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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

Lake Catherine
State Park
near Hot Springs

August 10, 1972

One layman's opinion

No teaching without listening



Dr. Grant

I must have heard it said hundreds of times, "Keep your ears open and you might learn something." But I can't recall ever hearing anyone say, "Keep your ears open and you might teach something."

I suspect the vast majority of parents, teachers, and perhaps even young people, think of listening as more a part of the learning process than of the teaching process.

We even poke fun at the stereotype of the psychiatrist who never really gives advice, answers, or solutions, but only asks questions and listens with an occasional nod or grunt. The teacher who only seems to ask questions and is very hard to pin down on what he personally believes, is thought by many to be falling down on his job of giving answers.

But I am convinced that listening is just as important for the teacher, whether in the Sunday School class, the first grade, or in the university classroom, as it is for the student. As I look back on my college days at Ouachita, I believe I learned more from the questions Dr. R. C. Pettigrew asked me in English classes, than I learned in other classes that were almost exclusively lectures. It was not just the first questions Dr. Pettigrew asked; it was the second, third and fourth questions that came after he had listened very carefully to my bold and brash attempt to answer his earlier questions. He always knew what his first question was going to be, but questions number two, three and four were tailor-made for me as he kept his ears open and analyzed my learning need.

Of course, teaching by listening is risky business. The discussion method that majors on a lot of listening by the teacher means that a lot of talking is done by students — the ones who aren't supposed to know the answers. Some of the talk may be far off base and clearly a lot of nonsense, but usually there are other students who are quick to cut through the nonsense.

Taking a chance on what may be said in an open discussion of some controversial question reminds me of the story of the man who plotted to get rid of his wife's cat. She loved the cat to excess, and the cat was all over the husband's chair, bed, clothes, fishing tackle, etc. So he secretly tied 500 pounds of cement to the cat and dropped it to the bottom of a deep lake. His wife grieved so much over the loss of the cat that he advertized in the local newspaper, offering a \$5,000 reward for the return of the cat in good health.

A friend asked the man why he would offer such a generous reward when he hated the cat so. He replied, "When you know what you know, you're willing to take a chance on some things."

The listening teacher takes some chances on some crazy answers, but nothing really permanent has been lost and he may have learned how to teach better another day.

Daniel R. Grant

In this issue

- Teachers also can learn by listening, says Dan Grant in his column, "One layman's opinion," on this page.
- Wine may soon be sold in the supermarket if permits are approved by the state Alcoholic Beverage Control Board. An editorial discusses the consequences of such a move and the arguments which will be presented by the proponents of the action.
- An Arkansas woman has been appointed to serve with the Southern Baptist US-2 program in the United States. A story about Bettye Long is found on page 5.
- Alabama Baptists may soon have an agency to help pastors and churches to find each. An article on page 17 tells about this new plan recommended by Alabama's executive board.
- First Church, Dumas, has joined the ranks of those churches sponsoring ministries in resort areas. This story is found on page 8.
- Religious publication groups are seeking relief from postal rate increases which threaten to drive small publications out of business. This is found under the feature "in the world of religion" on page 24.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

AUGUST 10, 1972

NO. 31

J. EVERETT SNEED, Ph.D. Editor
MRS. WILLIAM L. KENNEDY Managing Editor
MRS. HARRY GIBERSON Secretary to Editor
MRS. WELDON TAYLOR Bookkeeper

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Wine in the supermarket



JES

Recently, while returning from a journalism workshop, I was stopped by a State Policeman. It soon became evident that I wasn't the man he was seeking. He explained, "We just received a report that a drunk driver was on the road in a car similar to yours."

He was very apologetic for having made the mistake. I expressed my appreciation for his efforts to protect the lives of people on the high-

ways. Highway accidents, of course, are only a small part of the tragedies created by this awesome drug.

In the event certain supermarkets are given license to sell wine, the alcohol problem confronting our state will be greatly increased. They are already selling beer. The next step is to sell Arkansas wines. Then the logical move would be to sell all wines and finally hard liquor.

The damaging effects of placing wine, which runs about 20 percent alcohol, into the family situation cannot be over emphasized. According to T. Mario Ricci, head wine steward at New York's 21 Club, "Americans are drinking more wine than ever before. Consumption is increasing at a rate of about 13 percent yearly. . ."

A recent release from Newhouse News Service states that according to studies concluded recently, alcohol remains the drug of choice for American teenagers.

Miss Mary C. Spencer of the National Council on Alcoholism and a former alcoholic, explains it this way: "Many of us started drinking while we were in our teens. We believe, more and more, that we were alcoholics then, although we didn't recognize it."

Drug abuse has contributed to what Miss Spencer calls "a growing drinking problem with teen-agers." "Heroin addicts," she says, "often start on alcohol."

Dr. Morris Chafetz, head of the National Institute for Alcohol and Alcohol Abuse, a part of the federal National Institutes of Health, says young persons often use apple and other sweet wines to enhance the effect of drugs. "They seem to regard wines as different and more virtuous than hard liquor."

The arguments of those supporting the sale of wine are basically, that it is a food, that no one is being compelled to purchase something he does not desire, and that it provides additional revenue or taxes to support the needs of our state. It would be helpful to realistically evaluate each of these assumptions.

To begin with, the authorities assure us that alcohol is not a food. "Nutritionally alcohol resembles pure fat or starch in that it supplies only calories. The average 1½ oz. cocktail has 150 calories, but no food value, no minerals, proteins, or vitamins. Alcohol contains none of the essential or amino acids so necessary in the daily diet, but it can make one fat!

"If alcohol replaces too much of the normal diet

the resulting imbalance may lead to malnutrition."

The second contention for the selling of wine is that no one is being forced to buy it. The point, they say, is to make it convenient for those who desire it. This is an exceedingly dangerous half-truth. Anyone who has only casually studied advertising knows that the most effective way to sell any product is to make it plentiful and available to the public. Literally thousands upon thousands of dollars are spent each year to learn better ways to merchandise commodities. The power of "soft sell" and "attractiveness" affect a very large percentage of the buyers.

The very availability of wine would pose an additional problem of law enforcement. Surveys show that keeping alcoholic beverages out of the hands of minors is already a virtually impossible task. It is easy to have a friend or a broke "wino" who is of age to buy alcoholic beverage. The "favor" can be obtained for a small amount of money or just a share of the booze.

Last of all, the supporters sing the old song, "This will give us more needed tax money." Actually, the demand for law enforcement is directly proportional to the availability of alcohol and other drugs. This means that more officers will be required to investigate the additional highway fatalities, loss of property and the over-all increase in crime. The following quotations are only a few to substantiate this statement:

"Metropolitan Life Insurance Company in a study of its home accident death claims nationwide over a two-year period, 1964-65, found for dead policy holders of age 15-64, that alcohol was involved in 8.6 percent of the fire deaths (including 25.4 percent of smoking in bed fire deaths), 17.0 percent of fall deaths, 31.8 percent of poisoning deaths, 13.6 percent of firearm deaths, 12.1 percent of suffocation deaths (by inhalation or ingestion of food causing obstruction), 18.8 percent of drowning deaths, and 7.9 percent of other home accident deaths."

In other studies they found that "The combined arrest of the Memphis Police Department and the County of Shelby sheriff's department for the 100.0 percent alcohol-related crimes of driving while intoxicated, liquor law violations, and drunkenness account for 51.2 percent of the total arrests for persons 16 and up. . . Further, for Memphis and Shelby County, that of the adult crimes against children, 25.0 percent of contributing to the delinquency of a child cases, 75.0 percent of the child neglect cases, and 33.3 percent of the child abuse cases, are known to be alcohol-related."

The Christian Civic Foundation of Arkansas has urged us to do two things: 1. Express our feelings to the local store managers. 2. Prepare and circulate petitions to be presented at the hearing of the Alcohol Beverage Control Board. These hearings have been postponed several times. Their next regular meeting

(Continued on page 4)

is August 10.

To date, there have been 84 petitions with 260 sheets or 4,134 names delivered to the Christian Civic Foundation. Of these, 75 percent are Baptist. Let's not sit back and say "We done our part." But let's unite forces to defeat the insidious danger!

I must say it!

Those adopted children



Dr. Ashcraft

Unexpressionable happiness has come to many American homes in the form of adopted children. Scores and scores of these children have found themselves in happy, stable homes where they live a normal and exciting childhood preparatory to assuming the full stewardship of life for themselves.

Among the fortunate children whom others have not wanted are those whom Mr. and Mrs. Pastor have adopted. I know so many of these children and the happiness they have brought to childless couples.

After the first day they are no longer adopted kids, they become family, and from that time on there is no difference from blood kin, how amazing and wonderful. Some of the families already have children of their own but brothers and sisters become real brothers and sisters for keeps quickly.

For reasons which God does not always disclose, some homes are not blessed with children. These people, however, avail themselves of the privilege of adopting unwanted, abandoned or neglected children

of often unknown parentage and start anew with the young life in their hands.

Nothing short of transformation occurs in these homes. Childless parents are forever made immune to selfishness and self-centeredness because the many cares and concerns of the helpless child in their arms demands so much of them, allowing little, if any, time for self-concern.

When there are children in the pastorium a whole new area and dimension is opened to give encouragement and guidance to the many families of the church. Mr. and Mrs. Pastor are all in it together with all the rest of the families and, for better or worse, it is still best this way.

Recent abortion laws which legalize murder and cheapen the procreation process will deny many circumstances and proper homes the blessing of making a life for countless unwanted children. While the church is not in the business of encouraging promiscuity and immorality to produce kids for adoption, Christians will ever enter the scene to make the most of these tragic mistakes.

In the meantime, hail to the great fraternity of homemakers who have moved over a little bit to make room for a little child. I predict you are closer to the heartbeat of God for it.

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

Sources:

1. *Parade*, July 9, 1972, p. 20.
2. Special Ministries Surveys, Arkansas Baptist State Convention, 1969-71.
3. *Report on Alcohol*, published by the American Business Men's Research Foundation, Elmhurst, Ill., Summer-Fall, 1970.

Letters to the editor

President congratulates new SBC president

Editor's note: The following letter of congratulations from President Nixon was sent to Mr. Cooper following his election as President of the SBC. Mr. Cooper felt that the letter was directed more toward the denomination than him personally and should be shared with Southern Baptists.

Dear Mr. Cooper:

My warmest congratulations to you on your election as President of the Southern Baptist Convention. Your many years of service through your local church and denominational offices provide a wealth of experience which assure the members of your Church of competent and dynamic leadership in the coming years.

I am particularly grateful for the resolution adopted by the Convention supporting our goals for the release of

Americans being held prisoners of war in Indochina and for the continued independence of the people of South Vietnam.

The role of your Church in our national life has always been a strong and constructive one, and your programs continue to bring moral and spiritual sustenance to our society and its leaders.

I wish you a highly rewarding and successful tenure.
Sincerely,

Thanks Arkansas Baptists

I want to take this opportunity to thank Arkansas Baptists for showing my

family and myself the type of love that puts Christ first in all things;

We came here last June (1971) from Arizona and enrolled at Ouachita Baptist University, and because of your concern for higher Christian Education you paid one half of my tuition, for this I thank you. In the fall (1971) my wife enrolled at Ouachita with me and again you were there to help us and pay one half of both tuitions, without which we could have not attended school, for this we both thank you. Because of your love for Christ and your fellow-man you have done all this and asked nothing in return. I truly pray that as I graduate from Ouachita this month that I can show the love to others that you have shown to me.

Surely Jesus can say of Arkansas Baptists as he did in Matthew 25:34-40, for you helped us in many ways. — Curtis Fowler

Between parson and pew When everything goes wrong

By Velma Merritt



Mrs. Merritt

It's one of those days. It makes no difference what you attempt to do, it turns out wrong.

You get up late and rush your preacher husband off to his study. The three-year-old brings you a present — the small green tomatoes off your neighbor's plants. Your teenager has to be hurried to a meeting. The phone won't stop ringing. Someone wants to chat, another person should have called the church study instead of the house, your husband phones and bawls you out about something you did a few days earlier. The house is a mess and company drops in unexpectedly. You try to be cheerful. They stay too long and your husband's lunch is late.

The day wears on — the afternoon is just like the morning. You dread the thought of another church meeting tonight. By late afternoon you're ready to completely give up and wonder why in the world you ever married a preacher.

Days like this happen to all of us. Knowing they will come and usually are confined to one day might give you some comfort. Knowing what to do when a hectic day comes can help you realize all is not lost. Here are some things which will help:

(1) In the midst of all the confusion lay everything aside and force yourself to relax for a few minutes in an easy chair or lie down.

(2) After you are comfortable pick your Bible up and read two or three of the Psalms. They will speak to your soul and give you some nourishment to carry on.

(3) When you finish, communicate with God for a few minutes. Praise him for his goodness, ask for forgiveness for some of your thoughts and actions and for help in thinking of the good about you. Thank him that he hears and answers prayer.

(4) By now you're bound to feel better so sit there a few more moments and think of the good things God has done for you.

(5) Get up, straighten your hair, and touch-up your make-up.

These simple actions will take only a little while and will be a life saver for you. You will be refreshed and have a better outlook toward the day's events.

Some day when a layman's wife calls for comfort from her day when everything is going wrong, you can smile to yourself, really understand, and give her some guidelines to keep her sanity.



Bettye Long

Arkansan appointed to US-2 program

ATLANTA, Ga. — Bettye Long of Mena, Arkansas is among 26 Baptist young adults appointed to the Southern Baptist Home Mission Board's US-2 program.

Miss Long will serve a two-year stint in Pittsburg, Penn., where she will direct a Baptist Center. She is a graduate of the University of Arkansas with a master's degree in social work.

"I wanted church related social work, but there weren't many churches hiring social workers, so I checked into the US-2 program," said Miss Long who will be directing a multi-program center in the inner city of Pittsburg.

Miss Long served the Home Mission Board in 1968 as a student summer missionary in Santa Fe, N.M. "It was a whole new world for me," she said.

"I've never been to Pittsburg," she added, "but in a singing group, we toured Pennsylvania, New Jersey and New York, getting an idea of what it was like."

Reporting to the field July 1, Miss Long officially began her US-2 work August 15. "I'm in it because I see the need for the total man to be helped, not just his soul or his needing soup or soap, but the total man," she said. "So often in ministering to someone you have to get to the total man, his soap and soup, before you can get to the salvation, and sometimes as a result of salvation, they may be willing to accept the soup."

Of the 26 US-2ers, over half served as summer missionaries, and others were active during college in Baptist Student Union. Working in goodwill centers, musical programs for youth, and inner city outreach ministries, they will be beginning Baptist work on several colleges campuses and local church programs.

Note of appreciation

Speaking in behalf of my three daughters and myself, we want to express our heart felt thanks to our many Baptist friends over the State for the many flowers and cards, but most of all for your prayers, as our hearts were grieved over the sudden death of our wife and mother.

My wife was a devoted Christian and a Sunday School teacher in the Olivet Baptist Church where we are members. She was a real help mate to me in the ministry. We had no way of knowing on that Sunday morning, July 16th, when we attended the closing service of a revival where I was serving, that this would be the last service we would worship together in.

Sure, we weep, but not as those who have no hope, for we know our loss is Heaven's gain. We are longing for the blessed return of our dear Lord, when there will be no more parting. — Jack Parchman

Conference set for Fayetteville

EXPLO '72 will come to Arkansas August 14-18 as part of the nationwide follow up for the Dallas event of last June which drew over 80,000 delegates. EXPLO '72, sponsored by Campus Crusade for Christ, International, challenged each delegate to enlist five friends to attend evangelism training in August. The training strategy, called "Operation Penetration," is to be built around conferences in each state across the U.S. and in some foreign countries.

Arkansas' version of Operation Penetration is the "Great Commission Strategy Conference." Adults will meet at Mt. Sequoyah Methodist Assembly and high school and college students at Pomfret Hall on the University of Arkansas campus. Those interested in details are urged to write Great Commission Strategy Conference, 219 Adams, Fayetteville, Ark.



Two of the young people in the choir, Lynnette Ledbetter and Anita Kirk, pray with two girls who had just made decisions for Christ.

Choir mission tour to New York City results in 60 professions of faith

By Tammi Reed

With hopes of winning people to Christ, the Youth Choir of First Church, Fayetteville, set out on a chartered bus for New York City as the summer vacation began. The 11-day mission tour lasted from May 27 through June 6, with 10 performances scheduled.

Under the direction of Bart Neal, minister of music, the more than 50 young people presented Otis Skilling's Christian folk musical "LIFE" to thousands of listeners throughout the tour. Also serving as sponsors were Mrs. Neal, Pastor Paige Patterson and his wife, Dorothy, and Assistant Pastor Tom Biller and his wife, Martie.

After each performance, the young people in the choir, aged 16-22, dispersed into the audience to share individual testimonies of their personal encounter with Jesus Christ. As one member explained, "Our main purpose was to tell everyone we met how much Jesus has meant in our lives and what he offers for them."

The Fayetteville choir performed in Baptist churches in Louisville, Ky., in Ohio and in Severna Park, Md. — a suburb of Washington, D.C. The busload of enthusiastic young people pulled into New York City, May 30, to sing in parks and an apartment complex housing over 25,000. The crowd of New Yorkers eagerly listened as the gospel message was presented in song and testimony. During the performance at

Kings Park, 13 people accepted Christ as a result of the witness given.

While in New York, the young people took advantage of witnessing opportunities by talking with people on the streets. Several members of the group approached a street gang to ask about their relationship with Jesus Christ. As one of the young people explained, "at first they just snickered, but as their leader, Pete, called them over to hear, they began to listen intently. We could see the Holy Spirit working as each of them began gradually to accept what we were saying. We prayed together and they all gave their hearts to Jesus. The next day they came back with two other kids that they had witnessed to and who also responded to the message."

Many of the people to whom members of the choir talked were Jewish. A number of them accepted Christ as they talked with the young people. Others found language differences and even went to the extent of writing out their words for those who read English. In one instance, a policeman interpreted Spanish for a young person speaking to a boy about Jesus. "I'd give up anything to be as happy as you people are," referring to the youth group. The boy later accepted Christ after talking with the choir members.

During the stay in Wilton,

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

Dale Page, 34, North Little Rock, died Aug. 3. He was a member of Olivet Church, Little Rock.

Tong Chi Lin, 50, Little Rock, died Aug. 4. He was a member of Immanuel Church.

Mrs. Florence Adelle Hurley, 65, Little Rock, died Aug. 2. She was a member of Pulaski Heights Church.

Jack R. Edmonson, 63, North Little Rock, died Aug. 1. He was a member of First Church of Sherwood.

Maurice E. Love, 42, Heber Springs, died July 30. He was a member of First Church.

William F. Frazier, 91, Pine Bluff, died July 27. He was a member of First Church.

Mrs. Louise Hudgens Brown, 60, Little Rock, died July 27. She was a member of Immanuel Church.

Mrs. Bernice Sosebee, 53, North Little Rock, died July 29. She was a charter member of Olivet Church, Little Rock.

Please let us know . . .

Churches are requested to send to the *Arkansas Baptist Newsmagazine* notice of the death of an active member of the church. Notices should contain the name, age, town, date of death, and church. These should be received in our office not later than 15 days after the death.

Connecticut, a girl approached one of the choir members saying, "I'm an agnostic and I challenge you to change me." Later, after talking further at a coffee house operated by the Baptist Church in Wilton, the girl admitted, "I think my life has now been changed by God."

The mission tour resulted in more than 60 professions of faith in Christ by persons approached by the choir members. Work is now underway for the presentation of another folk musical by the choir in early September.

Woman's viewpoint

What? me drive that truck?

By Iris O'Neal Bowen



Mrs. Bowen

Never in all my wildest nightmares did I ever dream I would be a truck driver! One of my recurring horrors found me behind the wheel of the car, speeding down the road, not knowing how I got there nor what to do to stop the car!

Since I didn't learn how to drive for a long time, I had ample opportunities to dream this nightmare, but like I said, I never never nightmared a truck into my future.

However a few months ago Dear Husband fell victim to that ailment which seems to attack a lot of men folk. I call it "car fever" and there is no cure for it. The only thing that helps is to let them trade cars, and that is obviously a temporary cure, for in about a year symptoms return and it is all to do over.

This time, though, a new yellow pickup truck came to live in our driveway. Suddenly vacation arrived and Daughter acquired a summer job that required transportation. Naturally, Mom was the one who gave up her car, and since Mom likes to spend part of her day at home, she drives the truck back into town around noon.

I have learned at least one thing as a result of my truck driving experience, and that is why drivers of pickup trucks tend to dally along at about 35 miles an hour, no matter how many cars pile up behind them.

Any speed above that causes the truck to snort its radiator contents, shake up the gasoline under the seat and go into a galloppy-trot much like the horse that has been shut up in the barn too long!

You can believe I no longer mutter under my breath as I brake along behind a truck and its stream of unhappy followers, if I happen to be driving the car. If I am in the truck, I tighten up the seat belt, speed up some and bounce a little higher, so as not to hinder the flow of traffic.

For I, like Paul, have learned "in whatsoever state I am, therewith to be content."

Who said you can't teach old dolls new trucks?



NASHVILLE — Carl M. Overton, Hamburg, participated in a writers' workshop at the Southern Baptist Sunday School Board recently. With him are Bynum G. Shaw, guest lecturer from Wake Forest University and Howard P. Colson, Editorial Secretary of the Sunday School Board, workshop director. The workshop was intended to help writers improve their writing skills.

Calls interim pastor



Royal

J. W. Royal has been called to serve as interim pastor of Park Place Church, Hot Springs, effective Aug. 13.

Royal is retired and is living in Benton. He has held the following pastorates: First Church, Rogers; First Church, Lewisville;

First Church, Judsonia; and Calvary Church, Benton.

He is currently serving as clerk of Central Association.

Texas Baptists name three new staffers

DALLAS (BP) — The Texas Baptist State Missions Commission has promoted R. Clyde Hall, 41, to secretary of the state convention's Church Training department and employed three new staff members.

Hall, who has served seven years as a consultant in the department, succeeds Edward Laux, recently named to head the state convention's new Special Services Division.

A native of Florence, Ala., Hall is a former Baptist Student Union director at Florida Southern College, Jacksonville, Fla. He has served as minister of youth or education at five churches in Florida, Tennessee and Texas.

Three other new staff members named by the commission include James W. Hatley of Weslaco, Tex., as consultant in rural-urban ministries; Robert Allen Hall of New Albany, Miss., a consultant in the church music department; and Jerry Seale of Denison, Tex., as consultant for deaf work.

Hatley, 48, is former pastor of six churches in Missouri and Arizona. He currently is area missions superintendent for the Magic Valley Baptist Association, Weslaco, Tex. He is a native of Maynard, Ark.

Hall, 35, is currently minister of music at First Church, Henderson, Tex. He formerly has been minister of youth or music at six churches in Arkansas and Texas.

Seale, 25, has been pastor of Fairview Church, Evant, Tex., and minister of deaf and youth at Meadow Lane Church, Arlington, Tex.

The two Halls, and Seale are graduates of Southwestern Seminary in Ft. Worth, and Hatley is a graduate of Midwestern Seminary, Kansas City.

Your state convention at work

Dumas church begins resort ministry



Workers in the Merrisack Park resort ministry are (L to R) James Corker and daughter Sandra; T. S. Kimberlin, preacher for the services, and Mrs. Ruth Kimberlin.

A resort ministry was recently begun by the First Church, Dumas, under the leadership of pastor Robert Courtney. It centers in the Merrisack Recreational Park in the "three rivers country" east of Gillett.

T. S. Kimberlin, a minister and member of the First Church, Dumas, is the preacher for this special ministry. He is ably assisted by his wife, Ruth, and by James Corker and daughter Sandra.

Corker helps set up necessary

equipment for the "open-air" Sunday School and worship service. Sandra teaches the children's class.

The services are well attended by campers and visitors, many of whom are from out-of-state.

Perhaps other churches up and down the Arkansas River and in lake areas can engage in this exciting type of mission outreach throughout the summer months. — R. H. Dorris, Director, Department of Missions

Student serves in California



Gullatt

Dear BSUers: My last week at Cloverdale (California) was even better than the first week. The two girls that were working as summer missionaries with me really helped a lot, too. At Teen Time one night they really got down to the nitty-gritty. With the Lord's help I think the young people got straightened out a little bit. I really thought they got together more, like one in the spirit. At least I hope so. We really did some serious praying down on our hands and knees as a group. The 5th and 6th graders were great. I think they learned a lot. On parents' night they said all of the books of the Bible. Different ones shared scriptures they had learned. We had a drama with Abraham, Moses, Naomi, David, and Goliath. We sang one song "God is so Good."

Dr. Logue, thanks a lot for your letter. It was really encouraging.

This past week I was at Camp Cazedero. We had camp for the 1st, 2nd, and 3rd graders. It was OK, but wow it was tiring. They really put us through it. My patience almost ran out a few times. It was a real experience. God has really been good to me. I'm really thankful for everything.

Love,
John

(John Gullatt, Southern State College, is serving for 10 weeks in California.)

STATE SUNDAY SCHOOL CONVENTION

2:00 p.m. Monday, Sept. 25

9:00 p.m. Tuesday, Sept. 26

Immanuel Church
Little Rock

Conferences for
teachers and officers:

General Officers

Adult

Youth

Older Children

Middle Children

Younger Children

Older Preschoolers

Middle and Younger Preschoolers

Preschool Division Directors

Book reviews

By E. A. Pipkins

The Glory of Galatians

Author: Wood, Fred M.

Publisher: Broadman 1972

Price: \$2.95 (147 pages)

The glory of Galatians is the glory of being made a child of God through the redemptive work of Christ. Becoming an heir of God and joint heir with Christ, the believer is promised a glorious destiny. From the title it would be assumed that this is the heart of the message of Paul's letter to the Galatians, at least for the author.

We met Fred M. Wood in an earlier work (*Fire in My Bones*) prepared for a January Bible Study week. That study in Jeremiah, as a result of it being his doctoral work, was a good deal more thorough than this book prepared for the 1973 Bible Study. However, they are alike in that each offers full comment throughout and "filler" material that the usual commentary does not.

An overview discusses the relatively minor critical problem of the epistle. Bold face type sets out chapter and verse notations. What Greek words are used are in English spelling. A limited biography is given, but the book is not footnoted.

There is neither a subject nor a scripture index. However, the early outline and the limited scope makes one not miss either.

The January Bible Study teacher should not depend on this book entirely, but it will be a helpful companion to the various other resources one should have to teach Galatians.

Stewardship

Handling designated contributions

Last week, this column dealt with the motivation behind gifts that are designated for certain causes by individuals and/or churches. This column will point out how such gifts are recorded and handled by those responsible for the receiving and disbursement of denominational offerings.

Sometimes a church or individual submits a gift for the Cooperative Program, but with a request that some particular agency or ministry be excluded. Such a request cannot be honored. All Cooperative Program funds must be disbursed exactly according to the budget adopted by the messengers, whether it is at a state level where the state convention messengers have adopted a budget or at the SBC level where the SBC messengers have likewise adopted a budget. The exclusion of any agency from Cooperative Program funds would be a violation of the instructions of the convention and its messengers.

Of course, while an agency cannot be excluded, the contributing church or individual can specify that his gift be used exclusively for a particular agency or ministry, or even divided between several agencies. However, in those cases, the gift cannot be accepted as a contribution for the Cooperative Program, even though the agency or ministry may be one of those supported by the Cooperative Program itself.

So far as the records are concerned, such designated gifts are carried separately and will not show in any total that lists Cooperative Program gifts. The church or individual is always free to designate his gift, but he cannot at the same time expect to receive credit for it as if it were undesignated.

All designated gifts are forwarded, without any deduction for administrative cost or handling, to the agency or cause named in the designation. It might be pointed out that the administrative cost of this procedure is borne by the Cooperative Program.

Since designated gifts are considered separately and apart from the Cooperative Program, all such gifts will represent an additional income for the agency or cause, regardless of the amount that may be budgeted through regular Cooperative Program budgeting procedures. The designated gift will not reduce the amount received by that agency from Cooperative Program funds.

Some designated funds can be sent directly to the agency or ministry for which it is ultimately intended, but it is usually much wiser to forward those funds through the same channels used for undesignated funds, including the

state convention offices, SBC Executive Committee, etc. In that way all records will be complete, and proper credit can be given at the proper time in the proper way.

In one instance in Arkansas, a church treasurer forwarded some funds directly to an SBC agency. Since the funds did not pass through the Baptist Building in Little Rock, there was no record here. Later, when the church made an inquiry about the matter and found that no such funds had been received, the treasurer was suspected of some wrong-doing until the matter had been adequately clarified. However, by that time some feelings had already been damaged.

In the Arkansas Baptist State Convention, the responsibility for handling both Cooperative Program and designated gifts lies with the Executive Secretary-Treasurer. He and his staff always make every effort to carry out the instructions of any individual or church submitting gifts. If the instructions are not clear or for some reason cannot be implemented as requested, the funds are held in abeyance until further clarification can be secured.

Baptist autonomy is a precious privilege, and one that is taken seriously by those responsible for handling contributions. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

WMU

Learning opportunities

Training days are here! Two of four identical one-day conferences on Woman's Missionary Union work will be held at Southern Baptist College, Walnut Ridge, Aug. 22-23 (The 23rd and 24th were mistakenly listed in a direct mailing.)

Of the 20 conferences to be offered eight will be in areas of special concern: the aging; the sick; resort missions; internationals; economically disadvantaged; prisoner rehabilitation, alcoholism and drug abuse; juvenile rehabilitation; combating moral problems.

Leadership techniques and current plans will be emphasized in a dozen other conferences for strategic age-level organizational leaders.

The intervening evening will be devoted to a Prayer Retreat for overnight guests. The denominational theme for 1972-73, "Living the spirit of Christ in faith and conquest," will be featured. Mrs. J. A. Hogan, state WMU president of Ft. Smith, will be in charge. — Nancy Cooper, Executive Secretary and Treasurer

Child Care

How to communicate with your parents

"My parents don't understand me."
"What is this generation coming to?"
"My teenager won't talk to us anymore." Sound familiar? Maintaining open communication between parent and child is necessary for each to understand the other.

After you have read the following "Code of Communication for teenagers," share it with your teenager or the youth of your church and get their reactions. The resulting communication should be interesting.

"Code of Communication for Teenagers"

- The first barrier to communication which I must cast aside is the attitude of turning off anybody over 30 years of age. If I expect my parents to tune in to me, then I must be willing to talk to them.

- My generation is crying for understanding from our elders. In turn, it is only fair that we try to understand them — they have their needs and feelings and reasons for their decisions.

- In order to get to know my parents and for them to get to know me I will spend time at home and encourage our family to do things together.

- When my parents are trying to get a point across I will listen with an open mind to see the situation from their point of view. This is what I would expect of them.

- I will share more information about myself with my parents. They were teenagers once and may have experienced some of the same problems and feelings I have. I need to give them a chance to help me.

- I will initiate discussion on topics which are hard for my parents and me to talk about. I realize that in their day they did not have the opportunity to express themselves the way we do now and to talk about the things we want to talk about.

- I want my parents to express trust and confidence in me, to grant me more freedom and responsibility as I mature. It is necessary then that I live up to their confidence. What I do reflects on them, and they are held accountable for how I act.

- Exercising the right to criticize my family, school, or government includes the responsibility to suggest how practical and constructive improvements can be made. Constructive criticism is much more sensible than destructive criticism. To promote better communication in the family I will practice courtesy and consideration for others.

- My parents need to know I care about them. They are affected by

(Continued on page 11)

Invest in the future of Baptist life in Arkansas through the
Mission Department's
REVOLVING LOAN FUND

For Building Aid to Small Churches

Goal: \$100,000

Total assets to date: \$38,710

Balance needed: \$61,290

Donors: 1 January 1971 - 31 July 1972

BOONE-NEWTON ASSOCIATION

Sherman R. Fuller Harrison

CAREY ASSOCIATION

Lloyd Anthony Fordyce
A. P. Elliff Fordyce
First Baptist Church Bearden
M. A. Summers Fordyce
H. E. Trussell Fordyce
Mr. & Mrs. James Vineyard Fordyce

CONWAY-PERRY ASSOCIATION

W. D. Kirkland Plumerville

DELTA ASSOCIATION

Arkansas City Baptist Church Arkansas City
First Baptist Church McGehee
Parkway Baptist Church Lake Village

HARMONY ASSOCIATION

Robert F. Courtney Dumas
Mrs. Grover Dancer Dumas
J. J. Dowden Dumas
Lena Elliott Dumas
Marion S. Gill Dumas
Mrs. Carrie Johnson Dumas
H. B. McGinnis Dumas
Miss Lemoine Nuckols Dumas
C. R. Peterson Dumas
Lynn O. Puryear Dumas
O. L. Puryear Dumas
W. F. Puryear Dumas
Annie R. Rowland Dumas
J. M. Shults Pine Bluff
Edgar Smith Dumas
J. H. Tidwell Dumas
Mr. & Mrs. Norman Weiss Dumas
T. O. Witherington Dumas

HOPE ASSOCIATION

Odell Clary Bradley

INDEPENDENCE ASSOCIATION

Pilgrims Rest Baptist Church Batesville
J. K. Southerland Batesville

LIBERTY ASSOCIATION

Howard C. Adams Camden
Ruby M. Berry El Dorado
Mrs. A. S. Carroum Smackover
John T. Daniel Smackover
East Main Baptist Church El Dorado
Chesley Pruitt El Dorado
P. J. Spears Smackover

LITTLE RED RIVER ASSOCIATION

Little Red River Association
Rev. & Mrs. David Miller Heber Springs

LITTLE RIVER ASSOCIATION

Rev. & Mrs. James H. Dean Nashville

NORTH PULASKI ASSOCIATION

Rev. & Mrs. R. H. Dorris N. Little Rock

OUACHITA ASSOCIATION

Gillham Baptist Church Gillham

PULASKI ASSOCIATION

Mr. & Mrs. H. J. Flanders Little Rock
Mr. & Mrs. John A. Gilbreath Little Rock
Jess Odom Foundation Little Rock

**SEARCY COUNTY ASSOCIATION &
VAN BUREN COUNTY ASSOCIATION**

Searcy & Van Buren County Associations - Sale of Stone-Van
Buren-Searcy Assn. property

OUT OF STATE

Rev. & Mrs. J. T. Elliff Oklahoma City
Harry Finley Beverly Hills, California
H. O. West Minden, La.

NOTE: Contributions listed from churches may include gifts from individual members whose names were not forwarded with the check.

Gifts of any denomination are welcome from individuals, churches and associations. The need is serious to help save many small Baptist churches in the state. The money will be used over and over, but never spent!

William F. "Doc" Puryear
Campaign Director

With limited assets of \$38,710 a total of \$49,450 has been loaned since 1968 to 14 churches in 10 associations. All assets are presently committed with additional requests of \$17,500 in hand. Give through the local church, association, or directly to the
Missions Department
Arkansas Baptist State Convention
525 West Capitol Avenue
Little Rock, Arkansas 72203

How to communicate

(From page 9)

pressures and problems of everyday living just as I am. I will find nice things to do and say and try to cheer them up when they need a lift.

—Millard J. Bienvenu

Witnessing opportunities for pastor-chaplains



Deese

Your Chaplaincy Ministry Director is happily related to your Missions Department. Here we get the feeling that we are on every missions team that Southern Baptists have. We reach forth with the meaningful message of the Lord Jesus

Christ. We are supported by your prayer and your stewardship, and the opportunities for witness are as wide as the world.

In this issue we would like to point up the pastor-chaplain services that are rendered in our state. In the National Guard, Army Reserve, Naval Reserve, Air Force Reserve we have about 15 of these men who serve in the dual role of pastor and chaplain. There are a few more of us who serve in other capacities plus the reserve chaplaincy. There are 27 chaplains from National Guard and Army Reserve in Arkansas, as listed on the Fifth Army's recent roster. Fifteen of the 27 are Southern Baptists.

This is the season that these chaplains are going to camp with their units. They leave their fields of pastoral duties for two weeks and go to work in another. Theirs is the opportunity to live with and bear witness to our finest young men who are citizen-soldiers. This is not all; they will be spending two days each month throughout the year with some of these men. Many of those to whom they witness in Reserve relationships never attend any church. Some are active church members. But the average pastor-chaplain witnesses to more men each month in his Reserve status than he does in the pulpit of his church. These are golden mission opportunities, and we rejoice in them. Christ is witnessing through your pastor-chaplains. — Wilson C. Deese, Director of Chaplaincy Ministries.

Your state convention at work

Area evangelism conferences

Each year the Department of Evangelism sponsors Area Evangelism Conferences in September. The meetings are designed to reach people who do not ordinarily attend the State wide Evangelism Conference. The location of the conferences is planned so that everyone can attend a conference about once every three years.

The conferences this year are significant in that 1973 is the year for lay evangelism schools in local churches. The entire program of each conference will be built around "Witnessing of the Laity". Lawson Hatfield will speak on "People Search". He will remind us of many ways to locate unchurched people and how to process the information, including different ways to build a prospect file. All of this is to lay the foundation of lay evangelism schools in local churches in 1973. The schools will

train young people 14 years of age and up, and men and women in local churches. WIN (witness-involvement-now) materials will be used in the local schools.

Johnny Jackson, pastor Forest Highlands Church, Little Rock, will be the main speaker for four conferences. William Bennett, First Church, Ft. Smith, will be the speaker at Van Buren Wednesday night, September 20.

Ural Clayton, Minister of Music, First Church, Little Rock, will be in charge of the music. He will call upon men in local areas to help with the music. No doubt several choirs will be used.

The conferences are for the people in general. Nurseries will be open and everyone is invited. Please remember that evangelism is not "just a preacher affair" but every member should be involved. — Jesse S. Reed

Ministries conducted on beaches



Miss Arnold

Dear BSUers: Our ministry at Virginia Beach began with an orientation and get acquainted session at a nearby church camp. Here, we became well aware of the drug problem at Virginia Beach and what to do in emergency cases (Va. Beach is the third largest drug traffic center in the USA). We discussed witnessing techniques and beach evangelism. Two of last year's summer missionaries and one US-2 worker, who is presently working with us, were there to prepare us and answer our questions.

The London Bridge Baptist Church is our "home" church. Anything we've needed or wanted some how they have gotten for us. The man we work closest with is Rev. Mark Stone, their pastor.

There are nine girls including one young married house mother; we live in a beautiful townhouse about twenty minutes from the beach. There are two guys working with us; both are from Virginia. They and a US-2 worker live in an apartment on the beach which is our headquarters for the beach ministry.

Our work here at Virginia Beach has included a wide variety of activities. Mornings are usually scattered with visits to Bible schools, WMS meetings and other church groups. In the afternoon we have Bible study and witnessing clinics. Two or three nights a week the folk group we have formed visits camp grounds for a singspiration (attendance about 100) and witnessing to campers. From there we return to the beach for witnessing till late at night. Friday nights we have more witnessing clinics, but we take these people on the beach with us. Also on Friday nights we have Rap sessions and a free Christian drug clinic. Sunday mornings we have devotional services at each of the campgrounds.

Thanks for sending me.

Sincerely,
Gloria Arnold

(Gloria Arnold is a student at University of Arkansas at Monticello serving at Virginia Beach, Virginia.)

Five Area ADULT CHOIR LEADERSHIP AND INSTRUMENTAL CLINICS

August 21-25, 1972

MONDAY, August 21

First Baptist Church
Fort Smith
1400 North E Street

TUESDAY, August 22

First Baptist Church
Jonesboro
Main at Jefferson

WEDNESDAY, August 23

Pulaski Heights Baptist Church
Little Rock
2200 Kavanaugh Blvd.

THURSDAY, August 24

Second Baptist Church
El Dorado
1010 Combs Street

FRIDAY, August 25

South Side Baptist Church
Pine Bluff
2309 Poplar



Robertson



Shanko



Hatzfeld

The choral clinic will be conducted by Mr. Fes Robertson, Consultant Young People and Adult Music, Baptist Sunday School Board, Nashville. Mr. Samuel Shanko will direct the instrumental clinic. Mr. Shanko is consultant for Instrumental music, Baptist Sunday School Board.

The five Area Clinics are being coordinated by Mr. Robert Hatzfeld, Minister of Music, Pulaski Heights Baptist Church, Little Rock.

Daily Schedule:	2:45 p.m.	Registration, fellowship time
	3:00 - 4:45	Clinic Session
		- Choral leadership workshop
		- Clinic on organ installation for pastors, music committees, and organists
	7:15 - 9:15	Clinic Session
		- Choral Materials, reading session for adult choir and leaders
		- Service playing Seminar for organists and pianists

These clinics are jointly sponsored by the Church Music Departments of Arkansas Baptist State Convention and Baptist Sunday School Board. They are designed to benefit leaders of adult choirs, church instrumentalists, and adult choir singers.

Thanks for programs of Church Training

Here is a good note of appreciation from Mrs. Jay Gates, First Church, Monticello: "I want to thank you for sending Miss Blanche Mays to direct our Library Workshop. We had a good conference and Miss Mays was wonderful." (Church Training Department can help you, free of charge, with your church library or help you get a library started. Write us for particulars.)

From the Independence Associational Newsletter, this word comes from Mickey Jones of West Church in Batesville: "I represented North Central District in the State Bible Drill at Hot Springs. The Lord must have been with me all the way for me to do what I did. One thing I did before each drill was to pray. I wasn't praying to win. I was praying to become a better witness. Even though I didn't win there, I had gone farther or got more out of this than I ever hoped to get." (Materials for Youth Bible Drill and Youth Speakers' Tournament will be found in the October-December issue of *Becoming and Becoming for Leaders*, and *Care and Care for Leaders*.)

For Youth Leaders: Youth resource kits for *Come Alive*, *Becoming and Care* are getting bigger and better with each issue. Youth leaders and youth will be thrilled to find so many practical and helpful items to help them create exciting training sessions. Some churches have found it helpful to file kit items by topics for use by other groups.

Now available for all adult Church Training groups: "Introducing Adult Church Training Curriculum, October, 1972 - September, 1973." Order free of charge from your Arkansas Church Training Department.—Ralph W. Davis

British Baptists help American flood victims

The general purposes committee of the Baptist Union of Great Britain and Ireland has voted £150 (about \$120) toward relief for Baptists in South Dakota, U.S.A., who suffered loss during recent flooding.

"Although this may seem a gift of only token dimensions, it will be greatly appreciated by the Americans," says C. Ronald Goulding, secretary-treasurer of the European Baptist Federation and associate secretary of the Baptist World Alliance.

Goulding said other European Baptist unions will report on whatever help they may be able to give when the European Baptist Federation council meets in Novi

Doctrines of the faith

The consequences of sin

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The Bible takes sin very serious. As we have seen, it views sin as rebellion against God. It is a revolution in the spirit-realm, and its ultimate aim is to usurp the sovereign authority of God. Therefore, every sin, even the smallest, is of greatest significance, and thus has serious consequences. What are these consequences?

First, sin brings guilt. By this we do not mean that it simply makes man feel bad. To be sure, sin does affect man's conscience, and, unless hardened, gives him feelings of shame and fear. However, guilt itself must not be confused with "guilt feelings." Guilt may be defined as that consequence of sin which makes the sinner worthy of punishment for his sin. Sin makes the sinner guilty whether he feels like it or not (Rom.

3:19). In other words, man is answerable and accountable to God for his sins. This springs from the fact that sin is a deliberate, responsible act (cf. Rom. 1:18, 21, 28, 32).

Second, since sin brings guilt, it also brings punishment. Since the Bible views sin as a responsible, deliberate act, it consequently views sin as deserving punishment. The punishment for sin is summed up in the Bible with the word death. God told Adam if he disobeyed he would die (Gen. 2:17). God said through the prophet Ezekiel that "the soul that sinneth shall die" (Ez. 18:4, 20). The New Testament witness is the same (Rom. 5:12-14; I Cor. 15:21-22; Rom. 6:23; James 1:15).

The death penalty for sin includes physical death (Gen. 3:19), spiritual death (Eph. 2:1, 5), and finally eternal death (Rev. 20:14). Physical death needs no explanation, but the other two kinds may need further comment. Spiritual death is that result of sin which separates man from the life of God (Eph. 4:18). It is the severance of the soul from God, its only life.

Eternal death may be looked upon as an endless extension of spiritual death. The Bible refers to it as the "second death" (Rev. 20:6, 14; 21:8). It involves the forfeiture of eternal life (John 3:36; I John 5:12), which is the irrevocable banishment of the body and soul from God's presence (II Thes. 1:9). This eternal spiritual death is without doubt the most serious consequence of sin.

The seriousness with which the Bible views sin stands in great contrast to the light views of sin held by many in this day. The Bible says that "fools make a mock at sin" (Prov. 14:9), and we seem to have an extraordinarily large number who fit that description today. There is probably no subject which has received more scorn, sarcasm, and derision. Sin is quite frequently dismissed, ignored, joked about, denied, and even glorified. Few attempt to take it serious.

The tendency in modern views of sin is to take the blame from man and place it upon his economic conditions, his home life, his environment, or his biological make-up. The sinner is thus not to be blamed and punished; he is only to be pitied. The Bible, on the other hand will not permit us to be so deceived. The sinner is a responsible individual who will one day have to face God's righteous judgment.

Sad, Yugoslavia, in late August.

Following the South Dakota floods, states along the Atlantic Coast suffered damage from Hurricane Agnes. Baptist churches in five states were severely damaged.

American Baptists responded quickly with relief after both disasters, with teams of laymen standing by ready to help in cleanup operations and rebuilding. In many places churches were opened as relief centers. But the devastation was so widespread that a coordinated program of relief was worked out.

The Baptist World Alliance invited contributions from around the world for relief of victims and rehabilitation of facilities damaged by wind, rains, and floods.



Committed
to give... as God has given

Baptist leaders pleased with lay congress results

By Dana Driver

CALI, Colombia (BP) — When the second congress of the Pan American Union of Baptist Men concluded here, most of its leaders and participants were amazed at its results and far reaching effects.

The meeting, involving laymen from 20 Latin American countries and three North American Baptist conventions, was "one of those organized, unorganized affairs that no one seemed to know the direction it was going," commented one congress leader. "But once it got there, everyone was pleased," the participant added.

The program feature that seemed to please most was the appearance of Astronaut James Irwin, who presented his testimony to a youth rally for Cali young people, and again during an evening worship service.

The Apollo 15 astronaut, who has resigned from the U.S. space program to devote full time to Christian evangelism, compared his visit to Cali to his experience on the moon.

"This area that is so mountainous and beautiful reminds me of my trip to the moon, where there were similar surroundings," Irwin said. "And here, like on the moon, I feel closer to God."

During the week, Irwin was decorated by the Colombian Air Force as an official member, plus given awards and greetings by city officials.

Cali newspapers gave the congress front-page coverage every day, something considered a "breakthrough" by Roy Wyatt, professor at the International Baptist Theological Seminary in Cali, and a Southern Baptist foreign Missionary. "No evangelical group in Colombia," he explained, "has ever received such coverage."

An area where religious persecution abounded only 25 years ago seemed to welcome the Baptist group with open arms. "The government was very receptive," said Wyatt. "We even had credentials for the meeting, and march orders long before we knew Col. Irwin was coming. And when it was confirmed that he was coming, we were given the red carpet treatment."

Asked what effect the congress will have on missions in the area, Wyatt answered, "It's already having effects. Our work has never been this open. The people and the government are receptive to anything we do now. Only good things are ahead for us."

Another byproduct of the congress was the training of the participants received in witnessing.

Afternoon workshops covered such topics as "Lay Training," "Using Laymen to Organize Missions," "Lay-Pastor Relations," and "The Layman, His Church, Association and Convention."

Following these workshops came 1½ hour sessions on "Soul Winning Instruction" led by Weldon Viertel of the SBC Foreign Mission Board, and Jack Stanton of the SBC Home Mission Board.

The Spanish and English speaking groups were trained in the "Lay Evangelism School" technique used by the SBC Home Mission Board, utilizing Southern Baptists' WIN (Witness Involvement Now) materials in both Spanish and English.

Owen Cooper of Yazoo City, Miss., who was re-elected president of the Pan American Union of Baptist Men, said he felt the training of the laymen received at the congress was the key element to the meeting's success.

Pointing out that every country and many of the islands of the Western Hemisphere were represented, Cooper said he felt the laymen would go back home motivated to carry out the training and commitments they made at the meeting.

Cooper acknowledged that there were some problems that developed during the international meeting "run by amateurs", but the people were patient. One criticism concerned the morning sessions, which were jammed with lengthy reports by each country represented. Even lengthier translations ran the meetings over into the afternoon several times.

The congress made an impact, however, on Baptist influence in the Cali area through the evening worship services, which featured inspirational and evangelistic messages and singing, congress leaders observed.

In a Tuesday night message, Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, told the congress that the Gospel "is like a great fire that will continue to spread, and no power can extinguish it." Cauthen warned the laymen and missionaries not to be discouraged by possible opposition.

He also urged a new emphasis on reaching persons outside of metropolitan areas. "We cannot become complacent and comfortable in our city dwellings and forget our brothers and sisters in the jungles and rural areas," Cauthen said. "If we do, we dishonor God."

Most of the sessions were held at the First Church of Cali, but the evening services on the last four nights of the congress switched to a local gymnasium where Hugo Ruiz, translator for the Southern Baptist Radio-Television Commission's Spanish-language programs, presented evangelistic messages.

Ruiz, a tall, lean Mexican-American, presented fiery messages each evening to a packed gym of more than 4,000 Cali residents. After each message, an estimated 200 persons came forward and knelt with Ruiz in making commitments to God.

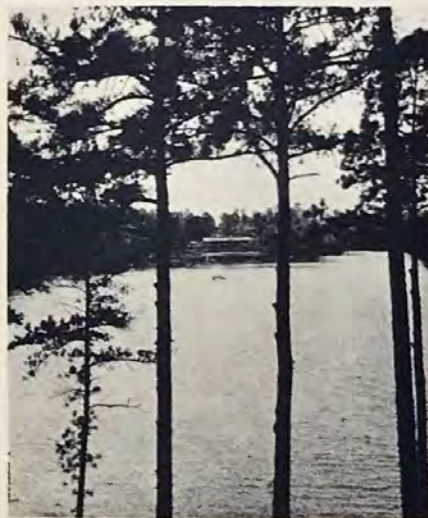
It was the evening evangelistic service, plus the publicity, that seemed to make the greatest impact on the people from the Cali area, congress leaders said.

Cooper, president of the Mississippi and Coastal Chemical Corps., who currently is also president of the Southern Baptist Convention, was re-elected president of the hemisphere-wide layman's organization that sponsored the congress.

Elected as first vice president was Edgard Calmon of Rio de Janeiro, Brazil; and elected second vice president was Walter Cade of Kansas City, a member of the National Baptist Convention, U.S.A., Inc.

Re-elected treasurer was Aldo Broda of Buenos Aires, Argentina. W. J. "Doc" Isbel of Memphis, secretary of the Baptist Men's department for the SBC Brotherhood Commission, was elected secretary.

The cover



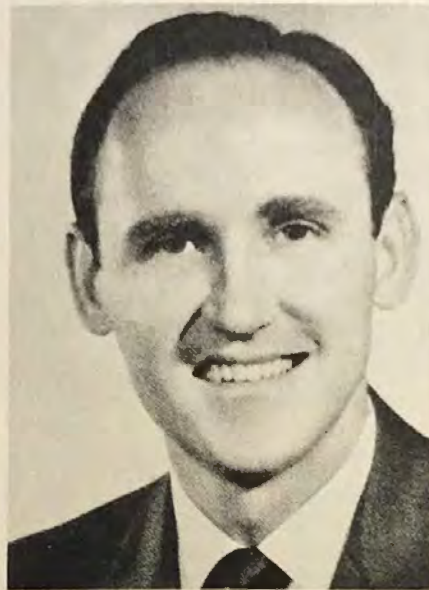
Summer recreation in Arkansas centers around the state's lakes, such as Lake Catherine near Hot Springs where a state park is located. At the center of this scene is the park restaurant.

AREA CONFERENCES ON EVANGELISM

SEPTEMBER 18-22, 1972



Johnny Jackson



Ural Clayton



Lawson Hatfield

SEPTEMBER 18, 7:30 P.M., FIRST, HAMBURG

SEPTEMBER 19, 7:30 P.M., FIRST, HOPE

SEPTEMBER 20, 7:30 P.M., FIRST, VAN BUREN

Dr. William Bennett, Speaker

SEPTEMBER 21, 7:30 P.M., FIRST, HARRISON

SEPTEMBER 22, 7:30 P.M., NORTH MAIN, JONESBORO

NURSERIES WILL BE OPEN

THEME: "WITNESSING OF THE LAITY"

JESSE S. REED, DIRECTOR

Church-state issues, education endorsed as campaign subjects

GLORIETA, N. M. (BP) — Church-state relations and education should be important campaign issues in the forthcoming presidential race — but probably won't be, a Baptist denominational official observed here during a conference on "Christian Morality and National Politics."

Phil D. Strickland, associate secretary of the Texas Baptist Christian Life Commission in Dallas, told the 150 participants at Glorieta Baptist Conference Center here that church-state concerns are of vital interest to the American religious community and especially to Baptists.

Strickland, an attorney, identified three basic points he felt should be national campaign issues: church taxation, the so-called prayer amendment, and state aid to parochial and private elementary and secondary schools.

He urged presidential candidates to express their stands on these issues, and to learn the viewpoints of the religious community.

"It is important that both political parties and the presidential candidates understand our (Baptist) opposition to 'parochialism,'" Strickland said.

"Generally, Southern Baptists understand that public schools would suffer

if public funds were used for private schools," he explained. "The general public has no obligation to support any private schools," he argued.

"Using public funds in this manner would be unconstitutional, in that it would represent a shift in government policy from neutrality to a positive support for religious institutions," said Strickland.

Use of public funds for private education would also move the country toward a dual system of education, encourage private schools to circumvent desegregation, deny full public control of public tax expenditures, and violate every citizen's right to the "free exercise of religion," he further argued.

Strickland advocated a constant tension in favor of separation of church and state, saying: "the most important place to do this is on the issue of public funds for parochial schools."

On the prayer amendment issue, Strickland said he and many Baptists oppose any such amendment, feeling that the First Amendment to the Constitution already guarantees the freedom to pray, privately, and voluntarily, in public schools or anywhere else. Such an amendment, in fact, would be a gov-

ernment regulation of prayer.

But government has no business involving itself in religious practices at any level, he said. The amendment would enable government to impose limits on prayer and to determine the content of prayer, and no government should have that right.

The right to pray is safe now, he said. The best thing government can do for religion is to leave it alone.

On the third issue, church taxation, a city councilman from Dallas, Jerry Gilmore, pointed out that Baptists have at times taken questionable advantage of some of their institutional tax privileges.

Gilmore, a Baptist Layman, said Baptists should be "very careful about being so pious about the church-state issue, when they themselves have not paid ad valorem taxes on some of their profit making enterprises." He cited examples such as floral shops at Baptist hospitals, parking garages, and several other businesses operated by Baptists.

He raised several other church taxation questions which Baptists should squarely face, including: Should church groups pay taxes on profits made from the sale of property? Should church groups pay taxes on income made in investments? Should ministers be given a tax advantage through housing allowances?

Earlier, in another address to the conference, Strickland charged that the church frequently uses its power, not for the good of mankind, but rather to protect its own favored position and to further its own institutions and welfare. The issue of church taxation is a prime example, he said.

"There is little question whether the church in the U. S. has power," he observed. "It has it (power) whether or not it chooses to use it."

"What the church needs," he said, "is a theology of power."

"The church is not to run from this world, it is to penetrate and infiltrate the world with the message of justice, equality, and concern," he declared.

Too often, however, the church has chosen to bury its power, refusing to use it for good, and has chosen comfort instead of confrontation, peace instead of prophecy, he said.

In a final address, Strickland spoke on "Political Involvement: Try It, You'll Like It," urging more Christian people to consider running for public office.

In summation, he told the conference, sponsored by the Southern Baptist Christian Life Commission: "Ultimately, the question is: 'Is Christian interest as strong as secular interest; is Christian compassion as strong as secular desires; is Christian commitment as strong as secular commitment'."

Missionary gets medallion for helping Puerto Ricans

JERUSALEM (BP) — Southern Baptist Missionary Norman F. Lytle has been awarded a medallion by the State Department of Puerto Rico in recognition of his service to a group of Christian pilgrims injured by terrorists' bullets May 30 at Lod Airport, Tel Aviv.

The attack, led by three Japanese hired by the Popular Front for the Liberation of Palestine, left 24 dead and 78 wounded. Most of the victims were Puerto Ricans who had just entered the Customs Hall at the airport.

Joseph Abner Munoz, the group's leader, presented the medallion to Lytle when he and four of the five victims who remained in Israel visited the missionary here.

Although two of the victims were in wheel chairs, they visited holy places, did some shopping and stopped for a brief worship service in the garden tomb.

Lytle later took them to Jerusalem House, a Baptist-run student center, for refreshments, and then to his home on the Mount of Olives for a panoramic view of the city.

Elizabeth F. Smith, Missionary press

representative in Israel, reported that three of the Puerto Ricans still under the care of a Tel Aviv hospital were to fly home July 28 if their conditions permitted.

A fourth, a young girl who lost both legs following the airport attack, might also have been released. The fifth, critically wounded in the stomach, may require hospitalization for some time yet, his doctors say.

Working with these five prior to their departure for home has been only a fraction of the ministries to the victims of the airport attack, said Mrs. Smith.

Baptists initially aided the group by providing transportation to and from the hospitals in the Tel Aviv area where the wounded were being treated. They coordinated daily visits to patients by Baptists from all over the country.

Lytle had a part in the official ceremony at the airport when the bodies of those killed were returned to Puerto Rico. He represented the Evangelical Protestant community as he spoke, along with government, Catholic and Jewish leaders. Baptists from several churches were present to serve as pallbearers.

Alabama board okays church-minister office

TALLADEGA, Ala. (BP) — The Executive Board of the Alabama Baptist State Convention has recommended establishing an office of church-minister relations, and that its three Baptist colleges be allowed to secure funds from state and federal agencies to assist students in tuition fees.

The board also voted to recommend a record \$6 million budget for 1973. All three recommendations must be approved by the state convention when it meets in Birmingham, Nov. 14-15.

If the proposal is approved, Alabama would join five other states in setting up some type of pastor-church relations office, and at least three other state conventions that are studying the possibility of such an office.

In Alabama, the director of the proposed office of church-minister relations would maintain a voluntary file on churches, active and retired ministers and students pursuing church-related vocations.

In addition, the office would process requests for information from churches seeking pastors, or pastors seeking churches, and would provide a counseling service for pastors, church staff members and churches.

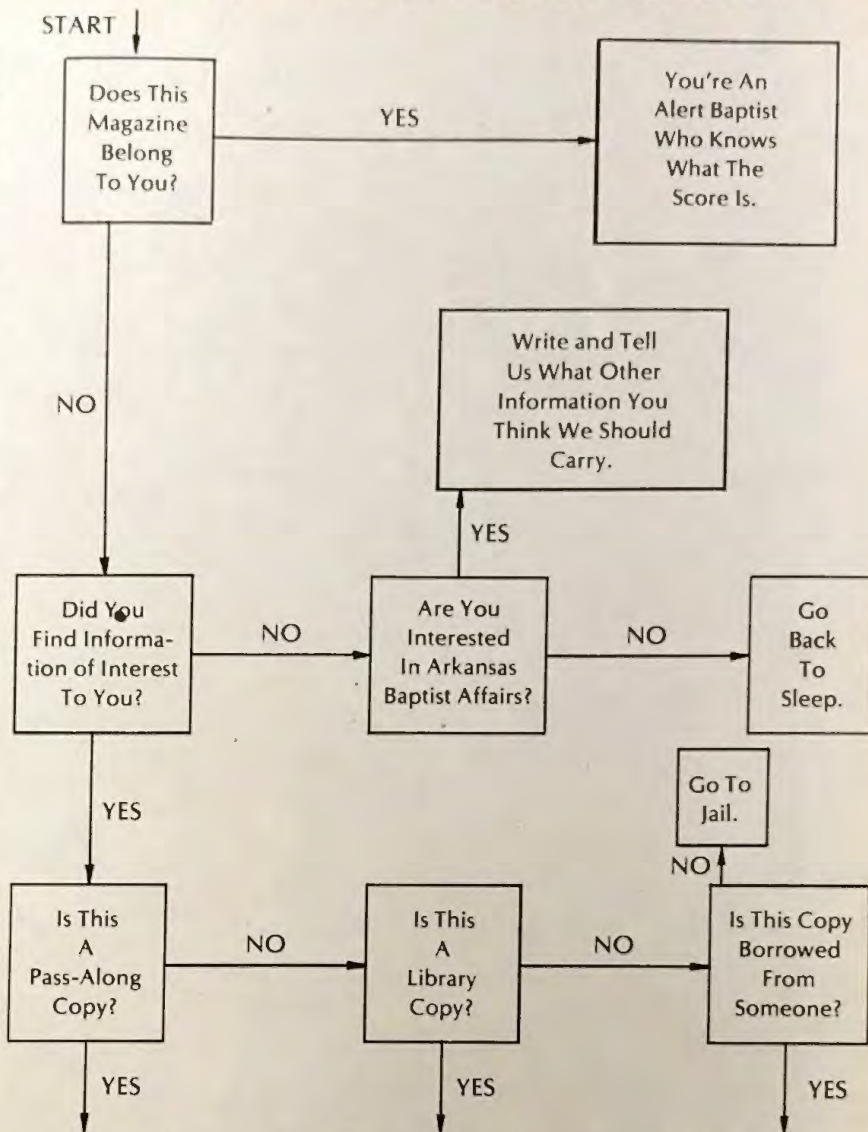
The board also voted to recommend authorizing the three Baptist colleges in Alabama "to secure funds which would directly benefit students from federal and state government agencies as would enable their institutions to keep tuition at the lowest possible level." The three schools include Samford University, Birmingham; Judson College, Marion, Ala.; and Mobile College, Mobile, Ala.

The proposed \$6 million budget, an increase of \$340,000 over the current budget, would allocate 35.5 percent for Southern Baptist Convention causes, 30 percent for Christian higher education, 14 percent for state missions, and 20.5 percent for state Baptist causes.

In other action, the board elected Shelly Richardson, former missionary to the Philippines and Tennessee Baptist student worker, as a campus minister in the Birmingham area, and voted to permit the Alabama Baptist Brotherhood department to employ a furloughing foreign missionary for a one-year period.

The board met a Shocco Springs Baptist Assembly here during the assembly's 25th anniversary. As part of the program, the assembly dedicated a new \$328,000 hotel on the grounds.

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• Ralph Nader says more women than men face the possibility of poverty when they grow old. Women are encouraged to stay home and are then penalized later for not having worked, he says. Why? Wives receive only a portion of their husband's social security when he dies. Widows are often excluded from their husband's pension benefits because he hasn't signed up for the survivor's benefit option or the option isn't available, or because of restrictive clauses attached to the option. Women who do work don't receive the retire-

ment men do because they earn less, often work fewer years and sometimes are forced by their companies to retire early.

(Everybody's Money, Summer '72)

• The United States Transportation Department is spending \$82 million to test experimental methods of catching drunks on the road, of accelerating courtroom machinery and detecting and rehabilitating so-called "problem drinkers," whom the government says are responsible for most alcohol-related accidents. Government specialists and many academic experts believe about 7% of the nation's 100 million drivers cause between one-half and two-thirds of the 26,000 deaths they ascribe to drunken driving. It is this group at which the federal officials are taking aim. Charles F. Livingstone, director of the transportation depart-

ment's office of alcohol countermeasures, said in an interview that study after study had shown alcoholics and others who chronically drink large amounts of alcohol were involved far more heavily in fatal crashes than their proportionate share of the population would indicate. In Ann Arbor, Mich., Lincoln, Neb., Portland, Ore., and several other cities, courts are giving problem drinkers — those with a history of chronic, debilitating drinking habits — the choice of a jail sentence or required use of the drugs that bring on nausea when combined with alcohol. In Seattle, Wash., a driver's second conviction for drunken driving results in a sentence to a campus-like facility outside the city and 30 days of therapy.

(By Robert Lindsey, The New York Times News Service, July 2, 1972)

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They also perform many helpful deeds outside of their line of duty. Here are some examples:

In St. Louis, Missouri, patrolman Raymond Boubek was riding in a patrol car with his partner, probationary officer Wolf C. Hotchman, when they came upon a blazing apartment building. After they radioed for the fire department, they turned their attention to the people trapped inside the structure.

The flames and smoke prevented them from getting inside. So they told the people to jump. They stood about three feet apart and caught the people between them. They caught nine persons.

A woman lay dying in West Side Hospital at Taft, California. There was a possibility that she could be saved if she could, within a matter of minutes, have a certain type of blood from the Community Blood Bank in Bakersfield, forty-five miles away.

Highway patrolman William Ellis in Bakersfield took the call from the blood bank, picked up the blood, and raced toward Taft. Highway patrolman A. Edwards, meanwhile, had started from Taft. The blood was transferred at their meeting point. Edwards dashed with it to the hospital, in time to save the woman's life.

A final illustration of how policemen befriend those in need concerns Walter Lynch of Quincy, Massachusetts. Officer Lynch, off duty, was driving by a home when he heard a woman scream. Her fifteen-month-old daughter, Sandra Nowe, had fallen into a well.

Two men lowered policeman Lynch, headfirst, into the well. He grabbed Sandra as water swirled around her shoulders.

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By Weldon D. Woodson

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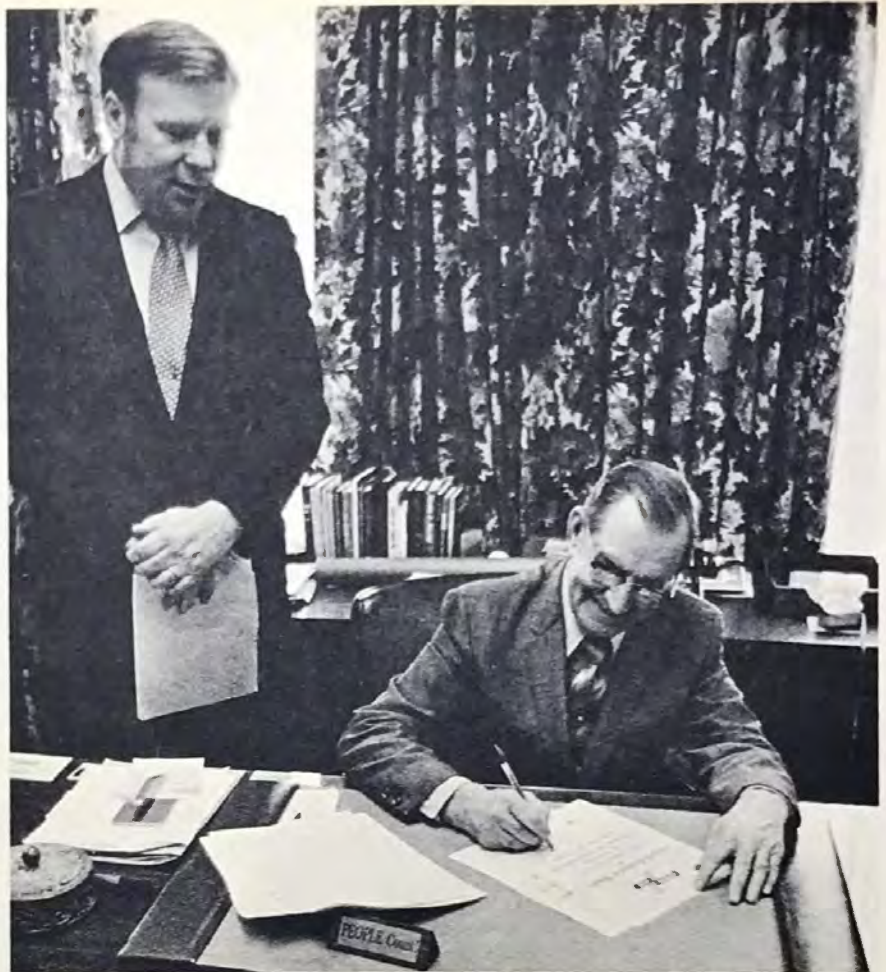
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Arthur B. Rutledge, executive secretary of the Southern Baptist Home Mission Board signs the first Church Extension Awards in the SBC-wide Extend Now emphasis as church extension department secretary Jack Redford looks on. Awards signed were to the Hulbert Baptist Church, Hulbert, Mich., for sponsoring a Bible Study Fellowship at Eckerman, Mich., and to the First Baptist Church of Heath in Newark, Ohio, for sponsoring a new church-type chapel at Linnville, Ohio. (HMB photo by Chet Brumley)



W. Maxfield Garrott (right) will step down as president of Seinan Jo Gakuin, a Baptist girls' school in Kokura (Kitakyushu), Japan, after 10 years in that position. Garrott, a native of Arkansas, has been a Southern Baptist missionary to Japan since 1934. Shuichi Ozaki (left), a Japanese Baptist pastor and denominational leader, has been named the new president of the school.

Worshiping in the family

By Vester E. Wolber
Ouachita University

International

August 13, 1972

Deuteronomy 6:1-9

Psalms 78:1-8

2 Timothy 1:3-7

Background scripture (Psalms 78:1-8)

In the opening stanzas of this long psalm which was attributed to Asaph, the author said that the things which they had learned from their fathers concerning "the glorious deeds of the Lord" they would pass on to their children; because God had established a law which he had commanded them to teach to their children that they might in like manner instruct future generations.

Any single generation that fails to learn the laws of God, refuses to obey the commands of God, or neglects to teach them to its children is breaking faith with God courting disaster.

The great commandment (Deut. 6:1-9)

In answer to a question put by a scribe lawyer, Jesus quoted from this passage in Deuteronomy and said that it sets out the first and greatest commandment: The first duty of man is to love God with all his being (v. 4). The passage is taken from the Shema, verses 4 through 9, which Jews have made the basic text of their religious faith.

The fifth chapter restates the Ten Laws given at Sinai, and the sixth chapter in which this lesson is founded might be thought of as a fuller exposition of the first of the ten laws which says "You shall have no other gods before me."

1. The law was foundational (1-2). These laws were to serve as the national constitution when they were settled in the land, and the first of these ten laws was to be foundational for all the others. They were to obey these laws and teach them to their children and grandchildren. The really significant truth for this lesson is that these laws of God which constituted the national covenant were to be taught and observed by family groups.

In the Hebrew culture the father exercised total authority over the family, but because of the teachings of Jesus and the impact of the Christian gospel the wife is considered as co-equal and co-responsible with her husband.

2. The promise was conditional (v. 3). The promise that their stay in the new land would be prolonged was made on the assumption that they would observe this national covenant. Thus, the very life of the nation depended on the parents to practice these laws while teaching their children to practice and teach them.

It is not likely that this pattern of responsibility will change. Some counter-Christian cultures such as Russia have sought to break down the

family unit as the basic social block in society, but their programs have failed and they have about given them up. In recent years some Sub-Christian and anti-establishment groups in America and western Europe have tried to dissolve family ties and mold them into communes, but the fad seems to have run its course and is now fading out. The initial thrust and continued propulsion of the commune thing were dissatisfaction with and rebellion against the entire structure of organized society.

Aberrations from the true norm will continue, as when two people decide to live together without formal marriage; but family life will continue as the normal pattern of social life because sexual responsibility is here to stay and parental love and responsibility are here to stay.

3. The theology was dogmatic: "The Lord our God is one Lord" (v.4). The word translated "Lord" is something like "Jahweh", the revealed name of God which was made known to Moses (Exodus 6:2-9). The general word for God (Eloheim) is plural in form and therefore a bit misleading unless correctly interpreted. His statement here is intended to emphasize that God is singular in nature: he is one, that is, undivided; and he is the only God there is. Isaiah liked to quote God as saying, "I am God and there is no other" (Isa. 45:22; 46:99).

4. The command was positive (6:6-9). They were to love the Lord with all their heart, soul, and mind; and they were to teach his laws to all their children. Thus, the commandment is thrust out in two directions:

(1) Love the Lord. According to Mark's account, Jesus gave a loose quotation of this passage which said that we are to love God with all the heart, soul, mind, and strength (Mark 12:30). Jesus meant that one is to love God with his entire being. Love is commandable, and therefore deliberate and willful: God can command us to love, and we can deliberately and willfully either obey or disobey.


(2) Teach your children. The passage spells it all out most thoroughly: parents are to teach the words of God to their children and talk to them about it

while sitting inside the home and while walking with them outside the home; after they go to bed and when they arise to begin a new day. The import of these words is that religion is to permeate the home and is to be openly taught and discussed with the children.

Faith for all ages (2 Timothy 1:3-7)

Paul reminded Timothy that his grandmother and his mother had the same sort of "sincere faith" that he had. Timothy's father is not mentioned here, but in Luke's account it is stated that the mother was a Jewish believer while the father was a Greek (Acts 16:1). The clear implication is that he was not a believer.

Timothy was a third generation believer, having been given Christian instruction in the home by his mother and grandmother. The apostle felt that Timothy was a son of the privileged few in that he had been tutored in the Christian faith by these women believers.



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Encountering opposition

By L. H. Coleman

Pastor, Immanuel Church, Pine Bluff

We left Paul at Ephesus in last week's lesson on his third missionary journey. We noted that Paul toured Galatia and Phrygia and then proceeded to Ephesus. Consequently Apollos arrived in the city of Ephesus and after being instructed in the baptism of the Holy Ghost by Aquila and Priscilla, did a great work for God in the city. Acts 19 relates Paul's ministry in the city (3 years).

Signs and wonders at Ephesus (Acts 19:13-20)

Paul carried the gospel first to the Jews at Ephesus and preached in the synagogue for three months (see v. 8). The Jews responded negatively. Then Paul changed his quarters to the hall of a philosopher named Tyrannus. Here Paul preached, debated and taught Christ. Paul's defense of the gospel was presented in a superbly magnificent manner.

For two years he ministered in this hall or school. While here he had great opposition but also a mighty opportunity. While in this school all the inhabitants of this province of Asia both Jews and non-Jews heard the gospel preached by Paul (cf. v. 10).

In Acts 20 we can get an insight into Paul's appraisal of his ministry in the city. He stated that during this ministry he did not shrink from declaring to them "the whole counsel of God" (Acts 20:27). His ministry included the performing of many miracles. The sick were healed.

At Ephesus some traveling Jewish exorcists were practicing their art of magic and casting out of spirits. Among them was one of high rank, Sceva, a high priest, who evidently was also a ruler of the synagogue. The sons of Sceva decided to make trial of the formula which Paul had used, "in the name of Jesus." Two of them without faith in Christ uttered this formula over a demoniac. This spirit knew and recognized the power of Christ. Also he knew Paul and was aware of the shame involving the sons of Sceva. As if infuriated at the deception practiced on him, he leaped upon him and overpowered them both. The sons made their escape with difficulty.

This experience had a great effect. Awe came upon all the city. Revival erupted. Many believed and openly confessed Christ. A book burning took place. Many professors of this curious "art" collected books on the subject of exorcism and burned them publicly. What happened could be called a public recantation. These books were valued at 50,000 pieces of silver. If Luke is referring to a silver drachma or the equivalent of a

day's wage then this involved quite a sum of money.

The result of the book burning also was as dramatic as the miracles performed by Paul. Verse 20 indicates that the word of God grew mightily. A spirit of fear and reverence gripped those outside the church and a spirit of revival prevailed among those within the church. Thus there was a favorable atmosphere for the preaching of the gospel.

Paul's future plans (Acts 19:21-22)

Author Luke interrupts his account of Paul's work in Ephesus in order to tell us about Paul's future plans. Paul had intentions of visiting Macedonia, Achaia, Jerusalem and Rome. Paul's future life unfolded exactly this way. Paul when revealing his future travel plans perhaps had no idea his visit to Rome would involve him as a Roman prisoner. However, Paul was a great witness for Christ in Rome even though he was in chains. We learn from Romans 15:24,28 that Paul also had a strong desire to visit Spain.

Please note that Paul wanted to go to Jerusalem. He wanted to take a collection from all "his" Gentile churches and give it to the poor, destitute Christians in Jerusalem (see I Corin. 16:1ff; 2 Corin. 9:1ff and Romans 15:25-26). This collection would emphasize the unity between the Gentile and Jewish elements within the church. Also Paul taught that the doctrine of Christian charity should be translated from intention into action.

In all probability Paul wrote the book of I Corinthians at this time in his ministry between verses 20 and 21.

The riot at Ephesus (Acts 19:23-41)

Before Paul departed, a serious incident, a riot of the silversmiths, took place in Ephesus. The gospel presented a threat to the cult of the great goddess Artemis or Diana, (the Latin name). As the gospel gained converts the veneration of the goddess Diana lost ground. Pilgrims came from miles and miles to visit the famous pagan temple of Diana, which was 425' x 220' x 60' with 127 pillars. Ephesus was the guardian of this famous pagan temple and had a great tourist business. When pilgrims or tourists visited the city a great majority

would take home a souvenir. The silversmiths made the little model shrines.

Paul was responsible for making a sizeable dent into this trade because as people embraced Christianity the souvenir business declined. Hence Demetrius called together the silversmiths, presented the situation to the group, and a riot occurred.

Paul wanted to face the mob but was forbidden by some of his fellow Christians. Paul was a man of genuine courage and had no fear of addressing the mob which had gathered at the theatre.

The town clerk (keeper of public records) rose to the occasion and calmed the mob after a certain man named Alexander failed to quiet the group. The town clerk definitely did not welcome a riot. Rome did not want civil disorder and the magistrates of the city would have to give an account to Rome and possibly lose their positions. Thus the town clerk acted more in his own self-interest than in the interest of the gospel. He stated in his speech that the proper way to handle the matter was to go to trial in court. After all, the town clerk reiterated, Paul had not robbed nor blasphemed the temple.

Following this speech the people dispersed. Calm once again prevailed. Paul had been spared death from the mob or even facing a trial because of the incident created by the silversmiths.

Next week we shall continue our study of Paul's third journey and study his famous farewell address to the Ephesian elders.



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to give. . . as God has given

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A smile or two

An Irish drill-sergeant was instructing some recruits in the mysteries of marching movements, and found great difficulty in getting a countryman of his to halt when the command was given. After explaining and illustrating several times, he approached the recruit, sized him up silently for a couple of minutes, and then demanded his name.

"Casey, sor," was the reply.

"Well, Casey, did ye iver drive a mule?"

"Yis, sor."

"An' what did ye say whin ye wanted him t' stop?"

"Whoa", replied Casey.

The sergeant turned away and immediately put his squad in motion. After they had advanced a dozen paces he bawled out at the top of his voice: "Squad halt! Whoa, Casey!"

* * *

A boss is someone who is early when you're late and late when you're early.

* * *

The package arrived fresh from the counterfeiter. But when the crook opened it, he found he had spent his good money for a batch of \$18 bills instead of the \$20 bills for which he had contracted.

Since complaints were frowned upon by his supplier, he decided to try passing them off on some unsuspecting hill folk, deep in the heart of the Ozarks.

At a likely looking crossroads general store, he presented one of the bills and asked for change. "Sure thing, Sonny," said the storekeeper. "Howdya want it — two nines or three sixes?"

* * *

The automobiles did away with horses. Now it has a good start on people.

Attendance report

July 30, 1972

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	48	22	
Alicia	45	41	
Alma, First	355	119	6
Alpena	71	39	1
Beirne, First	56	27	
Bentonville, First	274		7
Bella Vista Mission	25		3
Berryville			
First	152	48	
Rock Springs	94	55	
Blytheville, Gosnell	177	80	
Booneville			
First	188	172	
Glendale	89	32	3
Cabot, Mt. Carmel	151	98	2
Camden			
First	437		4
Hillside	93	39	
Crossett			
First	438	104	
Mt. Olive	243	127	2
El Dorado, Caledonia	41	16	
Farmington, First	104	47	
Forrest City, First	558	150	3
Ft. Smith			
First	1074	365	4
Grand Avenue	677	226	3
Moffett Mission	28		
Haven Heights	213	118	2
Oak Cliff	160	75	
Trinity	154	47	1
Gentry, First	130	69	
Grandview	81	63	
Greenwood, First	268	99	
Hampton, First	122	32	
Harrison, Eagle Heights	234	117	4
Helena			
First	192		
Northside	50	31	1
Hope			
Calvary	178	84	1
First	458	157	1
Hot Springs, Park Place	370	111	1
Jacksonville, First	347	85	2
Jonesboro, Central	468	144	1
Lake City, Bethabara	134	105	1
Lake Village, Parkway	62	42	
Lavaca, First	289	125	
Little Rock			
Crystal Hill	133	59	2
Geyer Springs	601	180	1
Life Line	585	194	5
Sunset Lane	207	97	2
Magnolia, Central	522	201	4
Melbourne			
Belview	202	91	
First	117	39	
Horseshoe Bend Mission	52		
Murfreesboro, Mt. Moriah	42	30	
North Little Rock			
Baring Cross	494	142	
Calvary	359	124	3
Gravel Ridge	166	108	
Levy	405	67	6
Sylvan Hills	259	126	3
Paragould, East Side	175	83	
Paris, First	372	100	2
Pine Bluff			
Centennial	194	68	2
Dollarway	109	55	1
East Side	173	131	2
First	604	179	5
Green Meadows	70	31	
Prairie Grove, First	148	56	
Rogers, First	657	142	14
Russellville, Second	196	90	
Springdale			
Berry Street	105	43	
Elmdale	311	65	
First	819	239	4
Freeman Heights	113	46	
Oak Grove	52	21	2
Van Buren, First	478	239	3
Mission	41		
Vandervoort, First	46	28	
Warren, Immanuel	218	58	
West Memphis, Calvary	182	100	1

Religious publication groups seek relief from postage hikes

Dr. Russell T. Hitt
EPA Postal Representative

WASHINGTON, D.C. (EP) — Representatives of the Evangelical Press Association, Associated Church Press and Catholic Press Association met with Attorney Charles Emmet Lucey here to map strategy in the ongoing postal rate battle.

Since the new rates requested by the United States Postal Service became effective July 6, our efforts to stem the escalating non-profit second and third class rates have not been too successful.

Litigation seems out of order at this time so explorations were made into a proper course of action.

Probably the brightest development is the bill (S 3758) introduced recently by Senator Gaylord Nelson which, if passed, would correct certain aspects of the Postal Reorganization Act of 1970.

1. The bill stresses the long tradition of service in the American postal system and the importance of free "expression and the widest possible dissemination of information and ideas." He quotes extensively from the Founding Fathers — James Madison, Thomas Jefferson, et al — to demonstrate the need for low cost postal rates for magazines and newspapers.

2. The bill also provides for freezing all second class rates at the level of June 1, 1972, for the first 250,000 issues of magazines and newspapers sent through the mails. (Perhaps this provision should be amended to include all magazines and papers but at least it aids smaller publications.)

3. The bill would drop the 1½ per piece surcharge on all second class publications.

It is interesting to note that points 1 and 2 were precisely what we were seeking in our representation at the USPS Rate Commission hearings.

After our meeting with Lucey, CPA, ACP and EPA representatives met with Senator Nelson and some of his staff members. They encouraged us to urge our members to write letters to the following commending the Nelson bill:

1. Senator Gaylord Nelson, Chairman, House Employment Manpower and Poverty Committee, Room 4230, New Senate Office Building, Washington D. C.

2. Senator Gale W. McGee (Wyoming), Chairman, Senate Post Office & Civil Service Comm., Room 6206, New Senate Office Building, Washington, D.C.

3. Rep. Thaddeus J. Dulski (New York), Chairman, House Post Office &

Civil Service Comm., Room 207, Cannon House Office Building, Washington, D. C.

4. Rep. Morris Udall, Chairman House Subcommittee on Postal Service, Room 122, Cannon House Office Building, Washington, D.C.

(Send carbons of letters written to 2, 3 & 4 to Gaylord Nelson)

In addition, EPA members should write to their respective Congressmen and Senators commending the Nelson bill.

If possible members should write all members of the Post Office and Civil Service Committee of both Houses.

Representatives of the three press associations felt that polls of both CPA and ACP membership (no EPA poll was conducted) relative to new classifications of mail were inconclusive. It was felt generally that the new postal act recognizes the special status of non-profit publications and charges only "attributable" but not "institutional" costs to this category of mail. Most of those present were opposed to a religious second class category, preferring that we rather be included in the rate for all bona fide non-profit users of the mail.

Surprising turnout for Ohio crusade

CLEVELAND, Ohio (EP) — A city noted for its lack of response to evangelistic endeavors in the past enthusiastically supported the 10-day Billy Graham crusade which drew an average of 37,000 people each night and registered some 1,900 inquiries a night in Municipal Stadium on Lake Erie.

The people in this city, the only major U.S. metropolis in which Billy Graham had never held a major evangelistic campaign, registered a 5.3 percent response — a higher rate than the average in Graham crusades. More than half of those moving forward at the invitation were under the age of 25.

A number of volunteers helping in the campaign which served people in a radius of 75 miles were recruited in Dallas at Explo '72, the week-long training seminar in June. One of their activities during the Cleveland crusade was a noon program of witnessing to their Christian faith in downtown Cleveland's Public Square.

Methodists report giving gains, losses

EVANSTON, Ill. (EP) — United Methodist giving to the basic benevolence fund of the denomination rose 4.13 percent during the first half of 1972.

But most other categories in a national budget suffered declines, some sharp, according to data released here by Dr. R. Bryan Brawner, treasurer of the 10.8-million-member Church.

World Service, the chief benevolence fund, received \$8,338,359 in the six months between January and June 30, compared to 8,007,306, in the same months of 1971.

Contributions for race relations and for support of the Church's bishops also increased, while all other budget items went down. Race relations was up 5.14 percent, from \$634,073 at the end of June 1971 to \$666,646 in the 1972 period.

The Episcopal Fund jumped from \$1,219,655 to \$1,281,006, an increase of 5.03 percent.

Hardest hit with losses were two student funds and special benevolence appeals outside the basic program. While giving for overseas relief went down 13.31 percent, a drive for Bangladesh, not included in the 1971 figures, collected \$1,347,676 by June 30.

Gifts for general administration and interdenominational cooperation decreased by 9.31 percent and 6.24 percent respectively. The total for administration was \$545,251, compared to \$601,210 in mid-1971. The cooperative fund dropped from \$246,823 last year to \$231,423 in the report for the first half of 1972.

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