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August 16, 1973

Arkansas Baptist State Convention

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One in five families
move every year
see page 18

August 16, 1973

Arkansas Baptist

NEWSMAGAZINE

One good way to give a cup of water



Dr. Grant

Anyone who has "grown weary in well doing" should take a look at what is being done through the World Relief Program of the Baptist World Alliance. My eyes and ears were opened by reports and special thanks from all over the world at the recent meeting of the BWA Executive Committee in Einsiedeln, Switzerland.

At a time when "welfare" has become a dirty word to some, symbolizing reward for laziness, it was good for me to hear reports of ease after ease of effective Baptist relief in the name of Christ to persons in need because of earthquakes, floods, the ravages of war, and governmental persecution. Because of its unique connections with churches and persons at the grass roots level in more than 100 countries, the Baptist World Alliance is able to help places and people that could be helped in no other way.

Who else would be concerned, for example, with a little Baptist church in Belgrade, Yugoslavia, whose building was destroyed without compensation by a government program to reconstruct the city? In a country where only one person out of every 7,000 is a Baptist, the outcry for help is difficult for the power structure to hear. But the Baptist World Alliance staff has heard the cry for help from this congregation now still worshipping in the rubble where the church was located, and is helping to the extent we more fortunate Baptists make it possible with our contributions.

We heard firsthand reports of the tragic earthquake in Managua, Nicaragua, and of \$3,000,000 in damages done just to Baptist churches and missions. Bodies of the victims are still being discovered as the almost endless task of clearing the destruction takes place. Baptist assistance has met only a small part of the need, but it is deeply appreciated as an act of Christian love.

Associate Secretary Ron Goulding of the BWA staff in London explained that it is not always possible to announce publicly the assistance we give to Baptists in such countries as those under Communist domination because the governments might become suspicious of political motivation. Several examples were cited, however, of help to struggling congregations and pastors in keeping alive the Baptist witness in an officially atheistic society.

One of the most terrifying reports was given by a Danish Baptist missionary to Burundi and Rwanda, where tribal warfare has resulted in the killing of 90 percent of all of the educated and trained members of the Baptist churches of Burundi. In addition to making an appeal for Baptist World Relief for the refugees from Burundi, he pointed to the critical importance of training lay leadership in churches to continue the witness of a church when its trained leadership is removed.

Many other reports were given, such as the destruction in Vietnam, and the continuing massive needs in Bangladesh, but the opportunity to give a cup of cold water in the name of Christ was crystal clear in each case. Let us hope and pray that Baptists of the world will never grow weary in well doing. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

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Music in worship



Editor Sneed

In another state a church advertised in the local newspaper that super musical entertainment was to be presented after the evening worship service. There was only a slightly larger than normal evening attendance. There was no response to the invitation which concluded the evangelistic effort. But when the fellowship started there was an overflow crowd of people who had not been present for the evening worship hour.

The purpose of music should always be to assist in worship. Any experienced pastor will be keenly aware that the music will enhance or detract from the spoken message. The power of music in worship is great. This, obviously, was the reason so many came to the fellowship hour. The question then follows "How can church music best be harnessed to assist in the life of a church?" Music can and should, on occasion, be used as an end in itself. But most of all it should intensify the worship experience or be used as an educational force.

Music heightens the experience of worship because it turns our hearts to God. Perhaps as no other human force music can create a mood of worship.

Music, also, gives unity and opportunity for individual expression in a service. Congregational singing is one of the few places in which everyone has

opportunity to participate.

Music is a powerful education force. Hence, the advertising industry, motion pictures, T.V., etc. spend millions of dollars on music to implant their slogans and ideas in our minds.

Music should be an educational force in the church service, also. Proper music can create an atmosphere of response. It, also, can assist in an evangelistic effort as it leads the individual to realize his need for Christ or to respond to God's call to discipleship.

The worst educational use of music we have ever witnessed was after the evangelist had preached on "Hell." The song leader used as his invitation "Tell Mother I'll Be There."

To achieve these all-important goals in our church music there should be proper attitude on the part of the worship leaders. There should be a close partnership between the music director, the choir members, the accompanist, and the minister. Prayer and good communication can best achieve this goal.

It is of great importance for all musicians to understand the purpose of each worship service. A mere printed order of service is not enough to keep everything moving smoothly.

Finally, knowledge of the music is necessary. The message is best communicated when the choir sings as though there were only a single listener and that the message is for him alone. Let's make our music a true worship experience.

Planning a church budget

During the next several weeks most of our churches will be making their 1974 budgets. There will be many needs which will claim their attention. Such things as building programs, utilities, and pastors' salaries must all have adequate care.

If a church doesn't have a budget they would do well to plan one. Without a guide a church can never develop an adequate program. Everything will merely be done by accident.

A major concern of each church budget should be the matter of missions and evangelism. We mention both for in reality they are inseparable. Mission outreach should include local, associational, and world areas.

In planning for world mission outreach each church will wish to reflect to some extent their concern for the lost around the world. The percentage method of giving is by far the best. A church should increase one percent each year until a worthy amount is serving in world evangelism.

A church budget should be realistic and yet challenge the people within a church. Members should respond to the needs outlined in the budget because

of what God has done in redeeming us from our sins. Each Christian should be led to see that the God who created us recreated (redeemed) us through his Son.

There are numerous ways of encouraging church members to honor God with their tithes and offerings. The following are a few.

Of prime importance is to show the congregation that every item in the budget is valid. It is impossible to over-inform Baptist church members.

Many middle-size or larger churches will wish to use the Forward Program of Church Finance. This somewhat elaborate endeavor confronts the members with the biblical claims of God on our material possessions as well as the needs which the church budget reflects.

Other churches may wish to use a stewardship revival. A strong preacher of God's Word can often assist members to gain a Christian view of material possessions.

If none of these previous methods are used, a church will want to use stewardship films and tracts, available through the Stewardship Department of the Arkansas Baptist State Convention.

I must say it!

Addictions — evaluation and cure



Dr. Ashcraft

No one represents a greater liability to the human race than alcoholics, hard drug addicts, compulsive gamblers, and peddlers of pornographic materials. It appears that the great masses have a long hard pull with little hope as they dig deep to pay the bills for the destruction left by these privileged people.

Little is gained in evaluation of the addictions but many very smart people prefer that alcohol be classified as a drug. While it is equally as destructive as hard drugs it is worsened by being legal and having the endorsement of so many sophisticated people who list as red necks all who vote in the 18th Amendment tradition.

It may be said without contradiction that all addictions listed above account for only a small percentage of the damage compared to alcohol. While alcohol, drugs, gambling, and pornography cost civilization most there are other costly addictions.

There are the workaholics listed by Wayne Oates, who by good deeds make tracks to an early grave because they can never "turn it off." No laws exist against overwork.

Exceeding the millions of alcoholics are the foodaholics who die sooner and harder eating entirely too many perfectly legal groceries. They are never prosecuted.

Gossip mongers put as many reputations out of business as drunk drivers put corpses in early graves but never spend a night in jail.

Tubeaholics suffer about as much permanent damage as hard drug addicts as they do hard time of from 50 to 60 hours each week before the TV set. There is no ordinance against this.

Acid rock devotees render themselves forever insensitive to certain higher forms of art by their addiction to the brain scrambling, nerve splitting, atom smashing, cell dissolving, personality changing and soul paralyzing beat. The natives suffer the "fall out" minus the benefit of suitable legislation.

Dollar addiction changes good people into bad people as they grab for the fast buck and never get enough. They are never tried for a felony.

Laziness is an addiction evaluated only in the lament of a friend who said he was born tired, had a relapse and never recovered.

Chain smokers are not far from hard addiction and only admit this when they try to stop. Smokers go uninhibited and unprosecuted as they furnish unsolicited, second hand breathing material to their more charitable victims. No pollution laws cover this injustice.

Add in all the users of barrels of tranquilizers and "happy pills" and you have the classic saying of Tennessee Ernie Ford who said while performing as a hawkler of patent medicines in a road show, "This medicine is guaranteed to be non-habit forming so long as you keep on taking it."

The cure for all destructive addictions is but another addiction. I prefer to allow H. D. McCarty, gifted young pastor of University Church, Fayetteville, give you the answer. His life and ministry are built around it. Here it is, "Get turned on for Christ."

It is real. It works. I have met at least a dozen of these "turned on" young people in my travels over the state. They are so addicted to the Lord that their lives are sparkling clean and usable by the Holy Spirit.

I believe turning on for Christ is the only cure for the addictions of our age. There is no law against it. It is considerably less expensive.

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

News about missionaries

Dr. and Mrs. John W. Shepard Jr., missionaries to Japan, are on furlough in the States (address: Fleetwood Sq. Apts., 416 Owen Lane, Waco, Tex. 76710). Born to missionaries in Rio de Janeiro, Brazil, he also lived in New Orleans; Mrs. Shepard, the former Jean Prince, was born in Chicago, and also lived in Arkansas. Before they were appointed by the Foreign Mission Board in 1948, he was an instructor at Indiana University, Jeffersonville.

Rev. and Mrs. Glendon D. Grober, missionaries who have completed furlough in the States, were scheduled to depart July 25 for Brazil (address: Caixa Postal 1043, 66000 Belem Para, Brazil). He was born in Vicksburg, Miss., and also lived in Russellville, Ark.; she is the former Marjorie Steele of Ballard

County, Ky. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of the Eddy Creek Baptist Church, Princeton, Ky., and part-time professor at Bethel College, Hopkinsville, Ky.

Rev. and Mr. Walter E. Allen, missionaries who have completed furlough in the States, were scheduled to depart Aug. 3 for Kenya (address: P.O. Box 1415, Kisumu, Kenya). Both Texans, he is from Wylie; she is the former Billie Metcalf of Venus and Beckville. Before they were appointed by the Foreign Mission Board in 1960, he was pastor of Beck Spur Church, Forrest City, Ark.

Mr. and Mrs. James M. Hill, missionary associates who have completed furlough in the States, were scheduled to depart

August 6 for Kenya (address: Box 30370, Nairobi, Kenya). They are both natives of Little Rock, Ark. She is the former Elinor Easley. Before they were employed by the Foreign Mission Board in 1968, he was a publications technician in Hollywood, Fla.

Mr. and Mrs. Danny Bullington have completed a two-year term of service as missionary journeymen to Kenya, and were scheduled to arrive Aug. 5 in the states (address: 5119 July Lynn, Memphis, Tenn. 38118). Both Arkansans, he was born in Paris and also lived in Charleston; she is the former Jane Hollis of Little Rock. Both were graduated from the University of Arkansas, Fayetteville, before employment by the Foreign Mission Board in 1971.



Dr. W. O. Vaught (extreme right), pastor of Little Rock's Immanuel Church, examines one of the two cameras which will be used in televising the church's Sunday morning services over KTHV (Channel 11) beginning Aug. 19. All of the \$85,000 equipment has been installed for the service this coming Sunday. Special guest soloist for the occasion will be Mabel Anne Jackson, daughter of Dr. W. A. Criswell, pastor of First Church, Dallas. She will present a sacred concert at Immanuel at 7:30 that evening. Others in the picture (from left to right) are David White chairman of the church's TV Committee; Tom Spence, controls operator, and Billy Hammett, sound technician.

OBU music school receives endowment

ARKADELPHIA — A gift of \$2,500 has been made to the Ouachita University School of Music in honor of Mrs. Ernest R. Boll of Pine Bluff, according to Lane H. Strother, associate director for development.

The gift was made by Henry Rockwell of Houston, a businessman and longtime friend of Mrs. Boll and her family, and was given to the Music School for an undesignated endowment. The check was presented to OBU at a recent dinner meeting held in Houston in connection with the You Plus 2 Campaign, the former students' phase of the Ouachita Advancement Campaign.

Mrs. Boll received a music degree from Ouachita in 1905. Following her graduation, she taught piano in the Mount Magazine public schools. She later returned to Pine Bluff, where she taught private lessons in voice and piano.

Deaths

John Harve Arwood, 75, died Aug. 1. He was a member of Saddle Church.

Oscar L. Puryear, 77, Dumas, died Aug. 6. He was a deacon in First Church.

Staff changes



Baker

Amon Baker has returned to Immanuel Church, Little Rock, to serve as minister of music. He previously served there from 1958-66. He comes to the church from a position at First Church, Pine Bluff. Baker holds the B.M. degree from

East Texas Baptist College and the M.M. degree from Southwestern Seminary. He will assume his duties with Immanuel Sunday, Aug. 19. His wife, Joy, will serve as co-ordinator for graded choirs at the church. The Bakers are the parents of three daughters.

Mickey Anders has joined the staff of First Church, Pine Bluff as pastoral intern and youth associate. He is a native of Crossett and was graduated from UALR. He has completed requirements

for the master of divinity degree from Southern Seminary. Anders also has served as minister of youth at Park Hill Church, North Little Rock, and at Victory Memorial Church, Louisville, Ky. He is married to the former Sarah Patterson.

Brent Page is now pastor at Shady Grove Church, Little Rock. He has served as pastor of Rector Heights Church, Hot Springs, and as interim pastor of Mt. Vernon Church, Benton. He and his wife are the parents of four children.

Don Edmonson has resigned as associate pastor at First Church, Arkadelphia to become minister of music at First Church, Lake Worth, Fla. He has served the Arkadelphia church since October, 1971.

Bill Fleming is now serving as pastor of Cross Roads Church, Little Rock. He comes to the church from Vista

Heights Church, Hot Springs, where he has served as pastor since August, 1970. During his pastorate, the church built a new sanctuary, along with three classrooms and a pastor's study. They also bought a bus and maintained a weekly radio program.

Earl T. Long, who has served as minister of youth and education at Park Place Church, Hot Springs, for the past four years, has resigned to accept a position at the Meadowood Church, Midwest City, Okla. Long is a graduate of Southeastern Seminary. He and his wife, Rosemary, are the parents of three children.

Eddie Simpson has accepted the call to become pastor of Bellaire Church. He is a graduate of Ouachita University and Southwestern Seminary. He has served churches in Arkansas, Louisiana, and Texas. He and his wife, are the parents of a daughter.

The Christian and the occult: prophecy

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

(Sixth in a series of seven articles)



Viser

One hundred fortunetellers from Japan, South Korea, Hong Kong and India gather in Seoul for the second International Predictor's Conference. One of the participants claims it as "the most virtuous of all possible conventions."

Astrology magazines sell 10 million copies a year.

Jean Dixon becomes a celebrity over her book on prophesy as it sells over 3 million copies.

Variations of prophesy

Prophesy may take many different forms.

(1) Astrology is the most popular. It is defined as the ancient art or pseudo-science which claims to forecast events on earth by observations of the fixed stars and of the sun, moon and planets. It also claims the ability to predict human character and fate.

(2) Card readings (cartomancy) is the forecasting of the future by the manipulation and placing of cards, most often the Tarot cards. This is a deck of 78 cards with each card having a possibility of different meanings.

(3) Palmistry is fortune telling through the interpreting of lines in a person's palm.

(4) Rod and pendulum practice is the ability to describe and locate persons through objects from their bodies such as handkerchiefs, tie clasps, etc..

(5) Dreams and visions may be used in prophesy.

Bona-fide prophesy?

The best known prophetess, Jean Dixon, has come under attack because of her prophetic claims that her "talent" is a gift from God.

Dr. Merrill F. Unger has listed three reasons why she cannot consider God as the source of her gifts.

(1) Paul teaches that the gift of direct prophesy by the Holy Spirit (1 Cor. 12:10) was to be temporary. Jean Dixon has made a career out of prophesy. God has revealed to us all we need to know about the future in the scriptures thus eliminating the need for additional prophesy.

(2) Her gift did not come from God or through the reading of her Bible but through means of a mysterious,

fortune telling gypsy that she met at the age of eight.

(3) She uses occult methods common to pagan divination and psychic mediumship. By these she makes predictions that are mundane or of wordly value. God does not bestow his gifts for vain reasons.

Why prophesy interest?

The following remark from a young college student may show us why the occult influences so many lives: "Whether I go to Vietnam or not, whether I get killed there or not, doesn't depend at all on who I am or what I think. I'd sooner think that my future was being shaped by the stars or the turn of the cards. These would represent powers more concerned about me than would either my draft board and Pentagon.

Though the Vietnam war is not the threat to our young people that it once was, the feeling of many that no one is concerned about them remains. This feeling of loneliness can only be answered by our telling everyone the good news of Jesus Christ and his love for them.

Prophesy and the Bible

The Apostle Paul warned against fortune telling and called it demonic in Acts 16:16-18. In 1 John 4:1, we are told that the ability can come from a demonic spirit and not God. Paul cast out a prophesying spirit from within a young woman in Acts 16:18.

God punished the Babylonians in their attempt to build a tower for star worship in Genesis 11.

To become part of the ever growing number of those who will believe anything they think will reveal the future is to deny yourself the joy of experiencing God's daily will for your life in Jesus Christ. The true believer in Christ cannot acknowledge the power of God over one's life on the one hand and place oneself under the "control" of the stars on the other hand. To do so is to make a god out of the stars. In Exodus 20:5 God told us he would not allow man to worship anything but him alone.

To know what the future holds is to look to our heavenly Father from whom every good and perfect gift comes from (James 1:17.) It is to know that in the words of that great song "His Way, Mine," "God has a place for every planned creation." The future is exciting. It's exciting with him!



Missionary journeyman

Pat Clark, a graduate of Ouachita University, has been appointed a missionary journeyman by the SBC Foreign Mission Board. She has been employed as a kindergarten worker for Kowloon Church, Kowloon, Hong Kong. She is currently a social worker in Jackson County, Mo. Miss Clark also holds a degree from Northeastern State College, Talequah, Okla. She is a native of St. Louis.

Pine Bluff pastor takes Oklahoma post



Dr. Bonham

Tal Bonham, pastor of Southside Church, Pine Bluff, for the past 9½ years has accepted a position as Director of Evangelism for the Baptist General Convention of Oklahoma.

Sunday, Aug. 12, was observed as "Tal Bonham Day" by the Pine Bluff church. The special activities of the day included a farewell reception for Dr. Bonham and his family during the afternoon.

Dr. Bonham served as President of the Arkansas Baptist State Convention in 1970-71.

More than \$7 million

Radio and television stations across the United States have accepted the programs offered by the Southern Baptist Radio and Television Commission so completely that in the fiscal year, 1972, they gave Baptists a total of \$7.5 million in free broadcast time. This was an increase from the \$5 million given Baptists in 1971.

- Rowe's Chapel, Monette, will celebrate their 30th Anniversary with a "Homecoming Day," Aug. 26. Former Pastor Carl Bunch (now associational missionary; Mt. Zion Association will bring the morning message. Pot luck will be served, after which there will be special services from 2 to 4 p.m.

- Corinth, Hamburg, is in the process of erecting a fellowship wing to their building. Housed in the wing will be a baptistry and storage area.

- Temple, Crossett, recently held a note burning service representing payment in full for the church building. Also, the church has erected a canopy across the alley behind the church to enable people to be let out of their car out of the weather.

- Southside church, Pine Bluff, has been undergoing a full scale remodeling of their auditorium.

- A special service was held July 29, at Reynolds Memorial, Little Rock, to honor Guy Wilson who has been elected pastor emeritus of the church.

- Trinity, Texarkana broke ground recently for an addition to their educational facilities. The addition will cost approximately \$40,000.

- The youth choir, "Celebration Singers," of First Church, Mena, is on a mission trip to Pittsburg, P., for the purpose of a Vacation Bible School in an underprivileged area where one of the young ladies of the church is director of a Gateway Neighborhood Center. The group will be singing the musical "Celebration Life," in several states along the way including on the steps of our national Capitol in Washington, D.C.

- First Church, Mt. Ida recently completed renovation of its auditorium and education building, according to Glenn Edwards, pastor. Included in the program was a complete reworking of the pulpit/choir area, new lighting, carpet (for auditorium and education space), and new color scheme throughout.

- Joseph A. Hogan, pastor of Haven Heights, Ft. Smith, has been giving a week every summer for Indian mission work in Oklahoma for the past 12 years, part of the time working with Tuskegee Church at Eufaula, and for the past eight years Bible teacher for the Muskogee, Seminole, Wichita Sunday School and



Pastor Ed Baker received the keys to the new auditorium from deacons Lindsey Peace (right) and Jim Good.

Uniontown dedicates new sanctuary

Uniontown Church, Clear Creek Association, dedicated a newly built sanctuary at worship services on July 29, resulting in one profession of faith, one addition by letter, one youth who surrendered his life for Christian service, and many members of the congregation who dedicated themselves to better

Training Union Convention. Their Assembly, in use for the second year, is near Henryetta. When Mrs. Hogan's schedule permits, she teaches in one of the age-group conferences. The convention is made up of principally Creek Indians, but there are a few of other tribes. Their attendance is usually around 500, sometimes not more than 350. The convention runs from Tuesday evening through Saturday noon.

- Among improvements at Van Buren, Second, are parking area pavement in front of the church and installing central heat and air conditioning. Harold Clegg is Pastor.

- Kenneth Preston, Concord church, will be mission pastor of Ozark First Church and will work with the Center Cross church east of Ozark. Roy Gean Law is Pastor.

- Fifty-nine attended G.A. encampment at Baptist Vista June 22-23 under the direction of Mrs. Steve Anderson, Clear Creek Associational G.A. director. Gene McBride and wife, Belinda, of Missouri were camp speakers.

witnessing to lost people in the community.

Pastor Ed Baker presided over the morning and afternoon services with numerous church leaders participating. Special guests sharing in the occasion were Paul E. Wilhelm, superintendent of missions of the Clear Creek Association, and R. H. Dorris, director of State Missions for the Arkansas Baptist State Convention.

The attractive new auditorium is of wood and block construction with a seating capacity of 200 people. It is the fourth building project undertaken by the church in the past eight years.

Ed Baker became pastor of this church in 1965 while the congregation, organized in 1927, was still meeting in the old Comstock store building. Pastor Baker observed that during those days when it rained the congregation "enjoyed it as much inside as outside, and usually for a lot longer."

In 1966 the first auditorium was completed on property acquired by the church, and it was immediately apparent that more space was needed. That winter the congregation went to work again and soon completed a spacious educational-fellowship annex.

Construction of the new auditorium was begun in 1972 and made possible through the consecrated labor and personal gifts of many people in the church and community. Building aid was also provided by the Missions Department from the Revolving Loan Fund of the Arkansas Baptist State Convention.



GLORIETA, N.M. — Faculty for the Church Music Leadership Conference held at Glorieta Baptist Conference Center here included five from Arkansas. Those shown are (left to right) Mr. and Mrs. Wesley L. McCoy, Little Rock, where he is employed by the University of Arkansas; William J. Reynolds, secretary of the Southern Baptist Sunday School Board's church music department; Nancy Blair, First Church, Osceola; Mr. and Mrs. Ervin Keathley, Little Rock, where he is the Arkansas state music secretary.

Robison crusade reports 500 decisions made

The Pulaski County James Robison Crusade closed Sunday night, July 29, with the young evangelist addressing a crowd of over 4,000 in Barton Coliseum. Some twenty-five Southern Baptist Churches in the metropolitan Little Rock area sponsored the eight day crusade. Nearly 500 persons made public decisions with 181 being professions of faith.

Paul Jackson, young evangelist from Little Rock, preached on the third night of the crusade and T. D. Hall, associate evangelist on the Robison staff preached the following night.

During the week several guests shared in the services. Scott Bull and David Spriggs, Arkansas Razorback football players, gave their Christian testimonies on Monday night. A singing group known as "the Friends" shared in the music program several nights. Mayor William Walters of Little Rock proclaimed July 29 as "James Robison Crusade Sunday" and an official proclamation was presented to the evangelist. —Johnny Jackson, Crusade General Chairman

Woman's viewpoint

Church rolls and your church role

By Iris O'Neal Bowen



Mrs. Bowen

We lived, several years back, across the street from a lady who was still trying to make up her mind about moving her church membership. She told me they were Baptists, so I asked her what church they attended.

"Oh, we don't go anywhere right now," she answered. "Our membership is back at Rosie, and it is a small church, so we like to give it our support. Besides, when we moved here we didn't know how long we would be here. . ."

"How long have you lived here?" I asked.

"Fifteen years," she told me, "but we still might move back!"

The point was brought out in our Sunday School lesson a Sunday or two back, that putting off something was often the way a person had of refusing to do that thing, and I doubt that my friend ever moved her membership.

What good was her name doing on the church roll, anyhow? From what

I can hear, inactive, disinterested members can be a heavy burden to the church. They receive their mail-outs, which have cost a goodly sum and much effort. Then they throw them away without reading them. They don't want anyone visiting them for fear their consciences might get a ruffling up.

They are afraid to venture out to church even now and then, lest someone might expect them to be there on a regular basis. Even worse, they might get put to work!

A real, born-again Christian will not only have his name on the roll, but he also has a "church role." That is, he has a role to fill, or a place of responsibility and should try to fill that role the best he can.

Many people have a church-associated malady called the "I just can't's." — "I just can't stand up in front of a crowd and talk!" or "I just can't understand the Bible!" or "I just can't get anything out of church!"

Happily, there is a cure for this malady. It is called "Get in there and try!"

The person who takes the cure may find his role in the church one of fulfillment and blessing!



Evangelist James Robison

A 'different' outreach

Baptists are presenting a "different" evangelistic outreach with "Nightsong," a 15-minute radio music program produced by the Southern Baptist Radio and Television Commission. "Nightsong," directed by Buryl Red of New York, features the voices of The Centurymen. The show is designed to reach people who work at night and sleep during the day.

The Southern accent

The up-raised chin



Tucker

There is always a little something one man can do for another. Consider the smiling, happy graduate of last May. He stopped by to see a professor, saying he came not to say good-bye but thank you. The prof was amazed. "What can you have

to thank me for?" The student told of his freshman year. He had difficulty making the change from high school to college, and nearly flunked out. A counsellor suggested a different schedule but it was no better. Mixed-up, despondent, wanting to stay but afraid of failure, he had gone to his friend. The professor sympathized with his situation told him if he couldn't make it on his own he probably could with God's help. The freshman relaxed and accepted the counsel that all things are possible with God. Now, he was graduating with honors, faith, a future. There is always a little thing one man can do for another.

Ernest Gordon, of *Through the Valley of the Kwai* fame, tells that in the Changi prison for civilian internees at Singapore there was a man whose friend had been sentenced to solitary confinement. He asked himself what he could do to help and faced the answer, "Nothing." His friend was locked up in a tiny cell under heavy guard. One day a bishop saw him trying to cut a fellow prisoner's hair. To his surprise the man told him he was learning to cut hair so he could apply for the job of barbering the man in solitary once a month. Later the bishop learned that the job was his. He asked how things were working out with the friend in solitary. "I'd say fair." "Can you speak to him?" "No." "Well, what can you do?" "This is what I do. While I'm snipping away at his hair, I keep saying to him, please keep your chin up, keep your chin up. The guards think this has to do with cutting hair. We both know better. "It was strong help in a critical time."

Your support of Southern Baptist College puts Christian faculty and friends around students who face change and despair and who need encouragement, counsel and direction. How wonderful for you to speak to youth through them and say "Please keep your chin up." — Lawrence A. Tucker



Chaplains Bratton, Berry, Golden, Dodd, and Sanders.

Baptist pastors serve as chaplains

The daily news this summer has constantly reminded us of the patriotism of Arkansas National Guardsmen and Reservists. Arkansas Baptists have about 18 chaplains assigned or attached to the various units and in different branches of service. The 39th Brigade in training at Ft. Chaffee brought units from all sections of our state.

An over-night visit with our Baptist Chaplains at Ft. Chaffee afforded a fountain of fellowship with them and with many friends of yesteryears.

Commanders and Staff Officers spoke of their appreciation of the Chaplains and of the churches that make it possible for their pastors to serve as citizen-soldier chaplains.

Five chaplains and their pastorates are Clayburn Bratton, Charleston; Tony Berry, Dardanelle; Oscar Golden, Calvary, Benton; Paul Dodd, West Helena church, West Helena; and Paul Sanders, Geyer Springs, Little Rock. —Wilson Deese, Director of Chaplaincy Ministries

41 new appointees added to HMB missions

LOUISVILLE, Ky. (BP) — Forty-one new mission workers, who will serve from Hawaii to New York City, were commissioned by the Southern Baptist Home Mission Board for two-year missionary terms through its US-2 program.

The appointees will be serving in goodwill centers, on Indian reservations, in resort areas, on college campuses, and in local church programs.

All college graduates, the young adults join a mission task force of more than 2,200 mission workers serving throughout the United States, Puerto Rico and Panama.

More than one-half of the new US-

2ers are former student summer missionaries, and others were active during college in Baptist Student Unions and summer Christian recreation camps.

Many of the US-2 participants use the two-year mission service as a transition period, which sometimes leads to career missions, seminary or other graduate studies.

Kitty Blessit of Athens, Ga., will work during the next two years in Rochester, N.Y., Baptist Church where she will be helping direct the church's Christian social ministries.

"The most important thing I'll be doing during the next two years," Miss Blessit said, "is just relating to people and loving them and trying to help them realize their worth as people."



This is the Siloam Springs assembly facility which is winterized for up to 100 campers.

Siloam Springs winterization facilities are now ready

The smaller and winterized building at the state assembly grounds is ready for use.

One retreat was conducted in May, led by Pastor Trueman Moore of East Side Church, Ft. Smith. He writes glowing reports of the Christian Family Retreat. Pastor Moore is high in his praise of the facility, food, and helpfulness of the staff at the assembly.

One hundred people can be serviced, all under one roof including dormitory space, meeting rooms and kitchen-dining room.

The winterized facility may be reserved on a contract basis for any open date, other than during the months of June, July and August. The three summer months are used by large summer camp groups. Six retreat dates are already scheduled for this fall and into next spring.

Below are the rates which are in effect through the rest of 1973. Next year the rates will be revised upward.

(1) One day only (no meals) ..	\$.75
(2) One night only (no meals)	\$ 1.75
(3) One night & 2 meals	\$ 4.00
(4) One night & 3 meals	\$ 5.00
(5) Two nights & 6 meals	\$ 9.50
(6) Three nights & 9 meals	\$13.50
(7) Four nights & 12 meals	\$16.00
(8) Five nights & 15 meals	\$17.50
(9) Six nights & 18 meals	\$19.50
Individual Meals	
Breakfast	\$ 1.25
Lunch	\$ 1.25
Supper	\$ 1.50

Meals for all retreat groups are prepared by the assembly staff.

For reservation contract, which contains other retreat information, write to Lawson Hatfield, Box 550, Little Rock, 72203.

Cooper writes lessons for adult quarterly

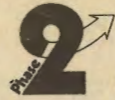
Often we have Arkansas people who write Sunday School lessons and other materials in our literature.

Don Cooper, Assistant Sunday School Department Director of the Arkansas Baptist State Convention is the author of the *Adult Bible Study* in the Life and Work Series for the October-November-December, 1973, quarter.

Many who have been in his conferences and churches will especially appreciate these lessons. —Lawson Hatfield, Sunday School Dept.

'Powerline' is popular

"Powerline," the 30-minute show with today's music for today's young people has received such wide acceptance that it is heard on more than 732 stations across the United States. At the close of the 1972 fiscal year, more than 57,157 listeners had written to "Powerline." That's a 600 percent jump from the 9,168 total responses the previous year.



The Ouachita-Southern Advancement Campaign

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

Campaign calendar

By Jim E. Tillman, Director

Phase 2 of the Ouachita-Southern Advancement Campaign continues to gain support throughout the state. The following events reveal a partial picture of the Campaign.

Phase 2 Fellowship Dinners for the next 30 days include Trinity Association on Aug. 23 in Marked Tree; Boone-Newton Association in Harrison, Aug. 28; Liberty Association on Sept. 4 in Camden; and Mississippi County Association in Blytheville on Sept. 6. Twenty-five associations have participated in the Phase 2 Dinners to date; others are in the planning stage.

A Leadership Dinner for all workers in the Advancement Campaign, with members of the Executive Board of the State Convention as special guests, will be held on Aug. 21. The leaders and their wives will have dinner at the Longworth Restaurant in the Worthen Bank Building. Following the dinner, the group will enjoy a program in the Worthen Auditorium with Russell Newport of Springfield, Mo. as the guest program personality.

Annual Meetings will be a time of recognition for churches participating in the Campaign. Associational program committees are requested to designate a brief period on the program for emphasis on their association's involvement in this Campaign for Christian Higher Education.

Arkansas woman heads organization



Mrs. Pyle

headquarters in Naples, Italy.

Mrs. Pyle is the daughter of Mr. and Mrs. Clyde Osburn of Hope. Major and Mrs. Pyle are members of First Church, Hope.

Stewardship of influence bears fruit through the written word

Our Executive Secretary, after receiving a letter critical of something he said in his weekly column, replied to his critic, "I am honored and flattered that you are reading my column."

All of us who write occasionally receive negative responses to something we have said in print, and only rarely do we hear the positive responses. Recently, however, some favorable

comments were voiced to me which reminded me anew of the stewardship of influence.

I had written a column just like this one on a particular aspect of stewardship. A lay woman in one of our churches had read the column and found that the subject matter dealt precisely with a problem in her church.

She told me later that she had clipped

out the column and circulated it among the deacons and other leaders in her church. At the time she mentioned it to me, she said the church would soon vote on some matters which could eliminate the problem.

The column to which she referred had been written months earlier, and I had never known until then whether it had accomplished any useful purpose or not. Had it not been for my attendance at a special meeting where this lady was also present, I might never have learned about her use of my writing.

When the preacher stands in the pulpit, or when a teacher stands before a class, he can usually sense, at least to some extent, the response to his message. But when he puts something in writing, he may never know what, if anything, it accomplishes.

Nevertheless, the written word is highly influential, and such influence is not limited to columns like this in a published magazine. It may be a statement made by a pastor in the church newsletter or Sunday bulletin. It may be a fact or well-worded statement in a written committee report. It may be a sentence in a personal letter to a friend or a student away from home.

The Christian should never underestimate his influence, and he must remain constantly alert to the fact that he is a steward of all his influence. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Announcing the —



church the Sunday Night Place! Celebration

Thursday

October 25, 1973

Immanuel Church

Little Rock, Ark.

10 a.m. — 8:30 p.m.

● Program Features ●

- Church Training Leadership Conferences
- Associational Conference
- Special Recognitions and Testimonies
- 100-Voice Choir, Ervin Keathley, Director
- Library Conference

Special Features

Church Training Fair, co-ordinated by Dr. Lee Garner, Baptist Sunday School Board

Drama: "The Sunday Night Place To Be"

Written for this Celebration by Sarah Miller

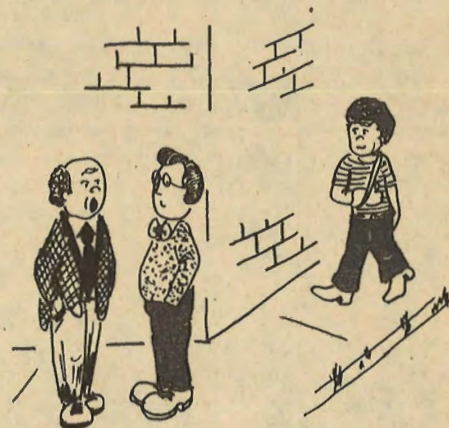
Directed by Mrs. Leslie Wilfong

Program Personnel Include

- Dr. Charles Ashcraft, Arkansas Executive Secretary
- Dr. Phillip Harris, Secretary, Church Training Department, Baptist Sunday School Board
- Dr. Nolan Howington, Church Training Department, Baptist Sunday School Board

Theme: "Enlarging and Enriching Sunday Night"

The support of the ministry



"If the pastor would make his kids stay at home more studying their Bible, they wouldn't keep getting hurt in ball games, and we could eliminate that medical insurance from the church budget."

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

ARKANSAS BSU SUMMER



Judy Brazil
U of A
Washington, D.C.



Rick Young
Ouachita
Florida



Connie Clinehens
U of A
Underground Atlanta



Beckie Moore
Ouachita
G. A. Camp



Dale Gunn
Southern Baptist
G.A.-Youth



Teresa Crowe
Arkansas State
New Hampshire



Beverly Forga
Henderson
Arizona



Larry Grosskopf
Ouachita
Alaska



Ronald Lee
State College
Cass Civilian Center



Robert McDaniel
U of A Monticello
2nd Baptist, L.R.



Linda Fisher
Arkansas State
Florida



Judy Cathey
U of A Monticello
New Mexico



Rusty Jones
U of A
Bahamas



Ina Pearl Morgan
U of A Monticello
Youth Home



Ruth Morsund
Arkansas Tech
Children's Home



Frances Day
U of A
G.A. Camp



Gregg Richards
Henderson
Oregon



Cathy Reeves
Arkansas State
Oregon



Margaret Reeder
Ouachita
G.A.-Youth



Charlotte Toler
Henderson
Youth Home



James Brock
Arkansas State
Oregon



Scott Bottoms
Arkansas Tech
Oregon



Terry Sue Jones
Southern Baptist
Oregon



Mike White
State College
Children's Home



David Willard
Arkansas State
Siloam Springs

MISSIONARIES — 1973



David Barnes
Henderson
Utah/Idaho



Becky Hutchison
Arkansas College
Utah



Rhonda Wiley
Ouachita
Utah



Betty Cope
Southern Baptist
Pennsylvania



Harold Elder
Arkansas Tech
2nd Baptist, L.R.



Becky Ray
Ouachita
Michigan



Robert Ingram
Henderson
Maryland



Lou Ann Shirley
Ouachita
New England



Mike Hill
U of A
North Carolina



Fredna Hicks
Ouachita
California



Alan Jackson
Arkansas Tech
2nd Baptist, L.R.



Debra Campbell
Southern Baptist
Ohio



John Campbell
Southern Baptist
Ohio



Mary Batten
U of A Pine Bluff
New England



John Mims
Southern Baptist
New England



Janet Sublett
State College
California



William Sawyer
Henderson
Florida



Nancy Farmer
Southern Baptist
California



Trudy Nelson
Ouachita
Virginia



Thelma Bryant
U of A Pine Bluff
New York



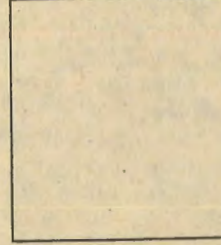
Rick Hyde
Southern Baptist
Colorado



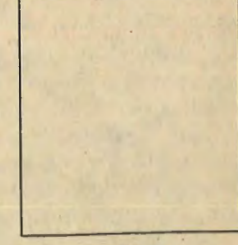
Sharon Phillips
Ouachita
Utah/Idaho



Kyle Johnson
Ouachita
New York



Ronald Graham
U of A Monticello
California



Joy Graham
U of A Monticello
California

Southwide W.M.U. leader to speak



Miss Hunt

W.M.U., Southern Baptist Convention, will challenge us to do more and give more in order to win our world to Christ

The Area Evangelism Conferences will be held Sept. 10 through 14, with no Wednesday night sessions, and will remind us of our privileges and opportunities in missions and evangelism. Miss Alma Hunt, Executive Secretary-Treasurer,

in our lifetime. The sessions will be held Monday night, Sept. 10, Central Church, Magnolia; Tuesday night, Sept. 11, First, Dardanelle; Thursday night, Sept. 13, First, Arkadelphia and Friday night, Sept. 14, First, West Memphis.

Miss Nancy Cooper, our own beloved Executive Secretary-Treasurer, will tell us what our state mission offerings are doing to present the good news of Jesus to our state.

Dick King, our Pre-college Evangelism Director will challenge the youth to share their faith.

The conferences this year will have a double barrel program. The youth

will have their own rallies while the adults are having theirs. Miss Hunt will speak to each group.

Ervin Keathley, State Music Secretary, will be in charge of the music and will present several youth choirs.

Since this will be a family affair, programs are planned for pre-school children. Nurseries will also be provided.

Each session will begin at 7:30 p.m.

Leo Hughes, Texarkana, Superintendent of Missions for Hope Association, will speak on "I Want It In the Record." What kind of record are you making for our Lord? How long has it been since you have won someone to Jesus? How long has it been since you tried? — Jesse S. Reed, Secretary

Brotherhood withdraws plan for subsidiary corporation

MEMPHIS (BP) — The Southern Baptist Brotherhood Commission here has withdrawn its request for permission to create a subsidiary corporation to coordinate its lay renewal and lay ministries programs, and to publish a mass circulation newspaper.

Instead, the agency has authorized employment of a full-time department head to direct the commission's lay ministries department, and has beefed up its existing publication, *The Baptist Men's Journal*.

The proposal, submitted last September of the Southern Baptist Convention Executive Committee, called for taking over publication of a Lay Ministries Inc. tabloid format newspaper *Mission Action News*, as well as for Brotherhood Commission sponsorship of lay renewal ministries.

James E. Johnson, a computer expert from Arlington, Tex., who heads Lay Ministries, Inc., was employed on a part-time basis as director of the Brotherhood Commission Lay Ministries Department.

Editorials in several Baptist state papers opposed creation of the subsidiary corporation and takeover of *Mission Action News*. Last February the commission asked the Executive Committee to hold the proposal in abeyance, until an advisory committee made an in-depth study of the plan.

The advisory committee, and the commission's executive committee, recommended that the commission employ Johnson on a full-time basis, or that someone else be employed if Johnson would accept the position full-time.

Glendon McCullough, executive

director of the Brotherhood Commission, said that the work of the department has expanded at such a fast pace during the past year that the advisory committee felt a full-time director is needed.

Johnson, however, declined to accept the position full-time. He said that Lay Ministries, Inc., would continue independently as sponsor of lay witness mission programs, and as publisher of *Mission Action News*.

Johnson will continue on a part-time basis as head of the commission's lay ministries department until Oct. 1, and serve after that on a consultant basis. "In my role as a consultant to the commission and other SBC agencies, I expect to be a part of an ever-expanding functioning lay ministry," Johnson said.

McCullough commented that he had no regrets about the approach the commission had made. "It was the only option we had at the time. It has opened some doors and raised some questions that we had to find answers to that have really been helpful to us."

McCullough praised Johnson's leadership in getting the lay renewal program of the Brotherhood Commission off the ground and running, and in helping the commission revise a computerized listing of Baptist laymen and their talents which would be matched with needs in disaster relief projects.

A new department director has not been recruited, but the commission hopes to fill the role as quickly as possible to meet the growing demand for lay renewal weekend leadership, according to W. J. Isbell, director of the commission, Baptist Men's Division.

1975 Baptist World Congress theme set

EINSIEDELN, Switzerland (BP) — "New Men for a New World Through Christ" will be the theme of the 13th Baptist World Congress in Stockholm, Sweden in the summer of 1975.

The theme was recommended by the congress program committee, chaired by Gerhard Claas of West Germany, and adopted by the Baptist World Alliance executive committee at its annual meeting here.

The congress will meet July 8-13, 1975.

An attendance of 11,000 is expected from more than 75 countries.

V. Carney Hargroves, president of the BWA, said that the theme is a logical successor to the theme "Reconciliation Through Christ," used at the 12th congress in Tokyo in 1970.

The Stockholm congress is one of three major world meetings being sponsored by the Baptist World Alliance during the next two years.

The 8th Baptist Youth World Conference will meet July 31-August 4, 1974 at Portland, Ore., USA, with an expected attendance of 8,000 young people.

Karl-Heinz Walter of West Germany, chairman of the BWA youth committee, said that except for the adult leaders of youth, attendance at Portland will be restricted to the 16 to 25 age group.

The first World Conference of Baptist Men will meet in Hong Kong, November 19-25, 1974. It will be sponsored by the Men's Department of BWA, of which David Y. K. Wong of Hong Kong is chairman.

Board told Blacks value Baptist education programs

NASHVILLE (BP) — A black Baptist youth leader told the board of trustees of the Baptist Sunday School Board here of a "tremendous open door in dealing with black churches in the Southern Baptist Convention."

"One thing that is very complimentary to Southern Baptists," said Sydney Smith of Carson, Calif., "is the feeling of every black pastor I know that Southern Baptists have the best religious education program in existence today."

In 1968 there were 127 black churches in the Southern Baptist Convention. By 1971 these had increased to 170. The total now is approximately 300, according to Baptist Home Mission Board officials.

Smith, a Baptist missionary, was one of six youth guests at the board meeting.

He challenged the board of trustees to encourage a greater ministry to the needs of minority churches.

Smith proposed that the board consider having a regionally representative advisory committee of

minority group personnel.

The college youth expressed surprise at the scope of the work of the Sunday School Board and voiced appreciation for the trustees and the administration.

One of them, Kathy Dykstra of Frederick, Md., said, "I don't agree with everything I have heard here, but I appreciate more than ever the complexities of operating such a large agency."

Other youth participants included Meredith Mynatt, Auburn, Ala.; Ronald M. Pratt Sacramento, Calif.; Richard Lynn Lowry, Miami, Okla.; and Steve Wooderson of Jefferson City, Mo.

Board President James L. Sullivan said, "We believe that youth and minorities should be involved in Sunday School Board decision processes. These guests have every privilege of a trustee except the right to vote."

The board of trustees has made a regular practice of inviting such youth guests to participate in the deliberations.

Child Care

Visitors are welcome at Children's Home

We were pleased to "roll out the red carpet" for a group of young people from a Baptist church in central Arkansas who visited the Arkansas Baptist Home for Children recently. They had heard about and supported the Home for a number of years; but this was their first visit.

A group of senior citizens from two local churches traveled by bus to Monticello to visit the Home. They enjoyed a noon buffet at one of the local restaurants and toured the Children's Home in the afternoon. They viewed a filmstrip about our child care ministry before walking over the grounds and visiting in some of the cottages.

We are grateful for all those who visit the Children's Home and are happy to work out visiting arrangements for the convenience of all concerned.

Church groups, large and small, young people and adults, are welcome to visit the campus. We have a number of visitors and appreciate the interest of

those who come. Many come in response to an individual child with whom they are involved. Some come to visit a cottage for which their group has supplied something special. Others are interested in finding out more about this area of our Baptist work.

Then there are those who just have a special feeling for young people who have problems and want to be of whatever help they can. They usually ask our staff how they might help. Our staff would join me in saying that it will continue to take us all working together to meet the needs of children who turn to us for help. The problems presented are so complex and deserve the best helping efforts that we can apply to them.

If your group would like to visit the Children's Home, please contact Charlie Belknap, Superintendent, stating your interest and inquire about a suitable time for a visit. —Johnny G. Biggs, Executive Director.

An executive secretary of a state convention is in need of a competent, qualified secretary who will serve as his executive assistant. Interested persons are invited to write "Secretary Needed" in care of the paper in which this ad appears at once.



- *Executive Order: Church colleges and hospitals can no longer discriminate on the basis of religion in their hiring practices if they have accepted \$10,000 or more at one time from the Federal Government, according to George Traverse, contract compliance officer of the Department of Labor. President Lyndon Johnson's Executive Order 11246 has been extended to cover church-sponsored institutions. Institutions receiving \$50,000 or more at any time in the past must actively recruit individuals not of their faith to teach or work in their college or hospitals. The executive order contains no exemption for positions that have a bona fide religious requirement.*

(Liberty, July/August, 1973)

- *Smoking — A Way to Quit: A new treatment procedure for the control of smoking promises unparalleled effectiveness. Studies show that previous methods to control smoking result in only one or two people out of 10 staying off of cigarettes permanently after the treatment is ceased. Now a method has been developed which has an average success rate of 53 percent. Subjects inhale large amounts of warm, smoky air or warm, mentholated air delivered via special apparatus while engaging in rapid smoking at the same time. "Dragging on warm, smoky air does wonders for one's willpower."*

(Human Behavior, pp. 53-54, August, 1973)



The Cooperative Program
TAKES NO REST!



This is the third article in a series of nine prepared for the state promotion plan of Arkansas Baptists for the 1973-74 year. Articles one and two were on the subject of a People Search and an Attendance Campaign.



This week special consideration is given to a major project of a Sunday School. Enlargement or growth is the subject.

Most Sunday Schools are close to the maximum ratio of 10 members for every church elected Sunday School teacher and officer. This means churches with 10 Sunday School officers and teachers will probably quit growing numerically at about 100 members. A church with 25 workers will grow to a maximum enrollment of 250. If a church has about 500 members it probably has about 50 workers. A church with 80 workers will have about 800 enrolled in Sunday School.

Remember too, the average attendance on Sunday morning will be 50 percent of the enrollment. A church with an attendance of 650 has twice that number enrolled, or 1300 with about 130 teachers and officers.

In each of these examples it is presumed a church has had a gradual growth over the years as the church gradually added additional space and organized more classes and departments. Or the church may have had dramatic growth if it provided a large building at a specific date, or started and quickly expanded a bus outreach ministry . . . (which is additional space on wheels bringing in riders to the space available in a church.)

Most churches are fairly stable in their enrollment and attendance. How can this be changed? What does it take to enroll more members and have a larger attendance?

It really takes five things. The five points are known as the Flake formula, named for Arthur Flake, Southern Baptist Sunday School leader and pioneer in growing strong Sunday Schools.

1. Locate total possibilities
2. Provide adequate space
3. Enlarge the organization
4. Train the new and experienced workers
5. Visit regularly the prospects

In order to grow numerically, it is highly likely your church needs to provide additional units (classes and departments) in the Sunday School. This means you need additional workers and to find, adapt, build or rent more class and department space in which to meet. Some churches provide two Sunday School and worship services to gain the double use of some or all of their space.

May I suggest that you plan for enlargement now so you can reach more people in the next several months and years? Growth will not come as a result of wishing for it. Anybody can wish or hope for growth. Nearly every one does so. But growth does not come. Growth will not come as a result of praying for it, prayer alone that is. Growth will not come as a result of a new building alone. Growth comes only when there is a spiritual foundation including dedication and prayer. But other things are required. The enlistment and training-on-the-job of new workers is required. And, a passion for prospect visitation that invites the people to attend. And, a passion to witness and see people not only involved in Sunday School Bible study, but to see them saved.

Write me for free materials on growth. I'll send you several ideas both in booklet form and mimeographed sheets. The adequate resources for growth plans will be included in the materials, but on the studied, prayerful and enthusiastic application of the five principles of Sunday School growth will finally result in growth.

One important piece you will be able to use, in a serious effort to produce an enlarged organization in order to produce an enlarged enrollment and attendance, is the new free leaflet "SUNDAY SCHOOL GROWTH CAMPAIGN."

Write me. Smile. Work hard. We can enroll more new members, now. People-to-People now. Arkansas had a net gain of 6702 last year. We can do even better this year.

Next week I'll discuss another project "People-to-People Commitment Week." —Lawson Hatfield, Sunday School Department

Rocks of ages

By Tim Nicholas

PHOENIX, Ariz. — Some would call it tradition, others would call it coincidence, still others, providence. But whatever the underlying reason, for 52 years three generations of the Rock family have provided an unbroken chain of ministry in the same mid-town neighborhood of this fast-growing Southwestern city.

The chain began in 1921 when C. M. Rock founded First Southern Baptist Church, which was the first Southern Baptist Convention work in Arizona. He died in 1936 and his son, C. Vaughn, now 68, and a member of the Home Mission Board of Directors, became pastor. He has been there ever since.

Two years ago the state bought the First Southern's property to expand its expressway system, and First Southern moved to a suburban area more convenient for its members. At the same time, C. Vaughn's son, James, was leading a small Southern Baptist church in nearby Paradise Valley. As the church outgrew its building, the members voted to move to within a half mile of First Southern's old site.

So with the aid of a Home Mission Board loan, Paradise Hills Baptist Church relocated and a Rock remained in a pastorate in mid-town Phoenix, a neighborhood going commercial with business offices, low-rent housing and large apartment houses.

Vaughn and James Rock are continually being compared, not only because they are father and son Southern Baptist pastors, but because of the success each has attained.

First Southern has been constantly involved in missions outreach, establishing a pattern of beginning missions which became churches which started their own missions, *ad infinitum*. So far, First Southern has 27 "children", 28 grandchildren, 20 great grandchildren, 7 great, great grandchildren, and 4 great great great grandchildren. Two missions, El Faro

Mexican and Phoenix Indian, are now under direct sponsorship of First Southern Church.

Another mission, Sun City, was constituted in 1972 and became the first Southern Baptist church in a senior adult community.

"To begin missions, you have to be willing to give up members," says the senior Rock. His favorite technique is to call in a group of members from a certain community and ask them to help begin Southern Baptist work in that new area.

"We keep a separate treasury for each mission, and give beyond that, plus we have given as high as 37½ percent of our budget (not including our missions) to the Southern Baptist Cooperative Program," he emphasizes. Losing members to its missions has kept First Southern's size down to the current 1,556 members, but "In 37 years, First Southern has averaged 75 baptisms per year," Vaughn Rock says.

"Our typical member is a mature Christian who likes the established type of worship service," says the senior Rock. "He's at home in our church."

Paradise Hills Baptist Church with membership half the size of First Southern, has a different "typical member."

Our members drive from all over town to get here," says the junior Rock, age 34. "You have to look to find someone not smiling. All of our deacons are mature family men and our membership includes one-time hippies who have been saved, plus many 'straight' young people."

When James Rock became pastor after finishing Southwestern Baptist Theological Seminary in 1970, the church was a staid, quiet congregation. In his first year, Rock baptized 145 people. Last year Paradise Hills reported 541 baptisms. "And we don't count results of baptisms from revivals outside

the church," James Rock says. Last year he rented the city's coliseum where he reported 350 people were saved.

Vaughn Rock says, Jim puts into practice what others only preach about."

"I don't spend much time at the church," says James Rock who speaks regularly at local high schools and detention centers and sets up street meetings for youth. Paradise Hills Church sponsors a boys' home and a girls' home for Christian adults.

The younger Rock has been criticized as being too flamboyant, and has been compared to other youth evangelists such as Richard Hogue and James Robinson. But Jim has been accepted by his peers — he was elected president of the Phoenix ministers' conference — and he denies a report in a national news magazine that "he has thrown out all the hymnbooks."

"That reporter never even came into the auditorium," he recalls, "if he had, he would have seen Baptist hymnals in our pews."

Where First Southern uses an organ, Paradise Hills uses electric guitars; where First Southern dismisses in one hour, don't count on it at Paradise Hills. The preaching styles of father and son are much the same — fervent, personally involved, few notes if any. They are doctrinally alike according to both. Welcome to visitors in both churches nearly breaks up the service with hand shaking and back slapping.

Major differences come in the zeal of the youth at Paradise Hills and the mature family approach of First Southern. At Paradise Hills a mink-coated woman may sit next to a bare-foot youth; at First Southern everyone wears shoes.

Both Rocks support one another's ministry. James especially appreciates the influence his father has had both on him and on missions in Phoenix. Says James, "Dad's been solid." Like a Rock.

Increased mobility makes major impact on churches

By Sandy Simmons

First in a series of two

ATLANTA (BP) — "We preach to a parade. In this community, it isn't the pastors who move, it's the people," a Baptist minister in the nation's capital said recently. His statement could have been echoed by many pastors throughout the nation.

Mobility is the new American life-style, "going-going-gone" the new national slogan. Although not new, rapid change is becoming typical of the nation as a whole.

Because so many families have moved and moved again, the phrase "hometown" along with "home church" may fade out of the language.

Few institutions are as likely to be affected by American society's new mobility as the church, an organization which has traditionally depended on stability.

Already some churches, reports *Home Missions Magazine* in its July-August issue, are experiencing leadership problems. Interest in formerly successful programs is lagging, and contributions are dropping in some places.

In some areas, newcomers into a community find the church a "closed corporation," operated by long-time members who unintentionally fail to absorb new members into the body.

In other areas, people new to the church are thrust by necessity into positions of responsibility.

Past movers have usually been laborers, or losers looking for a second chance, or young people fresh out of school in search of that first job.

Today the movers are more often people who would be community leaders, if they stayed long enough. But they move every few years — most of the time not by choice. They are college-educated, professional people, and moving is part of their job.

In his best selling book, *Future Shock*, Alvin Toffler said, "Census figures show one in five Americans moves every year. Actual mobility is higher because the census doesn't take into account those who move more than once a year. In major residential switchboards, the disconnect rate for telephones has risen to more than 25 percent. Phone company officials say disconnects nearly

always mean moves."

The mobility which changed a regionally-oriented Southern Baptist Convention into a national body now threatens to disrupt its churches with a new era of increasing instability and decreasing loyalties.

When people have no ties to "home," sociologists say, it creates an atmosphere of internal chaos, with a loosening of value systems and often a subsequent relaxation of moral codes. Home and family take no less significance.

Some churchmen argue that now the home church like the hometown is becoming unknown. Loyalties to the church — and to its fellowship — are blurred, often even lost, by repeated moves.

People on the move seem reluctant to put down roots, in both civic and religious work in the community. One airline executive says he avoids involvement in the community life, because "in a few years I won't be living here."

Those who do get involved — giving, teaching or just attending — can no longer be counted on in the traditional sense.

B. Ross Morrison, for 23 years pastor of First Church, Wheaton, Md., a bedroom community of Washington, N.C., said, "The typical family in the 1950's and 1960's was a higher giving family than now. When we lose one of these older families, it takes two, three, even four families to replace their financial contribution to the church."

Jack Lowndes, who came to Memorial Church, Arlington, Va., after nine years in Brunswick, Ga., said that in the last four years in Brunswick, the church's membership turned over by one-third.

"This sort of change is destroying some traditional Baptist attitudes," he said. "You can't wait as long for someone to prove himself. You have to use him rapidly, or he'll be gone."

When he was called to the Arlington pastorate, Lowndes said, the chairman of the board of deacons was a rear admiral. "We talked about programs and plans, but before I moved to Arlington, he had been transferred to the Mediterranean. That's how fast things can happen."

That kind of situation has changed

some churches' viewpoints toward requirements for deacons and other leadership roles.

Charles Conley, pastor of the First Southern Church, East Hartford, Conn., says his members stay an average of two to three years. "We have five deacons and within a few months, three of them moved. That leaves you awfully short-handed."

To deal with the rapid turnover the church now requires a person to be a member only six months before he can be nominated as a deacon.

While a pastor may stay longer than his members, he still faces the emotional drain of seeking new leaders. "You just get them and trained and then they move," is a common complaint.

Roy Hinchey of the Georgia Baptist Convention says pastors must approach his situation with an attitude of "here's a challenge; we'll train these people the best we can; if they move away, then they'll just be working somewhere else."

Which would work fine, if new members would fill the shoes of those who left. But not everybody quickly joins a church in his new town.

"We have increasing problems with people who leave one church, but do not affiliate with another church when they arrive at another location," said Warren Rust, who directs the Southern Baptist Home Mission Board's metropolitan associational mission work. "It seems largely the church's fault.

"The church has demanded institutional loyalty to 'this congregation' rather than the larger kingdom of God," Rust said. "Our people haven't been sensitized to the realization, 'I am a Christian wherever I am.'"

Rust said we have active church members in Alabama or Georgia, who move north, "and they don't see any reason to become involved in a tiny congregation there. It's not like 'home'. They don't understand that they, as Christians, are missionaries, and must involve themselves.

Wendell Belew, director of the missions division, Home Mission Board, predicts denominations will more and



One in five American families move every year. (HMB photo by Everett Hullum)

more have to underwrite downtown churches and mission activities.

"I am told there is not a single self-supporting church in New York City," he said. "Many city churches have large endowments that carry them, but none survive by contributions alone."

The downtown church in a medium-sized city often is the first contact for newcomers. They are attracted by programs, music, and convenience if they live nearby. But as a couple increases their income or as their children grow, they are likely to move to suburbs. Then they either drop out of church or join a suburban church. Very few continue the long ride downtown.

How does a church respond to these new situations, and the constant flow of members in and out of the community?

Many church leaders believe the first thing to remember is that the church must minister to people grappling with overwhelming changes in society. It must provide a fellowship, a refuge.

To minister effectively, the church must break away from patterns that no longer work or even break away from

the usual times and places for worship. Jack Lowndes in Arlington, for example, has had his church by-laws changed so the pastor and deacons can shift Sunday morning worship to another time and place, if it seems appropriate.

Thursday night worship during the summer has become popular for two Virginia churches, whose members and prospects flock to rivers and resorts on weekends.

A church in a Texas college town experimented with a 10 p.m. Sunday service for the students. "It's ridiculous to say, 'we're having worship at 11 a.m. and if you can't come then, that's just too bad.' If the kids want to come here at 10 at night, then that's when we'll have church services," explains one member.

"The church must be more people-centered," said Ralph Longshore, California mission division director. "By the time you create a superstructure, the people you planned for will be gone.

Several churches have created Sunday School classes based on interests instead of strict age grading. Weekday

ministries, day care programs, bus ministries, coffeehouse and church sporting events also attract newcomers.

Based on his experience in the fast changing Washington suburbs, William Cumbie sums up the problem this way:

"One problem the church has is a pre-occupation with the typical child-rearing family. It doesn't deal effectively with the young career singles who move in and out, older singles, persons with one partner dead, or old folks generally.

In a highly mobile society, with its uneasy atmosphere of insecurity and disjointedness, part of that "greatest service" may be to offer a quickened sense of community — an opportunity to tie one's life to the lives and concerns of others — and to create an awareness of each individual's role as a member of an organization solidly grounded amid a turbulent, shifting culture.

* * *


Ms. Simmons is a staff member of *Home Missions Magazine*, and compiled this article from that magazine's July-August issue.

Foreign mission briefs

CALI, Colombia — A plan to increase self-support and financial commitment of Colombian Baptist churches was discussed by the Colombia Baptist Mission and the executive committee of the Colombian Baptist Convention during the recent annual mission meeting here. If the convention executive committee accepts the changes made by the Baptist mission in a proposed plan, a referendum will be presented to the 67 convention churches. According to the plan, radio-television, hospital and literature ministries would remain the financial responsibility of the Baptist mission and the convention would assume a larger share of the church budgets.



NASHVILLE — **SUNDAY SCHOOL BOARD ADDITION** — The west wing building of the Southern Baptist Sunday School Board will have two additional floors, as shown here, by late 1974. Located on Tenth Ave., N., between Junior Achievement and Commerce Sts., the new facilities will include a formal learning center seating up to 100 persons at tables, meeting rooms to accommodate 10-500 persons, and a large multi-purpose room that will seat 500 at tables. The fifth floor will be devoted largely to office space. An additional crossover above Tenth Ave. between the west wing and the operations building will be provided. An expenditure of \$2,850,000 was approved by the Sunday School Board's trustees last week for the two-story addition.



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The undisciplined person

By Eddie L. McCord
First Church, DeWitt



McCord

The fact that 68 percent of all adult Americans drink alcoholic beverages, the widespread use of drugs and a lack of self-control in other areas makes this lesson a most timely one.

The lesson is the first of a two lesson unit entitled "Dealing Redemptively With the Undisciplined." The scripture passages selected help to point out the dangers of the undisciplined life, how one may be on guard against such a life, and the Christian's attitude toward the undisciplined.

A word to the wise (Prov. 23:19-21)

The Book of Proverbs is a part of this section in the Bible known as "Wisdom Literature." The author is a wise and experienced man who, under the spirit's leadership, offers counsel to the young.

A few months ago an Arkansas television station placed on the screen before its viewers, the question: "It's 10 o'clock, do you know where your children are?" It is truly sad that some do not, nor are they seriously interested in what they face. Every parent should be concerned with the temptations which his children will encounter and be ready to give sound, loving advice. In this age of permissiveness our youth need all the help they can get. This father says, "Listen, my son, and become wise; set your mind on the right course." (NEB) He saw grave danger in undisciplined drinking and eating, and sought to point out the evil influence of bad company. If one would avoid becoming enslaved to a certain sin then let him shun those who engage in them. He says the undisciplined person is ruining his health, his life and the lives of others. He knows the end result of such living.

Dr. Karl Menninger of the Menninger Clinic says that, "Alcohol constitutes the country's greatest mental health problem." It causes more deaths than all our most infectious diseases. Alcohol is a poison. It attacks the cells of the brain and nervous system and when these are destroyed they are gone forever.

The following "Alcoholic Scoreboard" appeared in *The American Issue* in 1971. There are 36,000,000 Americans harmed directly or indirectly because

of alcoholism or problem drinking; 9,000,000 alcoholics or problem drinkers; 200,000 new cases of alcoholism each year; 28,400 of the 50,000 killed in traffic accidents each year had alcohol in their blood at the time of the accident; 500,000 disabling injuries are suffered in crashes involving problem drinkers; \$21,700,000,000 annual expenditure by Americans for alcoholic beverages according to the Distilled Spirits Institute; \$15 billion annual economic drain; one third of all suicides are alcohol-related; 1/2 of all homicides are alcohol-related; and it is impossible to estimate the human suffering related to alcoholism, from broken homes, deserted families and problems of children of alcoholic parents.

Prevention is always better than cure. It takes alcohol to make an alcoholic. The only wise course is to totally abstain from the use of alcohol as a beverage. Our biblical writer recognized the value of early training for the child. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). To give the child a thoroughly Christian home where God is loved and honored, where love is shown for others, and where trust in God is a way of life, is to give the child a heritage more valuable than gold.

The consequences of drunkenness (Prov. 23:29-35)

Could a more graphic picture of the consequences of drunkenness be found? The New English Bible renders verse 29, "Whose is the misery? Whose the remorse? Whose are the quarrels and the anxiety? Who gets the bruises without knowing why? Whose eyes are bloodshot?" Such is a tragic plight of the drunkard. These consequences are the result of lingering long over the wine glass, sipping mixed drinks and having one or two with a friend at the neighborhood bar. Verse 31 tells us that it may appeal to the senses of sight and taste, but, "at last (v. 32) it biteth like a serpent, and stingeth like an adder."

The "adder" should probably be identified with the Daboia Xanthina, a highly venomous viper and the largest snake of Palestine. It has been described as the most dreaded serpent mentioned in the Old Testament. "Stings" probably refers to the bite or puncture of the

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International

Aug. 9, 1973

Proverbs 23:19-21

29-35

I Cor. 10:12-13

snake. When the writer sought for a figure to picture the tragic consequences of drunkenness he thought of the deadly bite of the serpent.

But this is not all. Drunkenness often leads to immorality, and distorted vision will cause one to see what is really not there, such as the hallucinations of delirium tremens. The speech of the intoxicated person becomes confused. The literal reading of verse 33b is "and your mind will speak things which are upside down."

Everything seems to be in motion about the drunkard. He feels as if he is lying down in the midst of the sea. He heaves and tosses like a sailor trying to sleep on the deck of a ship in very rough weather. As these words are written it strikes me as tragic that many of the greatest decisions affecting our nation are made over a glass of whiskey.

Verse 35 is a sad picture of the alcoholic. He is no longer sensitive to pain and mistreatment. But when he awakens he goes back to his drinking. It is the same cycle again and again. Alcoholism and dope addiction are two manifestations of the undisciplined life. In these cases self-control is gone and the irresistible urge remains.

It may be said that all drinkers are not drunkards, nor alcoholics. But they could be. It all begins with that first drink. Wise is the person who says, "no thank you, I don't drink."

When temptations come (I Cor. 10:12-13)

It is not if they come, but when they come. No person is immune to temptation. It comes to every one of us. Paul warns, in verse 12, against self-confidence. Pride goes before the fall. When we convince ourselves that we are beyond yielding to temptation then we are in grave danger. We must recognize our frailty and seek the power that God alone supplies. We must trust in God. All our temptations or trials are human in origin and so bearable. But not in our own power. The difference is "God is Faithful." He will not permit us to be tempted beyond our ability to resist. There will be a way of escape. It may be the way of prayer, Bible study or in help from a friend or one's pastor.

In our society it is difficult to escape the temptation to drink alcoholic beverages in some form, or use a habit-forming drug. We can have the victory by looking for strength from God.

Isaiah: spokesman for social righteousness

By David C. George, Pastor
First Church, Stuttgart

Life and Work
Aug. 19, 1973
Isaiah 5:8-12, 16,
18-23



Dr. George

The prophets of Israel made it very clear that those who wronged their fellow men were offending God himself. This theme, voiced by Amos, Hosea, and Micah, found its most eloquent expression in the ministry of Isaiah. With penetrating insight and stinging rhetoric he laid bare the evil that was corrupting his nation. Those who fail to practice social righteousness are sure to suffer the consequences of God's judgment.

A masterpiece of preaching

Chapter 5 of Isaiah is one of the finest examples of prophetic preaching in the entire Old Testament. It has all the elements needed for good communication in any age. With a little imagination we can visualize the look on the faces of Isaiah's audience as he unleashed each new point or hear the gasp of the crowd as he put his finger on every specific evil.

The introduction to the message is particularly interesting. Isaiah capitalized on the fact that his audience was familiar with grape farming. He may have delivered this sermon to the crowds which came up to the temple for the Feast of Tabernacles around harvest time. He emphasized the tragic harvest which the vineyard of Israel had yielded.

He began with a parable about a choice vineyard with every advantage. The finest vines were planted but they produced wild, bitter grapes. Then, when the people had identified with the vineyard owner and had denounced the evil vineyard, he suddenly sprang the trap and showed the vineyard to be Israel. This is the same type of prophetic parable which Nathan used to lead David into confessing his own guilt (2 Sam. 12:1-12.)

The body of the message as found in the succeeding verses describes the awful fruit God found when he examined the vineyard which was his people.

A catalog of calamity (Isa. 5:8-23)

When God looked in his vineyard, he looked for justice and righteousness, but he found instead oppression

and cries for help (v. 7.) This situation is spelled out in full detail in a series of six "woes" pronounced on Israel. Each is introduced by the Hebrew word "hoy," which can mean a curse ("woe"), a reproach ("for shame"), or a lament ("alas".) If the latter is intended, then this could be thought of as Isaiah's funeral sermon for Israel, expressing his sorrow that the judgment of God was to fall upon them. Each woe or lament deals with a particular kind of wrongdoing.

(1) Greedy landowners had gathered up the fields of the people and had squeezed out the original tenants (5:8-10.) Their vast holdings would do them no good, however, for God's judgment would one day declare these estates vacant and barren.

(2) Extensive use of alcohol characterized social life. The presence of alcohol has jeopardized health and sanity in every age, but in times of great prosperity and great stress it poses an even greater problem.

This use of alcohol inflamed or intoxicated the people. But the real evil of the situation was the fact that those under the influence of alcohol lost their ability to understand the working of God. Alcohol attacks the area of human personality that God wants to deal with, the ability to make moral decisions.

(3) Men were so tied to their sins that they were actually daring God to judge them. The language used suggests that sin was a load upon a cart and men had harnessed themselves up to pull the load. They were so devoted to evil that they openly defied God and made no attempt to hide their evil. Their sarcastic taunts show how morally blind they were.

(4) Failure of moral judgment was so complete that men could completely reverse their conscience. They called evil good and good evil. This points to the deceptive power of sin. Our own age with its ethical relativism, situation ethics, and "new morality," knows well how easy it is to call evil good.

(5) Some who set themselves up as wise men thought they could decide

the issues of life by their own judgment. This practice of being your own ultimate authority is typical of the effect of sin on man.

(6) The final woe again concerns alcohol. This time, however, the emphasis is upon its effect on those who have power over others. They were reputedly men of strength, but their might was dissipated in their drinking contests. Instead of using their strength to defend the rights of the people, they took bribes to overlook evil, condemning the innocent and setting the guilty free.

The righteous anger of God (Isa. 5:16, 25-30)

The theme throughout the chapter is judgment. The basis for judgment, pointed out in verse 16, is the same as in other prophetic writings, the holiness of God. Chapter 6 which follows carries out this theme of the holiness of God. The deeds for which Israel is to be judged are wrong because they are out of keeping with the nature and character of Israel's God. The holy God requires holiness of his people.

The picture of God given here emphasizes two characteristics which give God his exalted nature, his justice and his righteousness. These are the very features God sought in his people but did not find (v. 7.) Here, as in other places in the Old Testament, God is described in terms of what he does rather than what he is. He shows his character by his action. This is why he requires righteous deeds of his people. Righteousness must be expressed in action. And this is why God will act to bring judgment. He would not be a holy God if he did not act to enforce holiness among the people who bear his name.

The chapter concludes with a strong description of the wrath of God. Stubble and chaff are only fit to be burned, and Israel without the law of God is only a rotten plant (v. 24.) God's anger cannot be avoided as long as this situation exists (v. 25.)

The instrument of God's judgment was to be other nations who would come and conquer Israel. On the horizon Isaiah saw the Assyrians coming in answer to God's signal, and behind them the Babylonians (vv. 26-30.) The sermon concludes with a scene of darkness and sorrow (v. 30.)

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VBS Reports

July 30-Aug. 6

Name of Church	Enrollment	Average Attendance	Professions Of Faith
Armored	39	35	0
Benton, Hurricane Lake	48	43	0
Benton, Mount Vernon	109	86	1
Blytheville, Bethany	46	45	0
Blytheville, Cole Ridge	62	52	0
Blytheville, Gosnell	172	131	15
Blytheville, Mary's Chapel	54	46	0
Blytheville, Number Nine	72	54	4
Blytheville, Woodland Corner	68	54	0
Blytheville, Yarbro	42	38	0
Camden, Elliott	269	241	44
Cave Springs, Lakeview	126	78	0
Dell	95	75	0
England, Caney Creek	35	43	0
Etowah	37	28	0
Fouke, Pisgah	88	78	0
Ft. Smith, Phoenix	115	86	0
Greenland, First	71	64	0
Harrisburg, First	143	110	1
Heber Springs, Pleasant Valley	43	0	0
Hot Springs, Lakeshore Heights	97	85	0
Humphrey	86	85	0
Keiser, First	73	56	0
Lake Village, Parkway	83	72	5
Little Rock, Second	454	393	0
Little Rock, Tyler Street	48	44	0
Luxora, Rosa	41	39	0
Madison	50	38	0
Manila, Blackwater	38	26	0
Manila, Brown's Chapel	26	19	0
Manila, Westside	110	90	0
Marvell, First	113	101	0
Newport, Immanuel	58	43	0
Pine Bluff, Lee Memorial	131	100	3
Rogers, Sunnyside	200	157	12
Salem, First	53	39	0
Swifton			0
Texarkana, Highland Hills	126	107	2
Tomato	38	32	0
Trumann, First	198	160	4
Trumann, Maple Grove	63	50	0
Tyronza, Barton Chapel	66	50	0
Uniontown	200	170	17
Urbana	35	33	0
Waldron, First	101	80	0
Waldron, Temple	76	68	4
Wilson, First	153	126	0
Wilson, Nodena	69	47	0
Mission schools			
Uniontown Baptist Church	85	71	3

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A smile or two

It was the lunch hour and the restaurant was crowded, but the man finally found a table. A waitress handed him a menu and then left to care for other customers.

Suddenly, after about half an hour, she realized she had forgotten about the man and hurried over to take his order. He had departed, but propped against a glass was a small hand-lettered sign. It read: "Out to lunch."

* * *

As soon as first class postage goes up to ten cents the picture of Jesse James should be used on the stamp.

* * *

Faculty contracts were up for renewal and the school board was discussing the future of a young teacher whose appearance indicated something lacking in general tidiness and neatness.

The consensus was that he should be let go.

However, one sentimental and kindly woman on the board pleaded, "I hate to see the young man go. He may be a little unkept on the outside, but I'm sure he's really pure and clean on the inside. Do we really have to discharge him?"

"Either that," replied the president of the board, "or turn the poor fellow inside out."

* * *

A college freshman football player was interviewed by the big university coach. "Yes," said the student, "I can run 100 yards in less than 10 seconds, with full uniform. I block so well that last season four of our opponents had broken legs. As for passing, I can pass about 60 yards on the average — into the wind. As for my grades, I have always been on the dean's list."

The coach was impressed. "But son," he said, "every one of us has some weakness or deficiency. What is yours?" "Well," said the candidate, "I am inclined to lie a little."

Attendance report

Aug. 5, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	49	28	
Alma, First	400	107	3
Alpena	80	28	
Banner, Mt. Zion	29	8	
Bentonville, First	243		
Berryville			
First	156	61	
Freeman Heights	129	42	
Rock Springs	87	70	
Blytheville, Trinity	209	78	1
Booneville, First	180	162	1
Cabot, Mt. Carmel	154	69	5
Camden, First	415	37	1
Cherokee Village Mission	56	20	3
Crossett			
First	481	161	
Mt. Olive	315	165	
Dermott, Temple	113	54	1
Des Arc, First	180	61	
El Dorado, Caledonia	37	18	
Forrest City, First	571	165	2
Ft. Smith			
First	1003	303	9
Grand Avenue	628	244	6
Mission	26		
Haven Heights	59	84	1
Temple	118	59	2
Trinity	185	64	
Greenwood, First	286	83	1
Greers Ferry, Westside	93	50	1
Hardy, First	48		2
Hampton, First	127	51	
Harrison, Woodland Heights	73	45	
Helena, First	239	53	
Hope			
Calvary	152	83	1
First	426	110	1
Hot Springs			
Grand Avenue	230	128	4
Leonard Street	87	74	10
Park Place	341	101	
Hughes, First	173	43	
Jacksonville			
First	328	64	
Marshall Road	266	126	1
Jonesboro, Central	371	108	3
Lake Village, Parkway	67	36	
Lexa	148	86	
Little Rock			
Crystal Hill	120	71	
Geyer Springs	603	201	1
Life Line	514	144	8
Woodlawn	100		
Magnolia, Central	568	163	
Melbourne, Belview	171	101	
Monticello, Second	219	94	
North Little Rock			
Baring Cross	505	151	3
Calvary	348	143	
Gravel Ridge	191	73	1
Levy	340	66	
Park Hill	672	81	10
Paragould			
Center Hill	142	90	
East Side	175	74	
First	474	141	4
Paris, First	328	75	
Pine Bluff			
East Side	209	138	
First	545	113	9
Green Meadows	55	30	
Second	169	72	
Prairie Grove, First	153	77	6
Rogers, First	496	84	
Roland, Natural Steps	86	53	3
Russellville			
First	424		
Kelley Heights	37	23	
Second	182	52	
Springdale			
Berry Street	123	48	
Caudle Avenue	118	48	1
Elmdale	306	84	
Oak Grove	93	25	
Uniontown	97	90	1
Van Buren, First	510	203	
Mission	32		
Vandervoort, First	61	20	1
Warren, Immanuel	256	128	
West Helena, Second	195	83	
W. Memphis, Vanderbilt Ave.	105	56	
Wooster, First	89	62	

Reconciliation and relief highlight Baptist world meet

EINSIEDELN Switzerland (BP) — When 282 Baptist leaders from 32 countries came together in this catholic pilgrimage site for annual meetings sponsored by the Baptist World Alliance, July 13-17, attention focused mainly on fellowship, study, and implementation of programs on World reconciliation and relief.

V. Carney Hargroves, alliance president, noted that attendance was the largest both in number and geographical representation of any BWA annual executive committee meeting.

Representatives from all continents and both the East and the West political spheres mingled throughout the week.

In addition to business sessions by the BWA executive committee, the participants engaged in discussion in study commission meetings on doctrine, Christian teaching and training, mission and evangelism, religious liberty and human rights, and cooperative Christianity.

"Despite our cultural differences, we are all one in Christ," one participant said. "We are able in all candor to focus attention on the central objective of meeting our responsibilities as Christian people."

Joseph B. Underwood, chairman of BWA's three-year World Mission of Reconciliation through Jesus Christ, reported that 98 Baptist groups in 80

countries are participating in the world program that aims at reconciliation of man with God (evangelism) and reconciliation of man with man (Christian application of the gospel).

Underwood reported growing evangelistic success in countries around the world.

A total of 13,095 persons were baptized in the Tele u churches of India during the month of June.

Nigerian Baptists reported 1600 new professions of faith in the first of 15 regional crusades in that African country.

Brazilian Baptists have set a goal of doubling their membership (baptized believers) of 450,000 in the ten year period ending in 1982, their centennial year.

The executive committee adopted two resolutions dealing with peace. One noted that "we earnestly thank God for whatever lessening of hostilities has taken place during the past year," especially "evident improvement in relations between east and west," and pledged Baptists of the world "to work with others toward greater understanding and peace."

The other statement pledged participants to "all return to our countries to dedicate ourselves afresh to

the service of God, to the proclamation of the gospel of our Lord Jesus Christ, and to be agents of the reconciling love of God to all men everywhere."

The executive committee gave tentative approval to operating budgets of \$229,000 in 1974 and 1975. Fred B. Rhodes, western treasurer, reported however that additional income must be found to meet these budget goals. He said also that several worthy proposed programs had to be omitted from the budget because of the lack of funds.

The alliance if supported by contributions from its 95 member conventions and unions, and from individuals and churches.

In addition to the operating budget however, the committee approved a goal of \$423,100 for relief projects in 1974. This budget is administered separately from the operating budget and is dependent on voluntary contributions.

Three new conventions were admitted to membership in the BWA — the Baptist Convention of Mozambique, the Baptist Convention of Malawi, and the Baptist Community of Bandudu in Zaire. They Raise the membership of BWA to 95 conventions in 75 countries.

Einsiedeln was selected as meeting place because of its proximity to Zurich where the European Baptist Federation met during the following days.

The town is the home of a thousand years old Catholic monastery which is one of the most popular pilgrimage sites in Europe. The abbot of the monastery was host to the Baptist at an organ concert on Sunday evening.

World Baptist leaders pledge work for peace

EINSIEDELN, Switzerland (BP) — Two hundred eighty Baptist leaders from 32 countries closed the annual meeting of the Baptist World Alliance executive committee here by resolving "to work with others toward greater understanding and peace."

The resolution, presented by Geoffrey H. Blackburn of Australia, chairman of the resolutions committee, noted in its preamble that "peace among nations, races, generations, classes and the sexes continues to escape us."

In another resolution, the executive committee members resolved "that we all return to our countries to dedicate ourselves afresh to the service of God, to the proclamation of the gospel, of our Lord Jesus Christ, and to be agents of the reconciling love of God to all men everywhere."

The complete text of the resolution on peace reads:

"Whereas peace among nations, races, generations, classes and the sexes

continues to escape us,

"Therefore, be it resolved that we reaffirm the commitment made at the 12th Congress of the Baptist World Alliance in Tokyo, three years ago, to work with others 'toward greater understanding and peace.'

"Be it also resolved that we earnestly thank God for whatever lessening of hostilities has taken place during the past year, and

"Be it further resolved that we express special gratitude to God for evident improvement in relationships between east and west, and

"Be it further resolved that, as we thank God for his peace that passes all understanding being unfolded by his grace in our personal lives, we pledge ourselves to work faithfully as instruments of his peace for the things that work for peace — justice, truth, and righteousness — to the furtherance of the great goal of peace of earth and good will toward men."

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