

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

---

8-8-1974

### August 8, 1974

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arn\\_70-74](https://scholarlycommons.obu.edu/arn_70-74)



Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "August 8, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 126.

[https://scholarlycommons.obu.edu/arn\\_70-74/126](https://scholarlycommons.obu.edu/arn_70-74/126)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

August 8, 1974

# Arkansas Baptist

NEWSMAGAZINE

Worshipping God  
in leisure settings  
page 7







## I must say it

Charles H. Ashcraft / Executive Secretary

### Healing the land

While all spiritual awakenings have their origin in an individual heart, no great sweeping revivals come without the participation of a great portion of God's people. An evangelist with over 1,000 crusades to his record stated that in these 1,000 revivals he never observed at any time there was as many as 45 percent of the church members involved.

The phenomenal success of Pentecost was due to the high degree of participation of the household of faith. All continued with one accord in prayer and supplication (Acts 1:14). They were all with one accord in one place (Acts 2:1). The cloven tongues like as of fire sat upon each of them (Acts 2:3). They were all filled with the Holy Spirit (Acts 2:4).

In the 40 words of II Chronicles 7:14 God gives the formula, the terms, the conditions and the assurances of spiritual awakenings. God deals only with his people and lays the initiative upon them. He makes no appeal to the world or to those outside his camp.

He lists four major responses he required of his people: (1) Humble themselves; (2) pray; (3) seek his face; and (4) turn from their wickedness. He promises to (1) hear from heaven; (2) forgive their sins; and (3) heal their land.

Revival to this point is clearly within the household of faith. When it reaches this point it spills over to the outside world, but not until then. Any consideration of a real in depth awakening penetrating society to any satisfactory degree is determined to a remarkable degree upon the percentage of involvement of the whole household of faith.

The extent of God's healing of the land will be found in an exact ratio to the degree of involvement of God's people. The ugliness of our present national dilemma may never really be corrected this side of a great heaven-sent revival.

How much we really wish to change the world will be determined by the degree of involvement we are willing to assume as the household of faith. When less than half of the soldiers in the army are involved, less than imposing victories, if any at all, are in the forecast.

Should every resident member (Acts 1:14, Acts 2: 1-4) of our churches today appear the same Sunday morning there would be in itself a result so strong the national media would investigate.

Should every member take his turn confessing and turning from his sins, a revival would break out which would indeed penetrate to the depths of healing the land and touching those not in God's family.

II Chronicles 7:14 gives the formula for revival and the healing of the land. This is not one way among many

whereby the land may be healed. It is the only way.

The churches represent the best way II Chronicles 7:14 can be implemented. The promise stands sure, awaiting only one person who will lead the procession to the altar.

*I must say it!*

## In this issue

### Resort missions/cover 6

*Worshipping in leisure settings is the focus of a growing ministry to an increasing number of Americans who take to the out-of-doors.*

### God on the mountain top 8

*An extraordinary experience for a summer missionary brought him face-to-face with death and close to God on a mountain top.*

### After- church food 11

*In their monthly column, the writers of "Food and fellowship" offer ideas for entertaining after church.*

### Sullivan on SBC 16

*Outgoing President of the Sunday School Board, James L. Sullivan, has reflected on the strengths and weaknesses of SBC structures in a series of lectures.*

# Arkansas Baptist

NEWSMAGAZINE

VOL. 73      AUGUST 8, 1974      NO. 31

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

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

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

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



# Lay people or theologians

J. Everett Sneed



Today there are some who would insist that every theologian must be highly trained. To be sure, the study of theology is an extremely involved subject. When pursued as a full Christian vocation it requires a lifetime of study by a keen dedicated mind. But there is, also, a sense in which every Christian should and must be a theologian.

Most basically a theologian is one who seeks to give a reason for his faith and then to state this in the clearest manner possible to meet the needs of his generation. Obviously this is not easy. Yet, otherwise, our faith can have little meaning or purpose.

During the Middle Ages the state church maintained that the scriptures could only be understood by trained ministers. Hence, they refused to allow the Bible to be given to the lay people. This dogmatism reached such proportion that anyone who attempted to place the Bible in the vernacular (language of the people) or who differed with the established church was killed.

However, the scripture clearly instructs every Christian to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you...." 1 Peter 3:15) (1 Peter 3:15)

The method for the trained theologian or lay person must be the same — study. The admonishment of Paul

is valid for everyone as he said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15)

The genius of Christianity lies in the individual priesthood of the believer. This means that each child of God can and should know the joy of the Spirit's presence. It means that wherever he goes he can tell others about his life in Christ.

The fact that every Christian must be a theologian does not in any way take away from the importance of the trained vocational theologian. Perhaps it makes his role more useable and important. Each serious lay person will desire to understand more of God's message. God sometimes reveals his truths to us through the Holy Spirit. On other occasions he uses human instruments, such as our pastor or highly trained theologian to communicate His message. The work of the scholars are invaluable in discovering the depths of God's word.

Finally, each person, whether a trained or untrained theologian, must seek to discover the will of God for his own life. When we declare with resolute purpose "Seek Lord Jesus thy servant here," we have discovered the joy of being God's servants.

## Guest editorial

# If I were a pastor—Ten great qualities

For 20 years I have been privileged to observe Baptist pastors at close range. I enjoy their fellowship, am accepted into their confidence, supply the pulpit for dozens of them each year. Countless laymen give me their confidence also. Virtually all have a strong loyalty for their pastor. With few exceptions they support him even when they see a suspected or admitted fault.

Outlined here are 10 qualities of a great pastor.

(1) If I were a pastor I would *trust* my laymen. I would have unlimited confidence in any man who gave me any indication that he merited it. My confidence would be a challenge for them to deserve that confidence. I would guard against being naive, knowing that some are not trustworthy and that even the best are weak at times. But I would keep suspicion subdued, and pray for the ability to trust without suspicion.

(2) I would *teach* my laymen. These men, no matter how skilled as technicians or trained in the professions, often are uncomfortable teaching or leading in the church organizations. They are still more bewildered in witnessing and visiting. I would multiply my ministry by teaching them how to witness effectively and wholesomely to their Christian faith. I have never known a vibrant church in which the pastor did all the

tasks of ministry alone.

(3) If I were a pastor I would *lead* my laymen. I would never ask them to do more so that I could do less. I would point them in the right direction, and I would remain close to them in confidence and friendship.

(4) I would be a *friend* to my laymen. This would include all the people of the church, never a select few. I would seek their company more often than I would seek my fellow pastors. My fishing, or golfing or hunting would be with the laymen from my church, not with fellow pastors.

(5) I would place *family ahead of my church*. The pastor who puts the church always ahead of wife and children runs a risk of destroying not only them but himself and his ministry as well. The pastor's wife is bereft of both husband and pastor as well if he never has any time for her. His children may grow up to resent the church if they see it first as something which demands all of their father's time.

(6) I would place my *church responsibilities ahead of my denominational assignments*. Here is the making of a dilemma for many a busy pastor. He becomes a trustee, moderator, board member, committeeman,

**(Continued on page 4)**





## One layman's opinion

Daniel R. Grant / President, OBU

### Nice rut for Marlin Gennings and Jonesboro

Long tenure is not unusual for pastors of Baptist churches, but I don't often hear about a Minister of Education or Associate Pastor who stays at one church as long as 20 or 25 years. I am not sure whether to blame this on God for keeping them moving around, or to blame the Ministers of Education and the churches for faulty hearing of the call of God.

In any case, First Baptist Church of Jonesboro recently called our attention to an exceptional case as they celebrated the 25th anniversary of Marlin Gennings' tenure as Minister of Education for that great church. Not only was I glad to hear of one who had stayed that long in one place, but I was especially glad to hear that the church would honor him in this way rather than to save it all for his funeral much farther down the road.

Pastor Emil Williams gave me the opportunity of writing a letter of appreciation for Marlin Gennings to be read on this special occasion. Although I do honestly appreciate Marlin, it was hard to write a letter saying so. After all these years of being a charter member of the Committee to Try to Keep Marlin Gennings Humble, it was something of a switch in roles for me to write a letter saying nice things about him. After a

period of prayer and meditation I was able to make the transition, however, and was amazed at all of the good things that came to mind.

For example, he has been a friend of Ouachita and of Christian higher education longer than 25 years. His personal testimony concerning the values of the Ouachita kind of education, his tireless work to strengthen Ouachita's support from the Arkansas Baptist State Convention, and his dedicated service as a member of the Board of Trustees during critical times, are just a few of the things that make Ouachita deeply indebted to him.

If I may add a personal word, at the risk of blaming him for what goes on at Ouachita today, I cannot forget his role as Chairman of the Search Committee of the Board of Trustees when Ouachita was looking for a new president. He was a very understanding chairman during those days when I was not having any easy time in seeking to know God's will for my life. If he shows half that understanding and patience in his relations with the members of First Church, Jonesboro, it is not hard to see why they have put up with him for 25 years.

The years have brought one special problem to Marlin, however. He has a

twin brother named Marvin, and it has always been difficult to tell them apart. In college days I could distinguish them by remembering that Marlin had an "l" in his name, parted his hair on the left side, and was a layman. So far as I know Marlin is still a layman, but time has taken its toll on the other marks of distinction. The parting of his hair on the left side is now gone with the wind or, more accurately, gone with his hair.

In extending congratulations to Marlin for his 25 years with this great church, I must also extend congratulations to First Church, Jonesboro, for their good fortune in having this man around that long.

### Conferences for wives at education meeting

A meeting for wives will be held in conjunction with the annual meeting of the Southwestern Seminary Religious Education Association Aug. 13-15. A \$5 registration fee is payable upon arrival. The wives' meeting will be held in Scarborough Hall.

According to Mrs. Fisk Ray, President of the R.E. Wives' Association, the purpose of this meeting is to provide inspiration and help for the wives-partners of religious education workers, in the sharing of experiences and Bible study and prayer time together.



## If I were a pastor

(From page 3)

convention officer. He enjoys it. He feels the responsibility. He has much to do; many meetings to attend. He must exercise great care that his first calling does not suffer. He must give time first to preaching the word and being shepherd of the flock.

(7) I would *not be an isolationist*. I would be informed about what is going on in my denomination and other church bodies. I would participate actively in the work of my association, the pastors' conference, the state Convention, and the Southern Baptist Convention. I would accept any assignments of offices for which I were chosen, and I would work at these jobs. The important point is that I would not allow myself to become so burdened that it would interfere with my calling as pastor of a church.

(8) I would have a *time and place for study, meditation and prayer*. These cannot be done in bits and snatches at the office between interruptions and

telephone calls. Rarely can they be done at home. The pastor must have a place for private study in which to spend time undisturbed each day. But I would spend more time with the people than in prayer. The minister who spends most of his time in the study may be a great preacher but a poor pastor. I would choose the great pastor over a strong pulpiteer.

(9) I would *major on the positive*, the great and wholesome in the worship services. I would preach on God's love. I would never berate those present because attendance was not good.

(10) I would be *first an evangelist*, individually and corporately. I would seek converts when talking with one, or in preaching to a congregation. And I would try to make enthusiastic evangelists also out of all who heard me preach. —John E. Roberts in the *Baptist Courier*, South Carolina



## Two Arkansas pastors to take part in Rhodesia evangelistic crusade

SALISBURY, Rhodesia—Southern Baptist missionaries are combining their efforts with national Baptist leaders to plan a united evangelistic crusade for August.

The nationwide campaign will involve at least 20 pastors from United States churches. Arkansas pastors participating are Clifford Palmer, pastor of First Church, Springdale, and Rex Holt, pastor of Fisher Street, Jonesboro. The crusade will include approximately 60 churches with visiting American speakers and many other churches conducting simultaneous revivals using their national leaders. The crusade will be Aug. 11-25 with orientation Aug. 8-9.

This will be the third such campaign in Rhodesia. The first two in 1967 and 1970 involved not only Rhodesia but five other east African nations.

"By the initiative of African leadership, plans were made for the 1974 campaign," said Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board. Underwood has been involved in the planning of the campaign since its early stages.

"Also this is a part of their involvement in the World Mission of Reconciliation

through Jesus Christ, a project of the Baptist World Alliance involving 98 Baptist conventions in 85 countries," Underwood stated.

Missionary Marion G. (Bud) Fray Jr. is general chairman of the campaign which has as its theme "Jesus Is Lord." Other missionaries involved include John P. Griggs, Carroll Wayne Shaw, Logan C. Atnip, Herbert W. Neely and Gerald E. Schleiff.

According to Underwood, one vital preparation for the campaign was the two-week period of Witness Involvement Now (WIN) evangelism schools.

The results of the school included 50 decisions the first week in the Harare Baptist Church in Salisbury.

Underwood told of plans to distribute at least 100,000 Gospels of John in the Shona language, half of these being illustrated with pictures from African life. Other tracts and pamphlets will be distributed in the other national languages of Rhodesia.

The main planning and strategy conference was held in May. The next meeting, including the entire group of leaders, is planned for August.

## OBU graduate joins CCF education program



Tucker

Alan T. Tucker, 22, who is a 1974 graduate of Ouachita University, began his work as Educational Assistant on the staff of the Christian Civic Foundation Aug. 1. Tucker succeeds Paul Ramsey, who led the alcohol-narcotics education

program in the public schools of Arkansas for the past six years.

Tucker graduated from Pine Bluff High School, attended Southern Baptist College, and received the B.A. Degree, with a major in religion and minor in journalism, from Ouachita University. He is a licensed Baptist minister and a product of South Side Church, Pine Bluff. He is presently serving as pastor of Plum Bayou Church, Wright. Tucker has received special institute training in the alcohol-narcotics field at Baylor University, Waco, Tex.

Tucker lives at Pine Bluff with his wife, Peggy Lynn, and infant daughter, Kimberly Lynn.

Although the Alcohol-narcotics education program in the public schools is a full-time program, Tucker is available for engagements in churches, colleges, civic clubs, P.T.A.'s and for any other occasion where the alcohol-narcotics education theme needs to be presented.

Reverend Edward W. Harris, Executive Director, said of the staff change, "Paul Ramsey has done an outstanding piece of work during his six years of leadership, and we sincerely regret his loss. We feel fortunate to have a fine, dedicated youth like Alan Tucker as a replacement, and we feel sure that he will maintain the high level of excellence in our program that has been established."

Each burst of gold, red, blue and white fire obliterated the distant star, but as each shower of fire died away, the little star re-appeared.

To me it was a symbol that in spite of the dramatic and fiery times we are going through, God's watchcare is still over us.

And perhaps we would not notice if it were not for troubles which turn us toward God and things that never go away!

## Woman's viewpoint

Iris O'Neal Bowen



### Independence Day - and the star

It was a great night for fireworks, for out-door music, for the color guard-and for a rousing speech from Cactus Vick, though not in that order.

We had gone over to Quigley Stadium to take part in the Independence Day festivities and everyone from the little fellows to their grandparents seemed to enjoy it.

A country-western-bluegrass band performed and played The Star-Spangled Banner as we stood in honor of that grand old flag.

But Cactus Vick said it for us.

"Someone asked me," he said, "what was the oldest birthday I had ever celebrated, and I told him, 'Tomorrow I will celebrate the birthday of my uncle. He will be 198 years old!'" Then he went on to tell us about his Uncle Sam, whose birthday we were celebrating, how much

Uncle Sam meant to him, and should mean to all of us.

He noted that in spite of the fact that we stray from God and right, as a nation, still we can come back to God and be blessed.

Later that night I saw on the news a reporter interviewing some children, and not a one of them knew why we were celebrating this special day. But I believe the large group of children who listened to our Birthday Friend, Cactus Vick, came away knowing why we have a day set aside to celebrate the birthday of our great country.

The fireworks exhibit was the final event of the evening. As we craned our necks and "oohed and aahed" under the crashing, brilliant displays overhead, I noted the first star of the evening in the southern sky.



# The word is 'leisure'; the way is Jesus Christ

"Come as you are!"-to worship God in the natural settings of the shores, the beaches, the parks, and the lodges in beautiful Arkansas.

This is new! It is an exciting adventure in cooperation with the local associations and churches, the State Park System, the Army Corps of Engineers to provide worship experiences for vacationers and young residents of recreational areas.

The worship services are ecumenical. The places include Lake Ouachita, DeGray Reservoir, Devil's Den State Park, Fairfield Bay, and Lake Chicot State Park, and other recreational sites. The times and locations are announced by radio, press, posters and informal visiting.

The purpose of this ministry is to afford those at leisure the opportunity for brief corporate worship and Christian fellowship. Services are conducted where people are gathered for camping and recreation. Families are discovering the joy of this new experience in informal worship together.

Informal worship is not all that is new in resort ministries! Group sing-alongs, organized recreation, puppet shows, campsite-to-campsite visitation, and other innovative Christian witnessing approaches are being used throughout our state.

The accelerated growth of leisure activities demands attention. Over 150 million Americans vacation annually. Last year tourism was a \$40 billion a year business. Paid vacations increase four million weeks per year. More money is being spent on vacations and recreation than on housing in the United States. Experts tell us that by the year 2000 our nation's population is expected to double, but outdoor recreation usage will triple.

It is projected that by 1985 the 30-hour work week will be commonplace and an average worker will have 9.3 hours in discretionary (free) time each day as compared to 2.1 hours in 1850.

The great increase in boating, cottages at the beach, lake, or in the mountains, takes increasing numbers of people away from the community for the weekends.

In view of the leisure-recreation explosion which affects virtually every church and family in our state, it is imperative that we develop a philosophy of ministry that celebrates life and speaks to man's present condition. Our philosophy of ministry in resort areas should include (1) An open-ended approach to ministry-there are no traditions to follow, no set patterns, no sacred structures. (2) A willingness to ex-

periment with new and innovative methods. (3) An honest recognition of what constitutes success. (4) An honest attempt to magnify Jesus Christ and His church. (5) A desire to minister to these areas because the people are there.

The word is "leisure." The way is Jesus

Christ. Providing ministries and informal worship is an expression of man's desire to come together in areas of agreement. The contemporary song says it-"We are one in the spirit, they will know us by our love!"-Tommy Bridges, Director, Special Missions Ministries

*An impromptu sing-along in camp followed the worship service.*



*Jimmy Taylor, pastor, Second Baptist Church, Russellville, preached in resort worship services.*



*US-2 Missionary Ann Williams used a puppet in informal worship services.*



**on the cover**

- 1 Summer Missionaries Robin Young and Janice Johnson have built a warm Christian relationship with the Wayne Bowlin family from Doddridge, Ark.
- 2 Robin Young and Terry Jones led congregation singing at resort worship service, Charlton Recreation Area.
- 3 Leisure settings provide opportunities for fellowship and witnessing.





# A mountain top experience

by R. Scott Bottoms

Shivering with the cold and realizing that I might die on this mountain ledge, it seemed strange to watch the cars and trains on the busy highway and railroad tracks 400 feet below. There were hundreds of people so relatively close and yet not one of them knew where I was or that I needed their help.

As a Sophomore at Arkansas Polytechnic Institute, Russellville, I decided to join four other students from various parts of Arkansas and form a team from the Baptist Student Union to work with the migrant farm workers in Oregon during the summer of 1973.

We were to meet students from other states from an orientation in Portland, Ore., on Thursday, June 7. Our trip out had gone more smoothly than we had hoped and we found ourselves already in Oregon on Tuesday night so we decided to spend Wednesday camped at Ainsworth Park on the Columbia River. On Tuesday evening we hiked over to see the Falls but on Wednesday none of the rest felt energetic enough for hiking so I set off alone for a little sight-seeing.

Even though the night had been chilly, the morning promised to be fairly warm and I planned to be back by noon so I didn't take any food and wore cut-off blue jeans, a short sleeve shirt, and hiking boots. I took only my harmonica and a small devotional book one of the other guys had loaned me the night before.

I started out on a good gravel trail but soon detoured up a smaller trail beside a snow fence and then followed a ridge toward the top of the mountain. As I climbed upward I surprised a deer and a rabbit which emphasized the "wilderness" aspect of the park. Coming around a point I found myself on the north side of the mountain overlooking the Columbia River and our campsite. I climbed higher and had an even better view to the north, then sat down to read a little of the book I had brought along.

It was approximately 10:30 a.m. when I got up and started uphill again. From this point it looked as if it would be an easy climb to the top of the mountain. I scaled a small wall and was directly below a ledge in the main cliff with a large tree and some brush on it. Instead of going back the way I had come, I

thought of following the ledge to a suitable climbing area and going to the top of the mountain and down a path which I figured would follow the mountain ridge. The part I was planning to climb was over a rather long drop, but it looked fairly easy anyway. It wasn't!

Just a little way up I knew it wasn't a very good situation. The rocks were loose (which I should have realized before starting because they were loose everywhere else) and I couldn't get up any higher and I couldn't come down. I was getting scared but the Lord pulled me through.

I started saying the name "Jesus" over and over and told Him I couldn't do it and that He would have to find the handholds. After a few minutes, I just pulled right up, or I should say I was pulled right up because I really put everything in the Lord's hands or I wouldn't have made it at all. Anyway He got me up there and I knelt and thanked Him.

The ledge went toward my right and I headed along it toward what I thought was a fairly gentle slope at the back of a funnel-like gorge in the cliff that seemed to go to the top of the mountain. The "ledge" which I was following was actually more like a tunnel with one side cut open to reveal the long drop down the face of the cliff. It varied in height from 10 feet to one foot and my walking surface usually sloped toward the dropoff. The rocks were loose and it was a long drop to the bottom.

I walked and crawled and prayed around the cliff, hanging on and knocking rocks off until I came to a place two or three yards long where fallen rocks had filled the passageway except for a small opening on the edge. Directly on the other side of it I saw a tree top at the ledge level: "Wow! That's the way I'll get down," I thought to myself. So I had to cross the low part.

There was just room to belly-crawl through with one leg hanging over the side. Before starting I threw a couple of rocks over the edge and timed them with the second hand on my pocket watch. Three and a half to four long seconds passed before they crashed into the sloping bottom. I decided that I didn't want to fall. More talking to the Lord.

Knocking the rocks off as I started crawling, it took quite some time to get anywhere and the sound of the falling rocks hitting the distant bottom was nerve racking which made it all the more difficult. Almost at the other side there stood a small thorn bush right in the center of the path. With no other choice, I crawled over it.

As I stood up on the far side, I was disappointed to see that the tree "top" was actually the whole tree and that I wasn't going to descend that way. Oh, well, the gorge was still there and it wasn't far. The ledge widened to about 12 feet and beyond the weeds and the small tree was the back wall of the gorge. I was sure I was going to be up in just a few minutes and so I decided to thank the Lord for what He had done and told Him I could make it now. I immediately repented my hastiness. As things turned out, I was very grateful that He didn't leave me on my own.

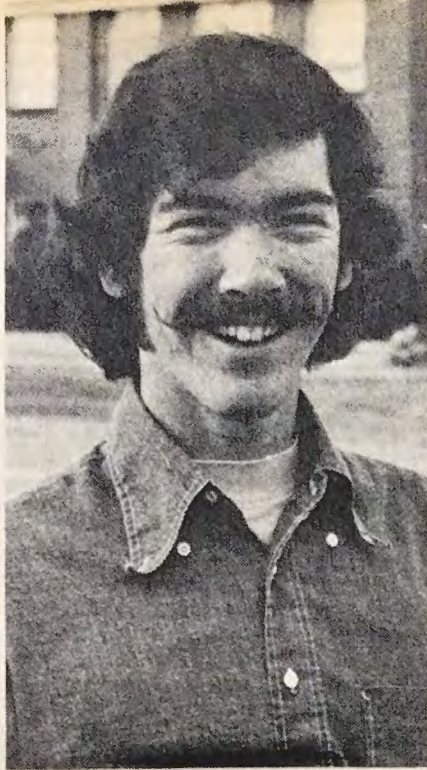
There was water dripping from the cliff overhead so I soaked some in by bandanna and was able to get a drink. The ledge continued around the wall from this widened spot but was too insignificant to use. Anyway I was going up. By chimneying up between two wet rocks, I found myself in a small "room" the roof of which was formed partly by the overhanging cliff and partly by a large rock which was wedged in such a way that I had a hole about one and one-half feet in diameter through which I could squeeze, balance on the edge of the rock, and get across to stand on a higher level.

The rear of this level which from a distance looked like a slope, turned out to be a fifteen foot wall, vertical and covered in moss and ivy-like plants which I had thought would soon have me to the top but which actually came loose whenever I took hold of it. I tried climbing the wall using a crack for my fingers and the wall for my feet but the edge of the crack wouldn't hold my weight without breaking.

Using several sticks which had fallen from the trees above and even cutting down the little tree below with a pocket knife and finally working it up around the wedged-in rock to the highest level I could reach, I hoped to be able to get to the top. Using them to climb on, climb with, and even to make a sort of "ladder" I tried various cracks and other sections of the wall hunting for a possible way to the top. Everything that I tried, I would do over and over until I was sure that it would help in climbing. I could see right away that the only thing that was going to do was to cut my feet so I put my boots back on after one attempt.

It seemed that every rock was loose. Each time I thought I had found a foot or hand hold it would come out with just a little pressure. Even the holes that were





**Scott Bottoms, student at Arkansas Tech, served on the BSU Migrant team last summer. An outdoor enthusiast, Scott took a hike on the way, and in this story recounts the harrowing experience that almost took his life.**

left when the rocks fell were unusable. Every minute I was talking to Jesus and pleading for Him to give me hand holds. I was saying out loud, "Jesus, Jesus, give me some holds," over and over again.

I don't remember ever before climbing where I had so little to climb on. I was getting rather tired, but I put everything into one more attempt to hold on and got to the top of the wall when my footholds came out and I fell the fifteen feet to the ground and cried out "Why, Jesus, why?" It didn't hurt physically, but mentally it was very depressing. I was almost out and it seemed as if Jesus had quit me. I couldn't figure out why. I had asked Him to help. Why didn't He get me out? Why?

Deciding that climbing further was impossible, I tried twice to retrace my steps but I was beginning to get weak from so many hours of exertion and lack of food so I didn't get very far around the ledge before turning back. There was too much danger of sliding over the edge, due to the lack of holds and my mind just couldn't take the strain.

There was another ledge about 50 to 100 feet below me and I considered jumping to it and taking a chance of there being a way down from there, but it was too risky so I climbed back up the chimney for another try at the top.

Once when using the little tree to climb

on I thought I was out, but while looking for a last secure handhold, the tree broke and I crashed down head first. Almost as soon as I hit, I jumped up, felt around, and said, "Well, nothing's broken." My lack of frustration surprised even me. I climbed back up, but now the tree was too short. It was about this time that I was really stuck, and that I'd better fix someplace to sleep.

Since the floor here sloped toward the dropoff, I used sticks and rocks to produce a tiny level spot about three and one-half by two and one-half feet in size to keep from rolling down the cliff during the night. I covered it with some plants and grass I pulled up, but was careful not to use all of the plants because I didn't know how long I was going to be there and wanted to have some fresh ones for the next night. I took my shirt off and used it and my bandanna for cover. What was left exposed I attempted to cover with leaves. Since there wasn't any room to stretch out, I laid on my side with my knees up to my chin and exhaled on my legs all night to stay a little warmer but I shivered all night from the cold anyway. Once in a while I'd need to turn over and every movement made it colder. I had to stand up and stretch once or twice but I really had to struggle to do it because my legs were so tight from sleeping like that. Frequently when I woke up I hollered for help; I didn't think it did much good but I kept it up through the night anyway.

Far below were the headlights of cars and trains passing by with people who had no knowledge of the desperate needs right above their roofs. It was a weird feeling to see them all driving by and yet to be unable to contact them.

It misted all night and twice it started to rain. Both times I asked the Lord to stop it and He did. If it had rained very much, it would have made a big difference in how long I could survive. I was only vaguely aware when dawn came as my mind was no longer functioning at its best.

Being on the north face of the mountain, the sun reached me for only a couple of hours that day but I made the most of it, sitting there soaking up all of the sunshine and warmth that I could. During the day I constructed a small framework from the sticks I had used in climbing the day before. I used plants on the framework to partially cover my "bed" to keep it a bit drier and warmer if I had to stay another night. After sundown the temperature drops rapidly in the mountains of northern Oregon even in June.

While gathering plants and sticks early in the day I found a snail and was planning on eating it. (They're supposed to be pretty good.) I thought instead of eating it then I would wait because I didn't know how long I was going to be there and it might do me more good

later. But the little fellow must have known what I was thinking because I never saw it again. I also found a large slug, which is a shell-less snail common to the area, but not knowing if it was edible, I thought it best to remain hungry.

Throughout the day I read scriptures and almost constantly was thinking about or talking to God. I really had quite a bit to ponder over—like why He didn't get me out of there, what I was doing there in the first place, how much a person should do and how much he should depend on God to do, what the other people in my group were doing and thinking, and how my family would react if I died.

It was this second day that I realized that death was becoming a very real possibility even though I had only a few bruises and skinned places in the way of injuries. But I can't use the word "death" like most people mean it. There was no way I could have "died." God might as well have been a person there with me and waiting for me to go home with Him, He was so real to me. I talked out loud to Him about things to the point that now I don't remember if I was talking or thinking. And He explained a little about death to me and how silly it is to worry about it. I could visualize myself just walking off into the sky in front of me to be with my Father whom I loved most and wanted to be with most. I was almost homesick for heaven. Leaving this world was a peaceful thought and my only regret would be leaving my family. I was worried about how they were going to take it. I worried about my family but I missed the four other people I was with even more. We had been together just over a week, living closely together, praying together, making decisions together, eating, working, and playing together. I really missed them a lot.

When I was about to go to sleep again, I told God, "I don't think I can make it another night." If something didn't happen by morning, I figured this old body I was in would just stay up there and rot away.

It was near 7 p.m., 36 hours since I left camp, and beginning to get dark. I was lying on my bed of rocks and leaves when I saw it! A helicopter was only a thousand feet below me hovering in front of the gorge. I stood up and waved my shirt up and down and watched as the copter hesitated a few seconds, then came up the gorge until it was directly below me. I threw the shirt down and waved the bright red bandanna in hopes that it would be more visible.

He saw me! The pilot brought the big green machine right in front of me while I waved at them. Another copter appeared and they hovered nearby while I climbed down and up to show them how



## One day preschool leadership music conferences

These Preschool leadership music conferences are planned for four areas of the state. These are not just for the churches with preschool choirs. These are planned for preschool workers in Sunday School and Church Training departments, as well. This will be an excellent opportunity for all preschool workers to get excellent help from a top-notch clinician.

The conferences listed below will be directed by Saxe Adams of the Baptist Sunday School Board in Nashville, and are sponsored by the Church Music Department:

Aug. 19	Jonesboro, First	7 p.m.
Aug. 20	Camden, First	7 p.m.
Aug. 21	Little Rock, Second	9 a.m.
Aug. 22	Springdale, Elmdale	7 p.m.



Please encourage others in your area to join us for a time of refreshing instruction in using music with preschoolers.

## A mountain top experience (From page 9)

far I could get and that I was uninjured. They both left but I knew they would be back and I was happy, but not with the shouting excitement that you see in the movies. I don't know why I wasn't more enthusiastic about it, maybe because I was weak and tired. Anyway I prayed a little and thanked God.

Soon the copter returned and then I heard shouts from above me on the mountain. I shouted back to guide whoever it was over to me. A few minutes later a pilot appeared about 60 feet above me. He had jumped out of the copter onto an open ridge, because there was no room to land, and then hiked over to me.

He asked if I was hurt or if I could move around and I told him my situation. He threw me a bag with a couple of cheese sandwiches and four candy bars. When I started to eat, I found that my teeth were quite sore and it hurt to chew. That didn't stop me though. I ate every bite!

The fellow up above me kept talking all the time. I guess he thought that I was probably in a pretty bad emotional state because he kept asking me stuff and telling me everything that was going on. He was a great guy and I appreciate all that he and all the other guys did for me.

A mountain rescue team and men from the sheriff's department joined the helicopter pilot in case help was needed in getting me off the ledge or down the

mountain if I had been injured. With the help of a rope and the men at the other end of it, I made it up that vertical wall that I had failed to climb so many times the day before. The steep ridge and the heavy undergrowth made the going rough and I was so weak that I had to stop to rest but we made it to the crest where they radioed their base camp and we decided to spend the night on the mountain. We tried to sleep for a few hours, but the cold wind and the uneven ground got to us all up before dawn to sit around the fire until it was light enough to start down. It took us 45 minutes to an hour to get to the road where other men and some trucks were waiting.

They gave me a ride back to camp and my rescuers went back to their regular jobs or possibly to some much deserved rest. Many other people had joined in the search that had been set off by my team mates when I had not returned from my hike on time. Some of them had sacrificed meals and sleep in their selfless efforts to find someone they didn't even know. I didn't get to thank many of them personally but their help was certainly an answer to prayer.

The very first week of this summer, which I had planned to give to others, I had already received far more than I could ever give during this once-n-a-lifetime experience.

## Ordinations

**James Watkins** was ordained to the gospel ministry at Providence Church in Mt. Zion Association on June 30. Watkins is pastor of the Providence Church. Don Vuncannon served as moderator of the ordaining council and Carl Bunch served as clerk. Louis Wood gave the message.



Watkins



Minick

**James Leon Minick** was ordained to the gospel ministry by Wood Spring Church in Mt. Zion Association on June 9. Carl Bunch served as moderator of the ordaining council. Danny Veteto served as clerk. James Wells led the questioning and Elbert Ragsdale gave the message. Minick is assistant pastor at Dixie Church.



# The attributes of God (continued)

by Ralph W. Davis  
(Seventh in a series)



Davis

In the last article we discussed five of the seven natural attributes of God. In this article we shall deal with the last two natural attributes and the four moral attributes.

God is omniscient. This means that God's knowledge is perfect. The dictionary defines

"omniscient" as having infinite knowledge; knowing all things. God's fore-knowledge of an event does not

destroy man's free will. An act can be foreknown of God and be free on man's part. Let us take a human illustration. You might be so well acquainted with a member of your family that you could fairly well predict just how that person would react under a certain situation. Let us suppose you have the ability to know exactly what that person would do. Would your knowledge of that affect his choice or his action? Of course not. To put it another way, man is not compelled to do what it is certain that he will do.

God is omnipotent. By this we mean his unlimited power to do anything consistent with his nature and purpose. All the power there is in the universe,

physical and spiritual, has its source in God. God cannot do that which is against his nature. For example, he cannot lie; he cannot make two plus two equal five; he cannot save a lost man against the man's will. On one occasion Jesus could do no mighty works among the people because of their unbelief (Matt. 13:58). The only limitations of God are self-limitations. Which is the greater God for you, the One who keeps his hands on everything and makes them do his will, or the God who takes his hands off and allows freedom and man's ability to make his own choice?

The four moral attributes of God apply to his character. They are (1) God is holy; (2) God is righteous, (3) God is love; and (4) God is truth.

By the holiness of God we mean that God is morally pure. It means the moral perfection of his character. Isaiah saw the holiness of God (Isa. 6:1) and Exodus 15:1 speaks of God as being "glorious in holiness." At first the word "holy" meant separate without ethical significance; but the ethical idea becomes prominent in some of the Psalms and Prophets. Holiness came to mean separation from evil and separation unto God. God's word to his people in Lev. 11:44 was "...ye shall be holy for I am holy."

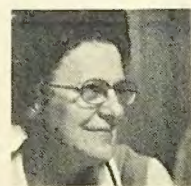
Doctors Mullins, Clark, and Conner all agree that the other moral qualities of God, such as righteousness, love and truth are elements in the holiness of God. Since holiness is the moral perfection of God, these other moral attributes are grounded in his holiness.

God is righteous. With reference to God, righteousness means right as opposed to wrong, pure as opposed to impure. Righteousness, holiness and love have very much the same meaning. Either may be considered a term for the perfect moral character of God. God's righteousness is seen authoritatively as expressed in the moral law; in a punitive way as seen in his justice; and in a redemptive way as his redeeming love is seen in Christ.

God is love. Love is grounded in the very nature of God. "Agape" desires the supreme good of its object. It is rational. It is not childish nor blind. It is sacrificial. We see this in the Cross. It is righteous. All of God's love must be morally conditioned. Before God can receive and forgive man, man must confess and repudiate his sins and surrender to Christ.

God is truth. This means God is the source and ground of all forms of knowledge and all objects of knowledge. There is no standard of truth outside of God.

**Next week: The oneness of the Trinity**



## Food and fellowship

Virginia Kirk and Jane Purtle

### Entertaining at home

"So, whether you eat or drink, or whatever you do, do all to the glory of God." — 1 Corinthians 10:31 RSV

Newcomers may be drawn to your church if you show them you would like to be their friend. What easier way could there be than to say, "Come over to our house after church tonight; I've just made a good dessert." Most people appreciate an invitation into another's home, and those worth knowing aren't going to care whether your floor is polished or the slipcovers are spotless. What really matters is that the food is good, and even more than good food, that the hosts are genuinely concerned and interested in other people.

Entertaining does not have to be elaborate. Fine china and silver are great but not essential. Use what you have. A pretty starched cloth always makes food look good. Fix the coffee pot ready to be plugged in or set on the burner when you come home from church. For non-coffee drinkers, iced tea would be good. Remember we are trying to be economical in this day of shortages in many things, and tea and coffee can be served for pennies. Most people have a pretty sugar and creamer stuck away; get them out and use them.

For guests, pick people who are prospects for your church or even better a lost friend and spouse. Include another couple from your church. It

might be best to keep the group small. Don't be pushy with your non-Christian friends. This is only the beginning of the relationship you want to establish with them.

There are numerous ways to serve the Lord, and many of us overlook the possibility of using our homes as an instrument in God's service.

The following recipe can be made ahead and stored in the refrigerator. We guarantee that it will bring requests for the recipe.

#### Strawberry icebox dessert

- 2 cups crushed vanilla wafers
- 1 stick margarine
- 1½ cups powdered sugar
- 1 egg
- 1 quart strawberries, sweetened to taste (fresh or slightly thawed frozen)
- 1 cup of whipping cream

Spread one cup of the vanilla wafers in a glass bowl (a pretty one if you have it.) Beat the margarine, sugar and egg to a fluffy mixture and spread over vanilla wafer crumbs. Spread mixture to the edges of the bowl and seal. Pour sweetened strawberries over this mixture. Spread the last cup of vanilla wafer crumbs over the strawberries. Whip the cream and sweeten slightly. Spread over the crumbs. Sprinkle ¼ cup chopped pecans over the cream if you wish. A maraschino cherry makes it look even more elegant. Serves 10-12.



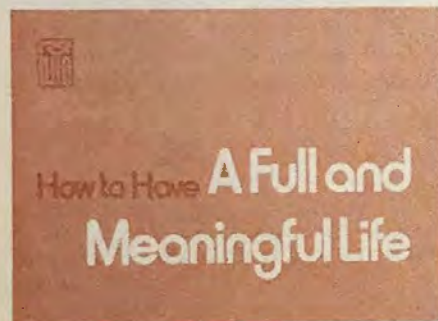


## SHARE HIS LOVE NOW — WITNESS NOW through Evangelism

In the last article we talked about the booklet. There are advantages in using the booklet. Even though this method seems very impersonal, it is more personal than not going at all. It is better than any other method that does not cause one to have an eyeball-to-eyeball confrontation. This is a mouth-to-ear, person-to-person confrontation about Jesus.

There some advantages to using the booklet. "How to Have a Full and Meaningful Life."

1. You don't have to worry about scriptures to be looked up or memorized.
2. You don't have to remember an outline and certain points.
3. You don't have to be concerned as to whether or not the points are in chronological order.



4. In reading the booklet, you just let the Holy Spirit use the Word of God to convict the soul of sin. God does the work. We don't have to help God get him convicted.

5. The booklet keeps you from preaching to him.

6. The booklet keeps one from talking about the weather, ball games, fishing, Watergate, impeachment, etc. and gets down to the gospel about Jesus being

"The Good News."

In witnessing with the booklet we must be sure we have had the experience ourselves before presenting the information to others. After prayer give the prospect an opportunity to follow Christ. Leave the booklet with the prospect.

Do not underestimate the ability of the laity and youth.

Your salesman ego will tell you it is below your dignity to go from door to door and read a booklet.

Personal witnessing and the Spirit-filled life take longer to catch on than revival and mass evangelism, but they pay off when they do catch on.

A Lay Evangelism School and witnessing of the laity is not a program, but an activity. It is simply learning our orders and carrying them out.

Where and when do we learn how to introduce the booklet, "How to Have a Full and Meaningful Life"?

A five night Lay Evangelism School is the best place. This is designed for youth 14 years of age and older and men and women in the local church.

There are four crises when you knock on the door of a prospect.

1. Whether or not you will get on the inside and have a chance to present the

claims of Christ.

2. If you do get inside, will you have an opportunity to explain the plan of salvation, give your testimony, or pray with the individual.

3. Drawing the net as to whether or not the person will be saved.

4. If he is saved, will he join a church and be baptized?

What are the essential elements in a school? 1. Church members must be present to be taught. 2. Names of lost prospects to witness to on Witnessing night. Without these two elements the school cannot succeed.

What can the pastor do to motivate members to be willing to be trained? He can remind the members that the twofold objective of Lay Evangelism Schools is a deepening of spiritual life and more effective sharing of the new life with others. A very exciting thing to me is many people are being led to Christ by lay people. This is the first time some Christians have ever led someone else to Christ. This is New Testament evangelism where people on the local church field win their neighbors and friends to Christ.—Jesse S. Reed, Director; Evangelism Department

YES, I AM INTERESTED IN A LAY EVANGELISM SCHOOL. PLEASE SEND ME A PREPARATION MANUAL.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_



# Christ above all

by Peter L. Petty, Supt. of Missions  
Washington-Madison Baptist Association

International  
Aug. 11, 1974  
Colossians 1:15-19



Petty

Last week's lesson introduced the threat of the Gnostic teaching. In the verses before us Paul comes to grips with these teachings which were trying to undermine the person, power, and place of Jesus Christ. Paul had a real concern for these Colossian Christians.

He carefully handled the situation. This is very important for us to remember in our dealing with problems. His first step was to affirm "Christ above all." Songer, in his book, **Colossians: Christ Above All**, pointed out that Paul, affirming the lordship of Christ, accomplishes two things: (1) "The confused Christians were directed to Christ, the Lord who really could help them; and (2) the false, Gnostic teaching was completely undercut by the affirmation that Christ is the Lord over all the powers of the universe."

These verses (15-29) are the most profound and important of Paul's writings. Phillippians 2:5-11 and Ephesians 1:20-23 are scriptures which relate to this passage.

May we consider Christ above all (1) in creation (vv. 15-17), in the church (vv. 18-20), and in the believer's life (vv. 21-29).

## In creation (vv. 15-17)

In verse 15 two titles are given for Christ. First, "Image of the invisible Christ" teaches us several things about Christ: he is the authentic revelation of God, God's agent in creation and redemption, and reveals power and majesty of God.

Compare to John 1:1 and 1:14.

The second title, "First born," means he was born before the universe was created. He was prior to all creation and over all creation.

The relationship of Christ to all created things is very plain in verse 16: "in him," "through him," and "for him." Not only this but He holds it together (v. 17). These facts do not reject our scientific knowledge but affirm it.

## In the church (vv. 18-20)

The universe (first creation) Christ created became sinful. Now Paul turns to the new creation which is the church. Christ's relationship to the church is described by three words: "head," "beginning," and "first-born."

Lightfoot says, "The head, the inspiring, ruling, guiding, combining, sustaining power, the mainspring of its activity, the center of its unity, and the seat of its life." A church exists not to establish itself as an institution concerned with buildings and members but to fulfill the purposes of Christ, its head.

He is the "beginning" which involves priority in time, not just in sense of time. Barclay describes it as "the moving power which set something in operation."

As the "first-born from the dead," Christ is the beginning of the new spiritual life in the church by his resurrection. The resurrection affirmed everything claimed for the person and work of Christ. He is a living presence.

His act of making peace was no little thing. It is because of a cross that sinful man is brought to a holy God. Kenneth Wuest describes it: "A holy God is reconciled in that justice has been satisfied at the Cross, and sinful man is reconciled in that, in the case of the believing sinner, his attitude of enmity toward God is changed to one of friendship."

## In the believer's life (vv. 21-27)

The Christ of creation and of the church had now become the Christ of the Colossians. Verse 21 describes their condition before becoming believers. However, Christ went to the ultimate distance in love for them. This new relationship brings new demands.

Those demands are: (1) holy--The word "holy" demands the believer to separate himself to God and forsake worldly defilement. "Be ye holy for I am holy." 1 Peter 1:16;

(2) unblameable--"Unblameable" is translated in several works as "blameless" or "without blemish." This carries the idea of the Old Testament animal sacrifice which demanded an animal without defects or blemish. Is the demand for the believer in Christ any less?

(3) unprovable--No valid accusation can be made against the believer if he is unprovable. However, if the believer is not separated to God and without defect, then the opposite is true. An accusation made against the believer.

Verse 23 indicates that for the believer it is a life-long relationship.

Christ suffered for us and this suffering is completed only as there is a response by a believer. Paul rejoices in his sufferings as a part of Christian experience.

There were at least three things crucial

for Paul which were the responsibility of every believer: (1) Paul remembered his responsibility to others--"I became a minister"; (2) God had a task for Paul--"according to the divine office"; (3) the task was unfinished--"to make the task fully known."

## Conclusion

It is not enough for us to see the works of Christ in the creation and to understand His relationship to the church. "Christ in you" is a description of the believer. Our emphasis is not self but Christ in us. It is through Christ that God removed the mystery about himself. The church exists through Christ. The Christian life is lived only through Christ. Jesus Christ gave of himself until he had nothing else to give.

If we intend to please Christ, then it requires complete obedience of believers. No longer is it our desires but the desires of Christ in us. Two verses come to my mind as Paul wrote to the Philippian: "I can do all things through Christ which strengtheneth me" (4:13) and "But my God shall supply all your need according to his riches in glory by Christ Jesus" (4:19).

If Christ gives us power to do all things and provides our needs, surely he wants and deserves our complete obedience and service.

Fanny Crosby penned it well:

*"To God be the Glory;  
Great things He hath done.  
So loved He the world  
That He gave us His Son,  
Who yielded His life an atonement for sin  
And opened the lifegates  
That all may go in."*

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

**GOTAAS WORLD TRAVEL** Dept. ArB  
7 WEST MADISON STREET CHICAGO, ILL. 60602

---

**ROYAL ATHENIAN CRUISE**  
Sixth successive year  
Highlights

- "The Journeys of Paul"
- 7 Churches of Asia Minor
- Israel - The Holy Land
- Colorful Greek Islands

OCT. 24, 1974 23 DAYS  
Guaranteed quality at competitive prices



# Gaining insight through worship

by Robert A. Parker  
Pastor, First Church, Batesville

Life and Work  
Aug. 11, 1974  
Psalm 73:1-5, 13-14  
16-17, 23-25

This is another Psalm designed to help us use certain spiritual resources that will supply strength and insight for daily living.

### A basic question dealt with

The basic question of the seventy third psalm has long held the attention of man. How are rewards and punishments meted out? Or, why is it that upright conduct does not always produce happiness and sinfulness bring disaster? The ancient book of Job deals with the same question using a slightly different approach. In both cases the answer to the question comes only after a personal encounter with God. Job found satisfaction after an experience of immediate communion with God while the psalmist found his through worship. One commentator wisely observed that this psalm belongs among the ripest fruits that grew from the wrestlings of faith in the Old Testament. It should be read carefully and often for spiritual insight.

### Spiritual footing almost lost (Ps.73:1-5)

The psalmist, nor we, have no difficulty when it comes to God's goodness. Trouble comes, however, when we observe the unrighteous and their circumstances. Envy even creeps into the heart when the wicked are seen prospering. "I was envious.....saw the prosperity of the wicked" (v.3). Almost everyone has had trouble at this point. It's especially difficult for the truly righteous to note how the wicked so often seem to be immune from calamity. They even appear to have better health. Without a vital personal trust in God, there is indeed danger of spiritual slipping. The Christian should be aware of this just as physical dangers should be noted. He ought to make needed adjustments especially through prayerful meditation when such dangers appear on the horizon of his life.

### Needed insights gained

(Ps.73:13-14, 16-17)

As the negro spiritual asks, "Where can we go but to the Lord?" when spiritual strength and insight are needed? As the psalmist witnessed the prosperity of the wicked he was tempted to feel that efforts at faithfulness to God and righteousness had been in vain (v. 13). It all caused him to consider his own painful circumstances and to feel that goodness really doesn't pay (v. 14). He relates that even thinking about it causes difficulty and pain (v. 16).

Understanding comes however, when a

meaningful confrontation with God takes place. The best place for such a meeting is in a place of worship. For the psalmist this was the sanctuary of God. Worshipping with God's people helps the troubled mind and heart. Understanding about this, and many other problems, is gained. In the case of the wicked who prosper, the psalmist saw and we ought to see that their end, if unchecked, will be unhappy. Any prosperity they have will be short-lived.

### Faith—the highest and best insight (Ps.73:23-25)

The end of the psalmist worship experience during a time of great doubt is a stronger faith in God. He concludes that God is ever with him; holding his right hand (v. 23). What a wonderful thing it is to be aware of God's wonderful presence at all times. True worship stimulates and strengthens realization. The counsel that God gives his children is another reality (v. 24). Jesus promised the counsel of the Holy Spirit to believers (John 14:26). The assurance of final victory at the end of this life is given (v. 24). The wicked who

enjoys earthly prosperity certainly doesn't have anything to look forward to in the future. Hell awaits such who refuse to repent.

With all these assurances from God it is no wonder that the psalmist expresses his great faith by declaring, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." (v. 25).

### Conclusion

Through genuine worship a person can gain understanding that assists him in becoming the kind of person that God wants him to be. The early church placed great stress on coming together for worship and we cannot afford to do less (Hebrews 10:25). This day demands insight and understanding in many areas. If we really believe that social, economic and political problems can be solved through faith in God then we should be more diligent in encouraging public and private worship of God. When is the last time you witnessed to someone about your personal faith in Jesus Christ? Or when is the last time you even simply invited them to attend church (worship)?

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

**FOR SALE:**  
34 Used Choir robes  
Color: Maroon  
Average condition  
\$100.00

First Baptist Church  
Box 116  
Gentry, Arkansas 72734  
Telephone: 736-8137 (Area code 501)

If you will be a male student attending UALR this fall and would like to live in the Baptist Student Center and make a commitment to:

1. The program of your local church
2. The Baptist Student Union of UALR
3. Disciplines of prayer and Bible study with other residents:

**Contact:**  
**James Smalley**  
323 S. Elm,  
Little Rock, Ark. 72205



# Attendance report

Church	Sunday School	Church Training	Church Additions
Alexander, First	61	47	
Alpena	73	22	
Augusta, Grace	86	35	
Bentonville			
First	231		
Mason Valley	84	50	
Berryville			
First	169	60	
Freeman Heights	127	60	
Rock Springs	85	58	
Booneville, First	252	225	1
Bryant, First Southern	43	17	
Cabot, Mt. Carmel	201	112	
Camden, First	300	82	2
Concord, First	98	19	
Conway, Pickles Gap	170	107	3
Crossett, Mt. Olive	313	166	2
El Dorado, Trinity	145	48	1
Forrest City, First	588		4
F. Smith			
First	1206	264	6
Grand Avenue	762	275	
Moffett Mission	18		
Temple	160	94	1
Trinity	152	49	1
Windsor Park	678	190	
Garfield, First	80	27	
Grandview	90	64	
Greenwood, First	272	116	
Hampton, First	136	70	
Hardy, First	99	48	
Harrison			
Woodland Heights	79	40	
Helena, First	224	99	
Hope			
Calvary	171	76	
First	475	131	2
Hot Springs			
Grand Avenue	402	126	3
Leonard Street	87	62	
Park Place	347	114	
Hughes, First	139	40	
Jacksonville			
First	376	64	2
Marshall Road	279	88	5
Kingston, First	57	37	
Lavaca, First	303	136	
Lexa	158	73	
Little Rock			
Cross Roads	119	90	
Crystal Hill	129	65	
Geyer Springs	683	196	2
Life Line	561	110	
Martindale	134	58	
Shady Grove	79	30	2
Sunsel Lane	236	125	3
Woodlawn	107	38	
Magnolia, Central	577	182	
Monticello			
First	272		
Second	271	90	
Murfreesboro, First	120	62	
North Little Rock			
Calvary	379	114	1
Gravel Ridge	182	94	
Levy	409	101	1
Park Hill	615	55	7
Paragould			
Calvary	228	164	2
East Side	222	96	2
First	430	105	4
Paris, First	384	54	
Pine Bluff			
First	604	179	9
Green Meadows	42	18	
Second	135	58	
South Side	630	115	
Tucker	15	10	
Oppelo	21	10	
Watson Chapel	279	66	2
Prairie Grove, First	195	87	
Rogers			
First	539	99	
Immanuel	392	120	
Russellville, Second	191	90	
Sheridan, First	219	78	2
Springdale			
Berry Street	98	59	
Caudel Avenue	130	60	
Elmdale	308	51	
First	1073		4
Vandervoort, First	54	27	
West Helena, Second	164	86	2
Wooster, First	92	76	

## A smile or two

Not long ago a Princeton student was very short of cash. Since it was only the third of the month, he didn't dare ask his family for money. The only solution was to sell something. So the next issue of the *Princetonian* carried the following ad: "For sale: One good-looking sport jacket. \$85. Size 41 long. A superior coat, and I need money. Apply 0000 Walker Hall."

Two days later a special delivery letter arrived from New York, containing the advertisement, a check for \$85, and the terse comment: "I'll buy the coat. Love, Mother."

\*\*\*

An old battleship was in port. People were allowed to go aboard and look around. On the deck of the ship was a bronze plaque with writing on it. The guide stopped beside it and said, "And

here is where our brave captain fell."  
"Well, no wonder," said a little old lady. "I nearly tripped over that thing myself!"

\*\*\*

A diplomat is a man who always remembers a woman's birthday, but never her age.

\*\*\*

Composer Maurice Ravel was an enthusiastic collector of rare books and prints, fine porcelains, and other *objects d'art*. In his handsome study, occupying a place of honor on an ornate pedestal, stood what Ravel said was his most treasured possession—A ball of smoked crystal, which he invariably pointed out to his friends with enormous pride.

"Maurice," his guests were known to whisper in awe, "where did you get it? It's exquisite!"

"You really think so?" he always answered modestly. "Well, it's just a burned-out electric blub."

Reprinted from 'Quote' Magazine

### CHURCH FURNITURE



At  
A  
Price

Any Church Can Afford  
WAGONER BROTHERS  
MANUFACTURING CO.

Write or Call  
Phone OR 5-2468  
BOONEVILLE, ARKANSAS

Clean used church buses

J & M Motors

Hwy. 65, South  
Conway, Ark.

329-6634 or 329-5814

### FIBERGLASS

- STEEPLES • CROSSES
- STAINED FIBERGLASS WINDOWS
- LIGHTED SIGNS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

*Fiberglass Specialties*

A/C 214 657-6524 Box 931 Henderson, Texas 75652

## The Remembrance Fund

OUACHITA BAPTIST UNIVERSITY • ARKADELPHIA, ARK. 71923

In memory of .....  
(Last name) (First name) (Middle initial)

Please inform .....  
(Family of person named above)

(Street) ..... (City) ..... (State) ..... (Zip) .....

Donor's Name .....

(Street) ..... (City) ..... (State) ..... (Zip) .....

Amount enclosed \$.....

Church .....  
(Please name church of person being remembered)

(Street) ..... (City) ..... (State) ..... (Zip) .....



# Sullivan probes SBC structure in lectures

NEW ORLEANS (BP)—"In our lifetime, unless we can reverse the trend, we'll see the day when the churches will pay taxes on everything, sanctuaries included," predicted James L. Sullivan, outgoing president of the Baptist Sunday School Board.

The warning came at a session of New Orleans Seminary's annual Pastors' Conference conducted here.

Fielding a question from the floor about the Sunday School Board's tax problems, Sullivan commented: "If government can tax, it can destroy you." He discussed a recent ruling of the Tennessee Supreme Court which outlined what areas of the Sunday School Board's operation are and are not taxable. The board has filed for a rehearing to clarify what it feels are "uncertain and confusing areas of the decision."

In a four-part series of lectures on his reflections on the Southern Baptist Convention (SBC), Sullivan dissected the structure of the SBC, probed the denomination's strengths and problems and stressed the "absolute imperative" of religious education.

Commenting on the organization of the SBC, Sullivan told the audience of over 150 pastors: "We don't need any more machinery than we've already got—you don't grind coffee in a concrete mixer!"

He also noted that nothing is more misunderstood by Southern Baptists than the concept of organization. "I've heard more sermons preached against organization than against sin," the former preacher declared.

Good organization, he continued, is like a good digestive system. "If it's working, you're not aware you've got one. If it's

not, you're not aware of anything else."

Diagramming the structure of the SBC, he pointed out that there are no inferior or superior Baptist bodies. Instead, Sullivan said, the local church tops the structure. It is the local church that elects the messengers who make up the other bodies—the associations, the state conventions and the SBC. And each agency, he emphasized, is directly accountable to the Southern Baptist Convention.

He then enumerated eight strengths of the convention:

—Youthfulness: "We're hardly out of our junior years as a convention."

—Lay emphasis: "Most denominations are run by and for preachers. We're a grassroots lay movement."

—Ability to change.

—Checks and balances within the denomination, created by the interdependence between the associations, state conventions and SBC.

—Trustee system for SBC institutions: "The trustees furnish objectivity; the administration, subjectivity."

—Diversity: "We're not all alike—thank the Lord!"

—Flexibility.

—Voluntariness, as expressed by the Cooperative Program unified budget.

Declaring that there is no perfect system, Sullivan zeroed in on one of the biggest problems facing Southern Baptists today: communication.

To get the facts across so that people

will understand them, the board uses what Sullivan termed a "vacuum approach." He explained: "Causes are sucked forward by indirection, not by direction." The opposite approach, he said, is the coercive "bulldozer" one, which results in fragmentation and backlash.

Another communication problem stems from the paradoxical Baptist view of oral and written freedom. "We encourage freedom of expression," he declared, "as long as it is oral... We've got to find some way to have debates in print like we have on the platform of the convention."

Sullivan cited the balance on trustee boards as another problem. "We are overweighted ministerially in our leadership positions," he noted, pointing out that 85 per cent of registered SBC messengers and 66 per cent of all board members are pastors.

He also outlined the difficulty of maintaining theodemocratic, rather than democratic, principles; the SBC's tendency to assume trustee responsibilities; prejudice against the SBC due to size, particularly in the Baptist World Alliance; the problem of distinguishing between appearance and reality in denominational controversies; the one-way criticism of leadership ("When you're under attack, you're disqualified from response"); dilemmas caused by federal laws; and the difficulty of handling the number of resolutions and motions presented to the SBC.

## SBC student ministries report significant growth

by James A. Lowry

NASHVILLE (BP) — Baptist student work has increased greatly since the Southern Baptist Convention's committee on student work reported in 1970 to the SBC in Denver, according to a statement released here.

Figures for 1974 reveal 749 student workers, including 328 volunteers, 99 part-time (paid) and 322 full-time directors of student ministries, said Charles Roselle, secretary of National Student Ministries at the Southern Baptist Sunday School Board.

In 1970, similar figures showed 516 student workers, including 172 volunteers, 77 part-time and 267 full-time directors of student ministries.

Organized student work has increased from 611 campuses in 1970 to 932 campuses in 1973.

"The report of the SBC student work committee provided a re-identification of emphases which is

vital to any balanced student ministry," Roselle continued. "From that re-identification, programs, field services and budgets have been projected to maximize the results to the ministry."

Roselle reports that one of the most significant things in the expansion of student work is the utilization of volunteer workers. In fact, he said, volunteers, for the first time, outnumbered full-time directors of student work.

The volunteers, who serve without pay, are assisted by special training, resources and placement mailing lists the same as full-time workers. Many volunteers in areas new to Southern Baptists are pastors of churches and missions.

College town pastors, Roselle reports, presently do some of the most significant student work in the SBC.

### Are You Moving?

Please advise us two weeks before you move. Attach the address label below to a post card, add your new address, including the zip code, and mail the card to us.  
ARKANSAS BAPTIST NEWSMAGAZINE  
P. O. Box 550  
Little Rock, Ark. 72203