children, Leon Castle, minister of elementary education, Second Ponce de Leon Church, Atlanta, Ga.; middle children, Bob Parris, BSSB, Nashville, Tenn.; younger children, Mary Emma Humphrey, Sunday School department, Arkansas Baptist State Convention; older preschoolers, Marie Hedgecoth, BSSB, Nashville, Tenn.; middle and younger preschoolers, Nancy Norman, director of children's work, Park Hill Church, North Little Rock; preschool division directors, Pat Ratton, Sunday School Department, Arkansas Baptist State Convention.

Student says

'Much to be done . . . little time'

Dear BSUers:

It's hard to believe I'm actually out here in Salt Lake City. There is so much work to be done out here and so little time to do it.

A lot of our work (in fact most of it) has been seeing all the preachers around the Salt Lake City area, getting names of students they think may be interested, and going on from there. We're working primarily in the Salt Lake area.

I love Utah. Everyone's so nice to me. I've met some really spirit-filled kids who are really excited about Jesus, and it's really neat.

I really couldn't begin to thank Arkansas BSU for this opportunity, so I'll try to do my best and let God work through me.

Pray for the work out here.

Sincerely,
Marsha Jewell

(Marsha Jewell is a student at Henderson State College serving through the BSU Summer Missions program in Utah-Idaho.)

For mission work

Finds acceptance at Children's Home

Dear BSUers:

The summer is moving right along as well as the work here at the Children's Home. I have really learned to love these kids.

I am amazed at the way most of the kids are more than willing to accept you even if you are a "Missionary." Sure, I've had kids reject actions or statements I have made. During these times I have found that simply looking ahead aids in overcoming.

The thing I think the kids are listening for is to hear from more than just the staff or the pastors that someone really cares. We need Christians praying and even more acting toward these kids as though they really do care.

Sincerely,
John Holcomb

(John Holcomb is a student at the University of Arkansas and is serving through BSU sponsored Summer Missions at the Children's Home in Monticello)



J. Everett Sneed



Dillard Miller



Millard Bennett



Dewie Williams

PASTOR'S RETREATS

- September 8-9 – BAPTIST VISTA CAMP – Clear Creek Association
- September 15-16 – MOUNT ZION CAMP – Mount Zion Association
- September 22-23 – BEECH SPRINGS CAMP – Liberty Association
- September 29-30 – WOLF CREEK CAMP – Delta Association

6:00 p.m. FRIDAYS – 3:00 p.m. SATURDAYS

Total Cost: \$5.00 – Payable on Arrival

Send Reservations to:

MISSIONS DEPARTMENT

Baptist Building

P. O. Box 550

Little Rock, AR. 72203

Program

Preview of January Bible Study: GALATIANS

Effective Tools for Sermon Preparation

Where To Get and How To Use Illustrations

The Pastor: On Being Himself in the Pulpit

The Pastor's Crisis Ministry

The Problem of Grief and How To Deal With It

Simple Guidelines for Pastoral Counseling

FELLOWSHIP

INSPIRATION

EDUCATION

WORSHIP

Church Training

Arkansas enrollment near the top

Here is a comparison of Arkansas with 15 of the older, established state conventions in percentage of Church Training enrollment with total membership and with Sunday School enrollment.

State	Church Training Enrollment as Percent of Total Membership	Church Training Enrollment as Percent of S.S. Enrollment
Entire S.B.C.	17.8	29.5
Alabama	25.8	42.9
Arizona	21.2	31.6
ARKANSAS	23.6	41.0
California	20.0	33.0
Florida	18.3	29.9
Georgia	16.9	29.5
Illinois	18.5	26.8
Kentucky	11.3	20.9
Louisiana	24.7	44.1
Mississippi	23.2	40.9
Missouri	17.5	28.2
South Carolina	19.7	29.1
North Carolina	12.2	18.1
Oklahoma	18.1	32.6
Tennessee	18.4	31.9
Texas	15.9	28.1

Of these 16 states, only Alabama and Louisiana have a better percentage than Arkansas.

—Ralph W. Davis

Brotherhood

Training and planning will spell success

Training-Planning is the answer for a successful Brotherhood program. This is true at both the associational and church level.

Significantly, the Brotherhood Director is the officer responsible for guiding in training-planning in both the association and church. He is, of course, assisted by his other officers and co-workers.

Not later than Sept. 1, these men should be elected. They should have their other workers selected and have their organization complete. Plans should already be under way for the new year program.

A package of free material for the Brotherhood director and Royal Ambassador leader is available from the Brotherhood Department. This material will assist the director and RA leader in completing the organization and planning their work. Ask for it.

Sept. 22-23 is the date for the State Brotherhood Leadership Training meeting at Camp Paron. This includes, associational Brotherhood director, Royal Ambassador leader, Baptist Men's president, Baptist Men's mission study leader, Baptist Men's mission activity leader and Royal Ambassador Committeemen. Church officers may attend also.

The sessions will begin with supper on Friday at 6:15 p.m. and close on Saturday after lunch. The cost is \$5 for room and meals. Reservations may be made by sending name, address, association, church and office held with the \$5 fee to C. H. Seaton, Baptist Building, 525 West Capitol Avenue, Little Rock, Ark. 72201. Associations should make provisions to send their officers to this training session.

Oct. 2, will be the date for the North Central district leadership training sessions and Men's Rally. This will be followed by Northwest district Oct. 3; Southwest, Oct. 5; West Central, Oct. 16; Southeast, Oct. 17; Northeast, Oct. 23; East Central, Oct. 24, and Central, Oct. 27. Place of meeting for each district will be published later. Information will be mailed to all Brotherhood officers of record.

Make plans now to attend the meeting for your district.

Training and planning produces results. Try it—you'll like it. Especially the results. — C. H. Seaton

☆ ONE DAY WMU LEADERSHIP CONFERENCE ☆

Southern Baptist College
Walnut Ridge

Wednesday, Aug. 23

10 a.m. - 3 p.m.

Training Opportunities

- WMU Directors and Assistants
 - WMU Director/BW Presidents
 - Enlistment and Enlargement Directors
 - Mission Action Directors, Chairmen and Group Leaders
 - Baptist Women Presidents
 - Baptist Young Women Presidents
 - Study Chairmen and Group Leaders
 - Mission Support Chairmen and Group Leaders
 - Acteens Directors and Leaders
 - Girls-In-Action Directors and Leaders
 - Mission Friends Directors and Leaders
 - Lunch Will Be Available in College Dining Room for Limited Number
- (Note: This is an adjusted schedule)

Woman's Missionary Union
210 Baptist Building
Little Rock

Deaths

Mrs. Lula Davenport, 88, Brookland, died July 17. She was a member of New Antioch Church.

R. I. Gowdy, 75, Little Rock, died Aug. 8. He was a member and deacon of Natural Steps Church.

Mrs. Amma Speights, 56, Tinsman, died Aug. 6. She was a member of First Church there.

Mrs. Leroy Grun, 74, Arkadelphia, died Aug. 10. She was a member of Third Street Church.

Two more chances

Many pastors and lay leaders intended to attend one of the lay evangelism schools and leadership training courses already held. However, because of providential hindrance they could not attend. We are giving them two more chances.

Tom Starkes of the Home Mission Board will direct the school at Park Hill, North Little Rock, Sept. 10-14. The leadership training sessions will be held Tuesday through Thursday during the daytime. The evening sessions will be held from 7 to 9 p.m., Monday through Thursday. The school will be open to anyone but especially to people of North Pulaski Association.

Leonard Sanderson, Secretary of Evangelism, Louisiana Baptist Convention, will direct the school at Calvary Church, Little Rock, Oct. 23 through 27. The training sessions will be held in the daytime. The evening sessions will be 7 to 9 p.m., Monday through Friday.

Pastors and leaders who intend to conduct schools in their churches but have not attended a school should attend one of these schools, including the leadership training sessions.

The Baptist Bookstore packet of WIN materials will cost \$2.99. My department will furnish the *Preparation Manual* and *Continuing Activities Manual* free. Those in the leadership training sessions will pay \$1.00 for the *Teachers Manual*. The revised edition of *Urban Church Survey Manual* will be available for \$1 for anyone who desires it.

For further information contact William Kreis, pastor Calvary Church, North Little Rock, chairman of evangelism in North Pulaski Association, and Padgett Cope, pastor Calvary Church, Little Rock, and chairman of evangelism Pulaski Association. — Jesse S. Reed, Director

Race relations library

A lending library of books on race relations has been established for use in the state convention's work with National Baptists through the Missions Department. Books may be loaned for 21 days. A list of the books is available through pastors or by writing Robert U. Ferguson, Room 212, Baptist Building, 525 West Capitol, Little Rock, Ark. 72203.

Brotherhood Commission votes for permanent four-day week

MEMPHIS (BP) — Trustees of the Southern Baptist Brotherhood Commission voted to open membership on their executive committee to trustees regardless of their place of residence, approved a record operating budget, and approved on a permanent basis a four-day work week for employees here.

The 32-member commission also re-elected John Smarge, a utility construction contractor from Silver Spring, Md., as chairman; changed the title of Glendon McCullough, their chief administrative officer from executive secretary to executive director; and approved appointment of a long-range planning committee to chart agency directions for 10 years.

Lengthy debate was sparked by the proposal to open membership on the commission's 10-member Executive Committee to trustees regardless of their place of residence. In the past, local and area members have comprised the Executive Committee.

Opponents of the proposal were mainly members who live in the Memphis area and who served on the committee. They contended it was poor stewardship to appoint committee members who may have to travel long distances for the quarterly meetings.

Later, during an election from the floor, five local members were elected to serve with four others on the Executive Committee. Smarge, as commission chairman, will serve as chairman of the Executive Committee.

Elected to the committee from the Memphis area were Jerry Glisson, Solon Freeman, William Foote, and E. M. McCance, all of Memphis, and Ralph Lawler of Trenton, Tenn.

Other members chosen included William Hardy Jr. of Kosciusko, Miss., C. L. Bowe of San Jon, N.M., Drexel Meyers of Trenton, Mich., and P. A. Stevens of Louisville, Ky.

After a report on an experiment this summer with the four-day work week, the commission authorized moving to a four-day, 36-hour work week for staff employees on a permanent basis.

McCullough, the commission's executive director, emphasized that the agency would be open five days of the week, with a full staff working Monday through Thursday from 7:30 a.m. until 5:30 p.m.; and on Friday with a skeleton crew working from 8:00 a.m. until 4:30 p.m.

The number of holidays for employees was reduced from eight to three as a part of the work plan.

Approving a record operating budget

of \$1,210,200, the trustees allocated \$269,755 for administration, \$121,100 for Baptist Men's work, \$155,800 for Royal Ambassador work, \$638,545 for the Service Division, and \$25,000 for debt retirement.

The new budget also provides for the formation of three new departments in the Baptist Men's Division. They are: Baptist young men, lay witnessing, and lay ministries.

Trustees employed James Johnson, a computer specialist from Arlington, Tex., on a part-time basis to direct the new lay ministries department.

They also approved a two-year assignment for SBC Home Mission Board US-2 missionary Anthony Hough to conduct research for a future Baptist young men's department.

The commission voted to sponsor a national men's conference in Dallas, Tex., immediately following the 1974 Southern Baptist Convention in Dallas.

Elected vice chairman of the commission was Glenn Raney, a furniture dealer from Jackson, Tenn.; and named recording secretary was Sam Dunbar, a college professor from Gretna, La.

James Coggin of Fort Worth, first vice president of the Southern Baptist Convention, addressed the trustees at an awards dinner. Jerry Clower of Yazoo City, Miss., well-known humorist and recording artist, provided entertainment.

Receiving retirement certificates were Edward Hurt Jr., general administration consultant who joined the agency in 1955; Mrs. Lurline Coleman, a secretary; and Earl Griffin, a Services Division employee.

The trustees agreed to meet in 1973 in Memphis on Sept. 6-7.

Berquist to continue as Midwestern acting head

KANSAS CITY (BP) — The executive committee of Midwestern Baptist Theological Seminary's board of trustees has asked Millard J. Berquist, who officially retired as president July 31, to continue as acting president of the school.

Berquist, the first and only president of the seminary, will continue until a new president is elected and has assumed office, according to Frank E. Myers, chairman of the committee. Myers gave no indication how long he expected that to take.

Russian Baptists visit White House; see photos, not Nixon

By Jim Newton

WASHINGTON (BP) — Four Russian Baptists, three of them from the Moscow Baptist Church which President Richard M. Nixon visited on March 28, took a "red carpet" tour of the White House here, but weren't able to see President Nixon.

Instead, they saw an exhibit in the White House lobby displaying photographs from the President's trip to Moscow, and the gifts he received while there.

One observer present said that Alexsei Bichkov, general secretary of the All Union Council of Evangelicals Christians-Baptists, "jumped nearly three feet off the ground" with excitement when he saw a photograph of himself in the pulpit of the Moscow church.

Three of the four visitors saw photographs of themselves at the White House. Michael Zhidkov, pastor of the Moscow Baptist Church, and Klauddie Pillipuk, secretary of the Council's international department, were pictured standing with President Nixon outside the Moscow church.

The fourth visitor, Nickolai Melnikov, of Kiev, is superintendent of Baptist work in the Ukraine. All four were traveling through the United States en route home after attending sessions of the Baptist World Alliance Executive Committee in Kingston, Jamaica.

They made stops in Nashville to visit officials of the Southern Baptist Convention, in Washington to sightsee and visit with the Baptist World Alliance staff; and in Philadelphia to tour the American Baptist Convention headquarters in nearby Valley Forge.

In a news conference in Nashville, the Russian Baptists were asked about the impact of President Nixon's visit to the church, and the response of the Russian people to the visit.

In carefully chosen words, the pastor of the Moscow Baptist Church said that the response was very good, and that he felt President Nixon had felt the warm hospitality of the Russian people.

An American religious journalist who attended the worship service, David E. Kucharsky, pointed out in a special report to *Christianity Today* that even that was more recognition than evangelical Christians had ever before received in Russia. "The Nixon's visit to the church may well have been the best thing that ever happened to it (the church)," wrote Kucharsky, associate editor of *Christianity Today*.

"The visit gave the Christians of the Soviet Union a measure of recognition they had not had since the start of the Revolution more than 50 years ago," Kucharsky wrote.

The Russian Baptists visiting here, however, had little to say about the long-range effect of the President's visit, except that they were very pleased and happy about the visit "from such a distinguished statesman."

Zhidkov, pastor of the church, said the congregation had only about one week's notice that the President would attend. President Nixon was invited to bring a word of greeting to the church, but he declined, wanting only to worship as any other member of the congregation would. Because of his tight schedule, Mr. Nixon was present for only 30 minutes of the two hour worship service.

About 1,000 persons crowded into the church, the only Protestant congregation in the central part of Moscow, for that worship service, one of three held each Sunday for the 5,000 member church. It was the first time in its 150 year history that a head of state had visited the church.

Bichkov said there are 14 other Baptist churches in the suburban areas of Moscow, and about 5,000 Baptist churches with more than 500,000 members in all the Soviet Union.

Asked about published reports that there are more than 3 million Baptists in Russia Zhidkov responded: "Only God knows how many Baptists there are. We have no exact statistics." He estimated there are about 3 million sympathizers with the Baptist faith, including children of members.

It was the first visit to the United States for Bichkov, who only last December became at the age of 42 the general secretary for the All Union Council of Evangelical Christians — Baptists. Asked about his impressions, he responded:

"Of course, I had read much about the United States, and about the work of Southern Baptists. But it is better to one time see than to 100 times hear."

He said in an opening statement that he appreciated "the tremendous work you do here in the name of Jesus Christ. We as Baptists in our country, too, do our best in the name of reconciliation for Jesus Christ."

Asked if she knew about the so-called "women's liberation movement" in America, Mrs. Pillipuk said she had never heard of it, but that in Russia,

women already have equal rights and opportunities. She pointed out that her husband was "doing the housekeeping" while she was on the trip. Her role, she said in fluent English, was to "help my brothers" in translation. "She is equal to us all," quipped Zhidkov.

Bichkov said there is a great revival among Baptists in the southern part of Russia. Near Kiev, he said, 37 athletes, including doctors and influential professional people, have been converted.

Zhidkov said that Russian Baptists have two forms of evangelism — an invitation for persons to come to Jesus Christ; and education, or "the explanation of the Bible and the gospel."

He said Christians have no oppression in the Soviet Union, only restrictions. Freedom of religion is granted in the country's constitution, he added, even though there are restrictions.

He said he loved both his country, and his God, adding that it is difficult to divide love of Christianity and love of country.

Lutherans plan to overhaul church

DALLAS (EP) — A major overhaul in church operating procedure has been approved by delegates to the sixth biennial governing convention of the 3.2-million-member Lutheran Church in America.

The measure was taken allegedly to head off "institutional apathy and decay."

"Cooperative planning" from top to bottom is involved in the denominational restructuring, according to delegates. It slims down and tightens up the national church agencies, combining 15 of them into four divisions to make for more centralized coordination at the top, while providing for more voice at local levels in shaping general programs.

Following trends in other denominations, the Lutherans devised a new marriage service to accommodate feelings about women's liberation. It allows couples to write their own wedding vows and eliminates the minister's declaration: "I now pronounce you man and wife."

Delegates rejected a resolution that would have permitted use of the title "bishop" by LCA leaders.

815 persons attend English Speaking Assembly

By Richard Higley

Although literal sunshine was limited, the sunshine within the hearts of 815 Baptists lighted all corners of Interlaken, Switzerland, the picturesque tourist center of Europe, as the Baptists gathered for the 12th annual summer assembly of the European Baptist Convention (English language).

The assembly opened on Saturday evening, July 8, with an address by Mrs. Marie Mathis, vice-president of the Women's Department of the Baptist World Alliance and president of the Women's Missionary Union of the Southern Baptist Convention. The address was followed by a Swiss folklore program, consisting of flag twirling, yodeling, singing, folk dancing, and alphorn playing.

Sunday morning, William Hendricks, professor of systematic theology, Southwestern Seminary, Ft. Worth, Tex., began a program of study and worship with the first of five studies from the book of Galatians which were conducted daily at 9 a.m.

The Bible study sessions were followed by classes for all age groups. Adults could choose from among five classes: a music workshop conducted by Ron Owens, concert artist from Houston, Tex., who also served as assembly music director; a Woman's Missionary Union workshop conducted by Mrs. Joanne Lisk, president of the Woman's Missionary Union of the European Baptist Convention; a class on stewardship taught by Merrill D. Moore, currently serving as pastor of the Munich Baptist Church, Munich, Germany; a personal witnessing seminar led by Kenneth D. Emerson, president of the European Baptist Convention and pastor of the Rhein Valley Baptist Church Walldorf, Germany; and a class, "How To Have a Live Church," taught by Bill Wagner, director of a youth center in Salzburg, Austria.

Mr. and Mrs. Dan Elkins, Kaiserslautern, Germany, co-ordinated a youth program and presented the young people in a musical, "Natural High," on Wednesday evening. Morning and evening worship services were led by Wade E. Darby, pastor of First Baptist Church, Jefferson City, Tenn.

Afternoon events included a football game between pastors and youth directors and young people. The "old folks" won, but John M. Wilkes, fraternal representative to the French Baptist Federation from the Southern Baptist Convention, broke his arm.

The quarterly business session of the

Belgrade Baptists may lose building

The Baptist congregation in Belgrade, Yugoslavia, is losing its current meeting house due to the erection of new and modern high rise apartment houses. And as yet no settlement satisfactory to the church has been offered by the city authorities.

The history of the church auditorium reaches back before World War II. In the 1930's, the Foreign Mission Board of the Southern Baptist Convention (USA) gave Yugoslav Baptists money for purchasing a building for the Baptist congregation and for the Baptist Theological Seminary in Yugoslavia.

The seminary was begun in 1940 under the leadership of John Allen Moore, a missionary of the Southern Baptist Convention. But in 1941, when Germany occupied Belgrade and the rest of Yugoslavia, Dr. and Mrs. Moore left for Budapest, Hungary, and the seminary closed its activity.

Belgrade authorities changed the seminary facilities into two apartments, an arrangement which continued after the war. In this way Yugoslav Baptists lost the second floor of their main building. They continued to use the first floor for the church auditorium and the apartment where Dr. and Mrs. Moore lived as the pastor's home.

The first-floor church auditorium is in the block of buildings which will be torn down in the new city building plan. The city first offered the Baptists the equivalent of US \$15,000, then later \$45,000, for the building. Each time Franjo Klem, secretary of the Yugoslav Baptist Union, refused the offer.

Klem says it would be impossible with either amount to buy a new lot on which to build or to buy a building in the city. Therefore, the Baptist Union has

requested an adequate building in exchange for the present one. This solution has not been approved by the city.

In June, the court brought a verdict that the church building should be cleared by force, but after an appeal by the Baptist Union the decision was postponed.

In an article in the Yugoslav Baptist paper, "Glasnik," Klem concluded: "We hope the authorities of the city will understand that the Baptist church house isn't a business storehouse (for which, according to the law of expropriation, it is not necessary to provide another building which is adequate and functional), but a church and offer us another building in exchange for the present one.

"We understand the necessity for reconstruction of the city. Therefore, we fully agreed with the expropriation. But we can't accept a solution by which the Baptist believers in Belgrade would, for a long time or maybe forever, lose their church building."

Baptists in Rijeka, Yugoslavia, face a very different situation. There the church is erecting a building at the busy corner of two streets. But the construction is now very slow, because only volunteers from the church membership continue the work. This is due to lack of money.

The congregation, which received \$35,000 from Southern Baptists in the United States through their Foreign Mission Board and gave \$5,000 itself, is expecting additional contributions from other European Baptist Unions.

The roof was put over the partially finished building before construction came to a virtual standstill.

European Baptist Convention executive committee was held during the assembly. John W. Merritt, a Southern Baptist missionary to Italy, was elected secretary of the convention. He will make his home and headquarters in the Heidelberg area of West Germany.

Eugene Runnels was elected program chairman for the 1973 Interlaken assembly, and Isam Ballenger was elected accommodations chairman. Runnels is pastor of the Neckar Valley Baptist Church, Stuttgart, Germany, and Ballenger is pastor of a German-speaking congregation in Offenbach, Germany. Bob Ferguson, pastor of Calvary Baptist Church, Butzbach-

Giessen, Germany, was named program chairman for 1974. The committee voted to hold the 1973 session July 7-12 and the 1974 session July 6-11.

The Trinity Baptist Church, Athens, Greece, was received into the convention.

Camping is a very popular way of attending the annual assembly, and despite the rain that fell during much of the 1972 session, few, if any, participants were seen leaving the inspiring sessions before the closing day.

The European Baptist Convention is made up of 38 English-speaking Baptist churches in six European countries.

• WELFARE LIFE STYLES — Myths & Facts (First in a Series of Three Reports)

Myth: Welfare families are loaded with kids — and have more just to get more money.

Fact: The typical welfare family has a mother and three children. Since 1967, the trend has been toward smaller families on welfare. The birth rate for welfare families, like the birth rate for the general population, is dropping. Most children in welfare families (90 percent) are two years old, or older. Studies show that the average family receives assistance for about two years. It is clear, then, that the majority of welfare children were conceived or born before the family applied for assistance. Also, the typical payment for an additional child is \$35 a month, hardly enough to cover the cost of rearing an additional child. Some states impose maximum payment limits; families reaching that ceiling — usually a 4- to 5-person family — get no additional money for another child.

Myth: Most welfare families are black.

Fact: The largest racial group among welfare families — 49 percent — is white. Blacks represent about 46 percent. Most of the remaining 5 percent are American Indians, Orientals, and other minorities. Latin American families cut across racial lines; 14.4 percent of AFDC families are of Latin birth or ancestry: Mexican, Cuban, Venezuelan, etc. Families headed by females account for most of those on welfare — black or white. Studies have shown that such families are significantly less able to survive economically than those with both parents present, regardless of race.

(Excerpted from Welfare Myths vs. Facts, Department of Health, Education, and Welfare; as reprinted in *Society*, February, 1972)

Oklahoma pastor gives backsliders no quarter

LENAPAH, Okla. (BP) — Orval See, retired Oklahoma minister who became pastor of Lenapah Baptist Church a short time ago, explains how he scuttles the excuses of unchurched Baptists he visits.

See knocks at the door of an unchurched person. He introduces himself this way, "I'm the new preacher living in the Methodist parsonage."

"I'm sorry, but we're Baptists," the resident replies.

"And it's at the Baptist church services where we've been missing you," he tells the startled "backslider."

"You see, I'm the Baptist preacher here, although I do live in the Methodist parsonage."

The Methodist church in Lenapah rents its parsonage in town to the Baptist church. The minister assigned to the Methodist church at present owns and lives on a farm a few miles from Lenapah in northeastern Oklahoma.

The cover



DESIGNED BY NATURE, USED FOR GOD — Extinct volcanoes enclose Goreme, an ancient city in Turkey. Designed by nature from soft volcanic rock, Goreme is pictured here in a scene from the Southern Baptist Radio and Television Commission's film, "Time and the Cities." It was turned into a City of God by early Christians who carved hundreds of chapels from stone.

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She passed through the choir loft on her way to the podium and as she did so, she fell. However, when she reached her destination there was no trace of pain, not even a frown — only a large smile.

Such was my first meeting with Miss Christine Garnett, as she came to share her experiences as a former missionary to Cuba, with the Sunday morning congregation of the West End Baptist Church in Atlanta, Ga.

I was serving as church and pastor's secretary at the time. The late Dr. Arthur Jackson was our interim pastor and a close friend of Miss Garnett. He and I had talked often, prior to her coming, about their friendship and how it had grown and deepened over the years. We looked forward to her coming with keen anticipation.

Since I was serving in the aforementioned capacity, it was quite natural that the lady with whom Miss Christine was staying phoned me later the same Sunday, to say that she feared my newly found friend had suffered a broken arm as a result of her fall that morning. Miss Christine did not want the lady to call nor did she want to follow my suggestion that she be taken to the hospital for treatment, with the church taking care of any bills incurred.

After much insistence, she finally agreed to go. Suspicions were confirmed and she did indeed have a broken arm.

Reading of her death in a recent issue of *The Christian Index*, my mind raced back to that day when my friend had stood and bravely borne her testimony, with no thought being given to the pain she must have suffered.

Many times after that we exchanged letters. All of the ones I received from her bore evidence of her continued love for the people of Cuba. I think, even though she returned to the United States bodily, her heart remained in Cuba.

A native of Sylvania, Ga., and a schoolteacher 12 years in the public schools of her native state, she was appointed as a Southern Baptist missionary to Cuba in 1918, where she continued to serve for 12 years following her retirement in 1952. Even after her return to the United States, she worked faithfully and lovingly for three years in Jacksonville, Fla., with Cuban refugees.

In April of this year, I received a letter from her, which was sent to a number of her friends, with a personal note expressing her joy over pleasant memories of her visit to West End — "broken arm and all," she said. I would like to share a few excerpts from her letter:

"You may find it hard to realize what the last eight months have meant to me. Retiring was a word with no meaning in my life. At 65, generally accepted as the age of retirement, I was told by the Home Mission Board to continue working until further notice. Four years passed rapidly and the notice came; my salary would be 'retired' but I could continue my work if agreeable to all concerned.

The years literally flew into history, free Cuba had become 'Russian Cuba' or 'Red Cuba' (its government) and after six years of that rule, it seemed wise to leave my adopted country. I did not retire but changed fields of service, going with the approval of the Mission Board to start work with the Cuban refugees in Jacksonville, Fla.

Could I ever cease to love Florida after feeling their love, enjoying complete cooperation of the churches, morning, afternoon, night — visiting made possible by scores of women? Three glorious years there and the work was left to Pastor David Torres and his wife.

I came to Baptist Village, veritable monument to the Baptists of Georgia and to Dr. Mitchell, the Administrator. This move for me seemed wise as the calendar which is about the only thing in the world that does not make mistakes, marked 82 years.

Reflections on a friendship REFLECTIONS ON A FRIENDSHIP

By Mrs. Gene Dorsey

"For three years God gave me the privilege of speaking in churches, schools, universities, clubs, summer camps in many states. It was a joy to tell of God's work, of Communism as it really is. Nothing was such a challenge as speaking with youth, exhorting them not to be brainwashed as I, along with seven million people, had been by the deception of Communism.

"But in September of 71, arthritis, which for some 30 years had been warning me, protested, and I must admit that at last I am 'retired.' Let me tell you of a miracle that God has wrought. My prayer during 30 years had been an acknowledgment that God with one word, one stroke of His hand could heal, never asking for healing, but pleading that should such a time as this come I would have His Grace.

And what a superabundance I have received! A Grace that keeps me happy, cheerful, satisfied. A Grace that makes me long to be out in the midst of all the sin and trouble, and yearn to help in some way, yes even here in my own small corner. Such a Grace, I think, is a far greater miracle than healing would have been.

"But I must close. My church will be taking up a collection to buy extra paper! Remember that each year brings us one step nearer Heaven, so rejoice with me that I have been permitted to take 86 of those steps.

"Let's do more to bring to our Saviour many here, there, everywhere, whose years will not mean steps to Heaven unless they come to repentance and thus to salvation. Let's give our all to the Master and not just our best, as the song says.

"Thanks and more thanks to one and all, and a prayer that we so live that we may receive the blessings God has for us."

With Christian love,
/s/ Christine Garnett

The last time I saw Miss Christine she was at Ridgecrest for Home Missions Week, 1971, waiting to have her picture made on the steps of the dining hall, together with other retired missionaries.

I do not think of my friend, Miss Christine as retired, or deceased, for she lives on in the hearts of those who remember her gracious ways and her constant concern for those who have not yet heard the Good News of Jesus Christ.

The words of the poem "Away," by James Whitcomb Riley, come to mind as I think of this bright, cheerful character

"I cannot say, and I will not say
That she is dead. She is just away.

With a cheery smile and a wave of the hand
She has wandered into an unknown land."

(with apologies for modification)

The only thing that did not fit was the unknown land because I believe truly that my friend, Miss Christine Garnett, who only took 86 steps in this world, is "walking all over God's Heav'n," praising and thanking Him for the privilege of sharing the message of His love with her beloved friends in Cuba.

Mrs. Dorsey is Secretary to F. J. Redford, Department of Church Extension, Home Mission Board, SBC.

There are over 38 thousand kinds of mushrooms in the world. Over a thousand of them are found in the United States. Many of them probably can be seen at one time or another in your own yard.

No artist's palette is daubed with a wider range of colors than are found in mushrooms. Frost-white, yellow, orange, red, blue, and lavender are often seen.

Some mushrooms are frilled, fluted, pleated. They have names like little goblet, ink cap, destroying angel, stinkhorn, beefsteak, giant puffball, bird's nest, oyster, and drawing pad. They range in size from pinpoint to two feet across. The jack-o'-lantern becomes luminous at night. Some people recently saw some from a distance in a swamp and thought they were unidentified flying objects.

Flies, beetles, ants, slugs, turtles, mice, rabbits, deer, and men feed on fresh mushrooms. The mushrooms contain from 70 percent to 90 percent water.

Only experienced collectors should gather mushrooms to eat, for many are poisonous or inedible. (Many people call inedible mushrooms by the name "toad stool.") In Europe, people know much more about mushrooms and eat them more than Americans do. Mushroom recipes are highly valued by famous chefs.

In woodland and field, mushrooms give back the nourishment they take from the soil by fertilizing it when they die. They often obtain their own food from other plants.



Mushrooms— little wonders of the woods

By Dorothy Dunstedter Warner

Parasol mushrooms were once thought to be used for rain or sun by elves. Evil spirits were supposed to brew dangerous drinks in the goblet mushrooms and cup fungi.

French peasants, seeing mushrooms growing in a ring, believed frolicsome, winged faeries did their nightly dancing in the circle.

In Germany, superstition claimed that the bare spots in the middle of the ring were nightly resting places for dreadful fiery dragons, who scorched the grass and killed it with their breath.

Today we know these rings are only a disease of grasses caused by certain mushrooms living there.

Robber mushrooms such as honey mushrooms are parasites: they live off of other living plants. Often in a partnership, they get nourishment from a shrub or tree and in return give food to the roots of the host plant.

Were it not for mushrooms that make their homes on decaying wood, the forest would be crowded with deadwood. After these little fungi have taken what they need from dead stumps and branches, the wood decays into fine powder, enriching the soil.

Scientists have done much to overcome superstitions about mushrooms, but still these strange plants have a fascination for many.

Birthday for Joan

By Charlotte Dowdall

The little red hand of the clock moved around second by second. It was getting nearer to Joan's birthday party. Still, it seemed as if the time would never come.

Joan had broken her leg and had to stay in bed. Her mother said she could have a few friends come for her party after school.

Finally, the time came, as it always does. "Br-r-ing," went the doorbell.

"Hi, Joan. Happy Birthday," said Sally and Mary. Carol and Elizabeth were there, too. It would be just a small party, but it would be fun.

After talking a while, the girls played some pencil and paper games and some guessing games.

Then Carol looked at the other girls and said, "Now?" They nodded their heads yes.

All the girls had planned the presents together.

They gave Joan a checker game and another board game that was new and was advertised on TV. There were two other table games.

The nicest gift was what they called "the art cart." They had made a little cart out of cardboard. It looked like a tea cart, except that it was smaller. It had wheels and a long handle. Into this, they had put drawing paper, new crayons in many colors, paints and brushes, a set of stencils, and a book on how to draw. There was even a small package of copies of famous paintings. (Just as some boys and girls like to collect cards with pictures of baseball players, many people collect prints of paintings.)

Joan liked art at school. Now that she had lots of time, she could really use these things. The art cart could be kept on a table near her bed. Everything she needed would be together.

"Oh," squealed Joan with delight, "this is super! Thank you so much."

Then Joan's mother brought in the lunch — sandwiches and potato salad, chocolate milk, and delicious ice cream to go with the beautiful birthday cake.

As the girls went home, everyone said it was the best party that ever happened.

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Texas student wins communications grant

Miss Pamela Hatcher of Gainesville, Tex., has been named the 1972-73 winner of the Distinguished Communications Scholarship awarded annually by the Southern Baptist Radio and Television Commission.

The scholarship, named for Elmer W. Lower, president of American Broadcasting Company News, carries a \$500 stipend for the 1972-73 school year. Miss Hatcher's award was announced today by Paul M. Stevens, executive director of the Radio and Television Commission.

Miss Hatcher, the daughter of Mr. and Mrs. H. K. Hatcher of Gainesville, expects to use the scholarship to attend Texas Technological University at Lubbock where she will major in communications.


In her letter to the judges, Miss Hatcher said she chose the broadcasting field as a profession because "there is a great deal of reward and satisfaction when you know that you have enlightened, brightened, and educated the lives of many people. Whether you are behind the scene or on the air, your influence is felt by someone."

Miss Hatcher, a graduate of Gainesville High School and Cooke County Junior College, has attended Texas Woman's University at Denton. She is a former staff member of KGAF in Gainesville where her jobs included that of receptionist, copy writing, news, sales, and women's editor with the responsibility of putting together a 15-minute women's program daily.

She is a member of First Baptist Church in Gainesville.

The scholarship also offers an opportunity to work at the Radio and Television Commission during the summer of 1973 if the recipient desires.

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Frank K. Means (left) of the Southern Baptist Foreign Mission Board presented Dr. and Mrs. J. Frederick Spann with 10-year service pins during the recent annual meeting of the North Brazil Mission (organization of Southern Baptist missionaries). The Spanns are natives of Arkansas; he is from North Little Rock, and she is the former Bettye Brawner of Wynne. Looking on is Lowell Schochler, also a missionary with 10 years' service in Brazil. Means is the board's secretary for South America.

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Sharing in Christ's work

By Vester E. Wolber
Ouachita University

International
Aug. 20, 1972
Matthew 17:1-20
John 15:1-11

John's ideas are fitted and grown together like petals of a rose. Now if you want to study the beauty and meaning of a rose there is not much to be gained from ripping out the petals so as to examine them one at a time — and you also destroy the rose. Just so, it is not very rewarding to analyze and take apart one of John's paragraphs to study its elements separately: his ideas grew together in clusters, and if you want to understand them you had best leave his clusters intact while you study them as units.

A modern field of New Testament study known as form criticism helps us to understand John. It is believed that after Jesus had come and gone, and before the New Testament was written, the stories by and about Jesus were told and retold orally until they took on handy forms for retention and recall. It seems that some of the material in John's Gospel was thus shaped while in its oral stage.

The radical form critics have arrived at wild conclusions which the evidences cannot substantiate. Some of these people seem to be blessed with great ability to manufacture mountains of assumptions out of molehills of truth. They conclude that the early church developed some religious ideas, some doctrines, and then manufactured the Gospel stories to give expression to these doctrines.

Sane scholarship cannot agree with such conclusions; but it does seem that men like John did mull over the truths which Jesus taught until, after 60 years, these great truths of Jesus came to be clothed in the language of John. This explains why the speeches of Jesus as recorded in the Gospel of John are, in form, more like the writings of John than they are like the speeches of Jesus as found in the other gospels.

Now in John's passage of scripture to be studied today, we have a theological masterpiece so skillfully designed and put together that we can scarcely discover the component parts — like an oriental puzzle box. There are to be faintly traced, however, the following theological ideas:

1. The union and communion of Christ and those who trust him. Jesus' figure of the vine and its branches is ideally suited to convey this idea. Those who heard Jesus speak of the vine and the branches may not have known as much as we know about the nature of plants, but what they did know was

sufficient for an understanding of the figure of speech. They knew that the normal flow of plant food and energy was from the bole of the plant out to its branches, leaves, and fruit. Just so, it is in Christ that we live, and move, and have our being. As was seen in last Sunday's lesson, Christ is in us and we are in Christ.

2. God's expectation of human fruitfulness. In the extended figure of the vine, Jesus says that the vinedresser takes away the fruitless branches and prunes the fruit-bearing ones so as to encourage more prolific fruitfulness; and in the application of the parable he says that God is glorified when his people bear much fruit.

What, specifically, is meant by Christian fruits? The Lord did not answer that question specifically in this text, and there is nothing in the context to provide an answer. Paul identified the fruit of the Spirit as "love, joy, peace, kindness, goodness, faithfulness, gentleness, self-control" — basic moral and spiritual characteristics of the Christ-filled life (Gal. 5:22). It would seem, moreover, that Jesus had somewhat the same thing in mind: the fruitfulness of a Christian is his transformation into a person like Christ, as he develops and exercises these godly attributes.

Jesus said that the disciples had been made clean by the word which he had spoken to them (v. 3). He promised them that if they would abide in him, and his word in them, they could ask what they would and their requests would be granted (v. 7). He assured them that if they would keep his commandments they would abide in his love (v. 10). The net result of all this discipline, transformation, and fruit-bearing proves that one is a disciple of Christ (v. 8).

3. Sharing Christ's blessings. In all this talk about fruitfulness being developed in the character, it must not be assumed — or even suspected — that one can stand silently in his place like an apple tree to produce and share his fruits with a hungry world. Jesus "went about doing good" (Acts 10:38) and taught his disciples to feed and clothe those who were hungry and naked, and to visit

those in hospitals, and in jails (Matt. 25:35-36). Christianity can't be sold in wholesale lots, and our retail outlets are not over-crowded with customers; the message of Christ must be peddled out to the people.

The earth is fully capable of producing all the food that is needed for all its present population. The really great problem is distribution. But this problem of distribution is multiplied many times when we consider the task of sharing spiritual food with a hungry world. When people's bodies are hungry they will come to the distribution centers where food can be received, but those who are hungry in spirit are not coming to our spiritual distribution centers. If we are to be effective in getting the word to the people we must either find better means of transporting it to the masses, or we must see to it that our churches and Christian institutions become more efficient in giving out the bread of life to those who do come to us for food.

Early Christians possessed a strong sense of who they were because they were conscious of who it was that was with them, and in them. The people identified with Christ and he with them. When Saul's persecution drive against the church was gaining momentum, Christ halted him and said to him, "Why do you persecute me?" The exalted Christ identified with his people so that when they were made to suffer he suffered with them; and when we really identify with Christ we, too, will suffer when men attack him. If modern secular men were killing Jesus they might not crucify him at all: they would be more apt to set him up as a target and throw darts at him until he were dead; and if the dart throwers had to spend most of a lifetime to complete the job they would not consider the time ill-spent.

Jesus came to share his joys with us and lives to help us perfect and retain his joys with us (v. 11).

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Unselfish service

By L. H. Coleman

Pastor, Immanuel Baptist Church, Pine Bluff

Today's lesson is the first of six studies from the final unit, involving our study in the book of Acts, entitled "Qualified Workers."

Today's lesson is a continuation however of our study of Paul's third missionary journey. The key item in last week's study was the riot at Ephesus led by the silversmiths who made small souvenir models of the pagan temple dedicated to Diana of the Ephesians. You will remember that the town clerk's advice was heeded and the crowd was quieted; they did not bring a law suit involving Paul before the courts. The principle item in today's study is Paul's farewell address to the Ephesian elders.

Paul continues his journey (Acts 20:1-6)

The riot in Ephesus (see last week's lesson) was such that wisdom dictated that Paul should leave Ephesus immediately. Soon after the riot, therefore, Paul left and went to Macedonia as previously mentioned in Acts 19:21. His first stop was at Troas. Then he went into Macedonia and met Titus, who reported about the church at Corinth.

The period of time mentioned in verse 2 probably involved about a year, from the summer of 55 to the later part of 56 A.D. We would deduct from Romans 15:19 that Paul went to Illyricum at this point. Doubtless his pastoral activity in Macedonia involved Philippi, Thessalonica and Berea.

In verse three we would conclude that the three months Paul spent in Greece were the winter months of 56-57 A.D. Most of his time in Greece was spent with Gaius and at this time he wrote the book of Romans.

After Paul detected a plot by the Jews to kill him he decided to go back to Macedonia and sail from there (see v. 3). In verses four and five please note the companions of Paul who traveled with him.

Paul's visit at Troas (Acts 20:7-12)

From Philippi Paul sailed to Troas in five days and stayed there one week before going on to Ephesus. At Troas Paul preached a long, long sermon. An incident occurred involving one of Paul's hearers (?) which broke up the service temporarily. Not many sermons continue until midnight but Paul continued preaching until midnight and after an interval even until daybreak.

A young man named Eutychus, who had long since fallen asleep, fell from the third story and was killed in the

accident. Eutychus perhaps was a slave and had worked hard all day. The air in the crowded upper room became heavy from the smoke of torches and evidently Eutychus went to an opening of the wall resembling that of a window in order to get some fresh air. He fell to the ground. Verse 9 states that he "was taken up dead." Some scholars believe that he only had the breath knocked out of him and that he was momentarily unconscious. Rather than Eutychus being taken up as dead perhaps it is safer to state that he **actually** was dead. In a few moments his life was restored unto him when Paul embraced him.

Following this incident there was more preaching and later the observance of the Lord's Supper.

Paul was en route to Jerusalem and hoped to arrive there in time for the observance of Pentecost. His next stop was at Miletus where he met with the elders from Ephesus.

Paul's farewell address to the Ephesian elders (Acts 20:13-38)

This is unquestionably one of Paul's most famous and greatest sermons. The theme of the sermon is fidelity in the ministry. Please note the following outline of the sermon:

1. Paul presents his own ministry as an example. vs. 18-27. His ministry was an example in —
 - (1.) Genuine service. vs. 18, 19.
 - (2.) Compassion ("with tears") v. 19.
 - (3.) Courage. v. 19.
 - (4.) Faithful preaching. vs. 20, 21, 25, 26. (for content of his preaching, see v. 21)
 - (5.) Complete surrender. vs. 22, 24.
2. The charge which he gives to the Ephesian elders. vs. 28-35.
 - (1.) Take heed to yourselves. v. 28a.
 - (2.) Shepherd the church. vs. 28b-30.
 - (3.) Be watchful. vs. 31-32.
 - (4.) Render unselfish, sacrificial service. vs. 33-35.

The results of the sermon are recorded in verses 36-38. Evidently the message was well received. When Paul concluded they knelt in prayer and bade

him an affectionate and sorrowful farewell.

Please note that this is the only sermon recorded in the book of Acts delivered to an audience composed entirely of Christians. Note how rich the message is in parallels to Paul's epistles. (Author Luke was present when the message was delivered and his account of it was excellent). The message was instructional and delivered with great feeling. Paul warned that heretical teachers may be expected in the future. The elders must therefore be true shepherds to God's sheep which have been entrusted to their care by the Holy Spirit Himself.

Next week we shall study about Paul's visit to Jerusalem which will conclude his third missionary journey.

Scriptures for Africa from Czechoslovakia

For the first time since World War II, Scriptures have been produced in an Eastern European country for export to a Bible Society outside the continent.

One thousand copies of the Kuranko New Testament are now ready to be dispatched from Prague, Czechoslovakia, to Sierra Leone, to fulfill an order made by the Bible Societies in West Africa. Kuranko is spoken by about 85,000 people in Sierra Leone, reports the United Bible Societies.

The United Bible Societies reports satisfaction both with the cost and the quality of the New Testaments. They include illustrations by Annie Vallotton.

The production and arrangements for export were handled by the Continental European Production Fund of the United Bible Societies, an agency currently responsible for more than 70 separate production projects in 15 countries of Europe. Exportation will be done through a Czechoslovak export and import company.

More Scriptures for Africa will be produced in Prague. Orders have been given for the printing of 5,000 Baoule New Testaments and 10,000 diglot Baoule-French Gospels. Baoule is spoken by about 800,000 people in the Ivory Coast.

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Index

- B—"Between parson and pew," members who demand attention p. 5.
 C—Christian growth (E) p. 3; Cash, Clenton, to Malvern post p. 8.
 D—"Doctrines of the faith," method of salvation p. 6.
 E—Echols, Melvin B., to Trumann p. 8.
 F—Fawcett, Stephen, is summer church staffer p. 10.
 H—Hamm, G. Paul, elected to seminary faculty p. 10.
 L—Layman, "pounding" (OLO) p. 2; low spirit (IMS) p. 4.
 P—Parker, Robert A., to Batesville p. 7.
 T—Tankersley, Charles, to Jonesboro church p. 8.
 W—"Woman's viewpoint," God's fire mark p. 7.

Greek court confirms sentence of evangelical

PATRAS, Greece (EP) — Two Greek Orthodox priests and a high school principal told a Superior Court here that is "heresy to publish the claim that a person may be saved through faith in Jesus Christ," and the court concurred.

The court was hearing the appeal of Greek publisher George Constantinidis, director of O Logos Publishers, a subsidiary of American Mission to Greeks of Ridgefield, New Jersey. He had been sentenced on May 12 by a three-judge first degree court in Phrygos on two charges: sending New Testaments in Modern Greek to several pupils at their written request, and sending the testaments to five adults in the village of Myrtia, Peloponnesus.

Foreign Mission Board sends \$5,000 in relief

RICHMOND (BP) — The Southern Baptist Foreign Mission here has responded to the Philippine flood disaster by approving a request from missionaries for \$5,000 in relief funds.

Missionaries are already helping with distribution of food to flood victims, according to Robert N. Nash, Southern Baptist missionary in Cebu, the Philippines.

An estimated 290,000 persons have been left homeless by the floods, said Nash in requesting the relief funds from the board.

Despite rumors of an outbreak of cholera, only three persons have reportedly died from the disease in the wake of the floods, Nash said.

Nash contacted R. Keith Parks, the board's secretary for Southeast Asia, with the request for the relief aid.

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The unseamly

A smile or two

A stranger walked up to a farmer and showed him his card. "I am a government inspector," he said, "and I am entitled to inspect your farm."

A few minutes later the farmer heard screams from his pasture, where the inspector was being chased by a bull. Leaning over the gate, the farmer yelled at the top of his voice, "Show him your card, mister. Show him your card."

* * *

A traveling salesman had been duck shooting in the marshes. When it grew dark, he found that he had wandered miles from the motel where he was staying. Lost, he walked until he came to a farmhouse. He pounded on the door, and at last a window opened and a man yelled, "What do you want?"

"I want to stay here all night," shouted the traveling salesman.

"That's all right with me," yelled the farmer, slamming the window, "stay there all night."

* * *

A man was on his way to visit friends, and the path led through the swamp.

"Say," he asked a man along the way, "is it true that an alligator won't hurt you if you carry a torch?"

The man answered, "Well, it all depends on how fast you carry it."

* * *

The old-time plumber was concerned about coffee-breaks, featherbedding and other production interruptions. "When I was an apprentice," he said, "we used to lay the first two lengths of pipe — then the boss would turn the water on and we'd have to stay ahead of it."

* * *

A farm magazine received this letter from a reader:

"I have a horse that sometimes appears to be normal and at other times is very lame. What do you think I should do?"

The publisher sent this reply:

"The next time your horse appears normal, quickly sell him."

* * *

"To tell the truth," confessed the perspiring speaker, "this is only the second time I ever attempted to do any public speaking. The first time was out in Iowa when I proposed to my wife over a rural party line."

Attendance report

Aug. 6, 1972

Church	Sunday School	Church Training	Ch. Advs.
Alexander, First	46	32	
Alicia	43	41	
Alpena, First	73	45	
Beirne, First	85	31	
Bentonville, First	220		7
Bella Vista Mission	37		
Berryville			
First	177	43	1
Freeman Heights	118	45	2
Rock Springs	109	62	
Blytheville			
Calvary	153	56	1
Gosnell			
Booneville, First	219	198	
Cabot, Mt. Carmel	159	90	
Camden, Hillside	107	52	3
Concord, Mt. Zion	31	10	
Crossett			
First	438	119	
Mt. Olive	243	107	
Dumas, First	200	43	1
El Dorado, Caledonia	39	16	
Farlington, First	96	48	
Forrest City, First	590		5
Ft. Smith			
First	1082	382	3
Grand Avenue	655	216	7
Moffett Mission	30		
Haven Heights	202	97	
Oak Cliff	137	52	2
Trinity	177	96	5
Gentry, First	154	58	
Grandview	79	54	1
Green Forest, First	128	45	
Greenwood, First	310	88	
Hampton, First	125	39	
Harrison			
Eagle Heights	261	103	
Woodland	72	44	
Helena			
First	244		4
Northside	56	39	1
Hope			
Calvary	166	75	1
First	454	147	11
Hot Springs, Park Place	406	112	
Jacksonville			
First	350	92	
Marshall Road	285	116	11
Jonesboro			
Central	403	131	5
Nettleton	253	79	
Lake Village, Parkway	69	43	1
Lavaca, First	284	110	
Lepanto, First	257	172	5
Little Rock			
Crystal Valley Road	122	61	
Geyer Springs	572	205	3
Life Line	606	205	3
Sunset Lane	224	107	2
Wakefield	43	31	
Magnolia, Central	539	200	
Marked Tree, Trinity	42	36	
Melbourne			
Belview	195	90	
First	128	55	
Horseshoe Bend Mission	40	5	
Mountain Home, East Side	180	96	2
Murfreesboro, Mt. Moriah	39	24	
North Little Rock			
Baring Cross	493	138	1
Gravel Ridge	184	88	
Levy	368	69	1
Park Hill	596	204	6
Paris, First	370	100	1
Pine Bluff			
Centennial	157	57	
Dollarway	124	67	1
First	616	164	
Green Meadows	52	44	
Second	142	81	
Prairie Grove, First	135	45	1
Rogers, First	602	142	3
Roland, Natural Steps	84	47	
Russellville, Second	201	100	
Springdale			
Berry Street	105	46	
Caudle Avenue	95	35	
Elmdale	329	67	4
First	738	225	6
Oak Grove	56	25	2
Van Buren, First	484	227	4
Mission	49		
Wandervoort, First	33	31	
Warren			
Immanuel	244	72	
West Side	64	45	
Southside Mission	62	50	1
West Memphis, Calvary	165	81	

In the world of religion

IRS pressure on churches mounts

By Frank A. Sharp
American Baptist News Service

By some quirk of administrative thinking in Washington, the government has apparently stipulated a new requirement in return for church tax exemption — namely, that churches refrain from political, economic, and social activity.

Within the past several years there has been increasing government pressure on church organizations in the form of federal tax investigations.

The tax investigations show a pattern of harassment of those church groups that have been engaged in social action which runs contrary to the political philosophy currently in vogue. Apparently the current definition of good citizenship is to be neuter politically, don't rock the boat, don't disagree with the administration, and don't try to change things, even by nonviolent, democratic procedures.

Recently, the Internal Revenue Service asked to see the books of the American Baptist Home Mission Societies, but the executive secretary, James A. Christison, refused to allow the IRS to examine the records. Christison said that he refused the audit because he considered it an unconstitutional intrusion of government into church affairs.

Last fall, shortly after the Pentagon Papers were published by Beacon Press, a religious printing house, FBI agents approached the bank where the Unitarian-Universalist Association does business and armed with a grand jury subpoena, began an investigation of the financial records of the denomination. After a public outcry the investigation was postponed. If the subpoena is renewed, the denomination will request that it be dropped as a violation of the First Amendment.

The Rev. Dean M. Kelley, director for governmental relations of the National Council of Churches, has a 15-page documentation of the evidence of such investigations. Among the organizations warned of pending action have been the National Council itself, and the United Church of Christ.

Recently, Protestants and Other Americans United for the Separation of Church and State has had its tax-free status taken away. The case is awaiting final disposition in the courts.

The Fellowship of Reconciliation, a peace organization, recently had its tax status taken away but after a long and loud outcry it was returned to the group.

The recent General Board meeting of

the National Council of Churches lashed out at government tax investigations of churches as a device to discourage social action. Council members upheld the right of churches and church related bodies to engage in political comment and action as part of the constitutionally guaranteed "free exercise of religion."

The resolution continued, "It is ironic that the Internal Revenue Service has thus become a bar to effective collective action of these groups most likely to serve the public interest, while corporations organized for profit can deduct as 'cost of doing business' the expense of their lobbying efforts."

The board also emphasized that when certain churches are granted tax exemption in preference to others it results in discrimination and preference that may be a violation of the constitutional "prohibition against an 'establishment' of religion."

Certainly a church organization should not have to abandon its constitutional rights in order to qualify for tax exemption.

A recent editorial appeared in the Charlotte, N.C., *Observer* which said regarding church activism that "apparently the movement has hit a tender spot in the Nixon administration." If the IRS (aided at times by the FBI) "is concentrating its investigative attentions upon activist groups because of nudging from high administrative officials acting out of political bias, this is a very grave matter indeed."

The editorial ended by saying that the National Council's report of governmental investigation of church ledgers "calls for serious attention."

Free Methodists set evangelism congress

WINONA LAKE, Ind. (EP) — "Unlock 73," the first Free Methodist Congress on Evangelism scheduled for August 17-20, in Urbana, Ill., will feature all phases of the denomination's ministry — Sunday school, Free Methodist Youth, Christian Youth Crusades, Woman's Missionary Society, Light and Life Men, the official board, and the pastor.

Coordinator Robert F. Andrews said registration is still open, stating the theme would be, "Open Our Witness to Others."

Baptist radio 'spots' define Jewish holy days

Ft. WORTH, Tex. (EP) — A series of one-minute "spot" announcements interpreting three Jewish high holy days in Christian terms has been produced for radio use by the Southern Baptist Radio and Television Commission.

They discuss the Rosh Hashana, Yom Kippur, and Succoth observances—all observed in September — and explain how they are fulfilled for Christians in the life and works of Jesus.

Paul M. Stevens, the Commission's executive director, suggested that "these spot announcements are an ideal way to assist broadcasters in focusing attention on a large segment of their communities, our Jewish friends." He noted also that "this is another opportunity to tell the news of Jesus to those who would not ordinarily hear it."

Catholic urges priests to 'preach the Gospel'

HUNTINGTON, Ind. (EP) — "It is practically overwhelming to think of the conversion and renewal that would occur if all our (Catholic) priests . . . would commit themselves unswervingly to preach the Gospel faithfully," a Catholic editor declared here.

Calling for a renewal of Gospel preaching by priests, Father Jordan Aumann, O.P., editor of *The Priest* magazine, made his editorial plea against the background of the forthcoming National Congress of the Word of God (Sept. 5-7) at the National Shrine of the Immaculate Conception, Washington, D.C.

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