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Arkansas Baptist Newsmagazine

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8-3-1972

### August 3, 1972

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE

The view from  
Red Bluff Drive  
on Petit Jean Mountain

August 3, 1972



## One layman's opinion

# Bucks, hot kitchens, and Harry Truman



Dr. Grant

I have recently looked a gift horse in the mouth, I guess.

Really, it was a very nice gift from a very nice man. President Thomas Field of William Jewell College was host to a meeting of college presidents on his campus not long ago and, as a memento of the occasion, he gave each of us a copy of a book containing selected speeches and quotations from former President Harry S. Truman. He

assured us there was no political significance to the gift, and that it was merely a remembrance of the nearby Truman home and Truman Library in Independence, Missouri.

I enjoyed scanning through the words of President Truman, but was surprised that two of his most famous and most often quoted statements were missing from the collection.

Although Harry Truman is not noted for his literary masterpieces, he certainly is a master of the fine art of communication without equivocation, obfuscation, or (to come to the point) double talk. He is said to have told many a caller to his office that "the buck stops here" and, as I recall, had a sign on his desk reminding visitors of this fact. Another Trumanism which he, of course, did not originate but certainly popularized, was his perennial advice, "If you can't stand the heat, then get out of the kitchen!"

These two statements hang together very well. They cut across more problems of our churches, communities, government, business, and individual lives, than just about any I can think of. Buck passing continues to be not just America's favorite pastime, but for the entire world as well. And there are still countless numbers of people who complain bitterly about the heat in the kitchen even though no one made them go there in the first place.

Presidents of nations — or of universities — are not the only ones who have desks where bucks stop. Pastors, Sunday School teachers, businessmen, housewives, and every other person on the face of this earth make decisions every day of the world that can be either a buck-passing decision or a buck-stopping decision.

From 1945 to 1952, President Truman made some much publicized and critically important decisions, such as the dropping of the first atomic bomb in an effort to bring World War II to an end, the commitment of American troops to defend South Korea from North Korean aggression, and the "firing" of General Douglas MacArthur for alleged insubordination in publicly discussing the Korean War. The kitchen was hot, but he was willing to stay in it without complaining.

I suspect we need to remember those two statements on stopping the buck and enduring the heat more than anything else he said.

Daniel R. Grant

## In this issue

- Featured on the cover this week is a scene of summer beauty in Arkansas.
- A report on the work in Carey Association is found in the feature "Your superintendent of missions at work" on page 7.
- The calling and work of the evangelist is the subject of an article of the director of evangelism work in Louisiana. See page 16.
- Concord Association has observed its centennial. A story and photos are found on page 8.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 71

AUGUST 3, 1972

NO. 30

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.



## The impact of a Christian home



JES

Recently I sat in the home of a loved one a few days after the death of his wife of more than half a century. It was very evident that there was loneliness, but there was certainly no sense of despair.

It was apparent that this man of God had accumulated riches not measured in large bank accounts and vast holdings. As I reflected over the portion of his life that I knew, I remembered his fine sons — three deacons and a preacher — and the many grandchildren and great grandchildren who are all active in Baptist churches.

Suddenly, my mind flashed back to a funeral I had conducted several years ago. The despair had been unbelievable. There hadn't been a single Christian in the family. Several of the children, like their father, had criminal records.

What made the difference between the two families? Obviously, it was their relationship or lack of relationship with God. Much of the development of every family must center around what occurs in the home.

The home, of course, was the first institution established by God. The second was the church. The "called-out ones" often held their assemblies in the home. Paul, for instance, in writing to Philemon, sent greetings to him, to his family, and "to the church that is in thine house." (Phil. 2) Similar references are found in Romans 16:5, I Corinthians 16:19 and in Colossians 4:15.

The close relationship between the two divinely established institutions is notable. Whereas each performs a unique function, in many respects one strengthens or compliments the other.

*Evangelism* is just as much a function of the home as of the church. Often parents and other relatives err by leaving to the church the task of confronting their loved ones with the good news of salvation.

It is true that when a parent witnesses to his children great care must be exercised not to over-persuade. All too often the tendency is to the other extreme, in which the child never is presented with the opportunity to receive Christ. Something must be wrong with the home where children make every other normal development and never become Christians.

In the home there are occasions to witness to the adult members of the family who are not Christians. Here the opportunity should be greater than in any other relationship.

*Teaching and training* are a joint function of the church and the home. Parents have the advantage of training the child in the arena of real-life situations.

So often the Hebrews were given instructions "and ye shall teach them (commandments) your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11:19) When this method was followed Israel had no problems. When it was forgotten they encountered great difficulties.

The ultimate goal should be to teach children in such a way that they will become mature Christian men and women. It should always be remembered that the children will follow the examples that are set for them. The old adage, "Don't do what I do, do what I say" will ultimately fail.

*Worship* should also be a function of the church and the home. Normally we think of the church as being the only place for such experiences. Certainly the corporate worship is vital to every life, but so is the family worship.

The time for family devotion will vary from home to home. In some cases the breakfast hour is best. For others the evening is more satisfactory. The time is not important as long as a definite schedule is established. It is important that each member of the family participate. Materials are available through our Southern Baptist agencies which will aid in this endeavor.

The *dedication* of the individual should be the goal. While worship is a marvelous experience it is not an end in itself. The ultimate desire is a dedication which will give strength to assist the individual throughout his life.

The Christian's ability to face death is relative to the faith he has experienced in life. There is a dedication and hope which reaches beyond this life and finds its anchor in Jesus Christ.

What is the condition of your home? Is it a place where evangelism, teaching, and worship all lead to dedication? Is all well with thee and thy house?



**I must say it!**

## The evangelist — another high office?



Dr. Ashcraft

It is interesting to note when Jesus completed man's salvation he ascended up on high and gave gifts to men. It appears there are many gifts but only one calling, the high calling of God which embraces the gifted ones.

We are seeing the continuous work of God's grace in the distributing of charismatic gifts to his people. There are now dozens of redemption related vocations but

what about the office of the evangelist?

The office of the evangelist appears in the family of high offices (Eph. 4:11) alongside of apostles, prophets, pastors and teachers. Following a lifetime conviction that the office of the fulltime evangelist will be brought to a great new high in our day, I predict we will see a brilliant renewal and use of the old and proven ministry of these gifted men called evangelists.

Following my deep conviction in this regard I am appealing to all our pastors to give encouragement to the youth of this generation who want to do their thing in witnessing, to do it as a fulltime evangelist.

I have asked Dr. Leonard Sanderson, Director of Evangelism of our adjoining convention, Louisiana, to prepare a paper in this regard. Our very evangelistic editor, Dr. Sneed, is giving new exposure and en-

couragement to our gifted Arkansas evangelists.

I hope other conventions will do likewise. Many wise pastors embrace these hot-hearted preachers as staff evangelists, adding to them a new dimension of dignity and endorsement.

Never has any generation of youth wished more to do the big thing in witnessing than the youth now in our churches. Population problems will demand more and more purely pastoral functions in the churches and will create an even greater need for the set-apart dedicated crusader for souls in the market place, the stadium, the coliseum, the prison and all places furthest from the eleven a.m. sanctuary of most churches.

For those whose souls would allow them some jealousy or discomfort in these considerations it would be well to observe that the more effective and more properly related the fulltime evangelist is consequently the more effective and more highly regarded will be the pastor whom God seems always, and wisely so, to champion.

I believe the pastor is our first citizen in God's kingdom but I plead in this generation for the resurrection of a grand and noble profession, that of the gifted preachers whom God has presented to his churches for their edification and his glory. The office of the evangelist is as old as Nineveh.

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

## SBC Brotherhood Commission proposes \$1.2 million budget

MEMPHIS (BP) — The Executive Committee of the Southern Baptist Brotherhood Commission voted here to recommend a record 1972-73 operating budget of \$1,210,200, providing for development of a specialized program for Baptist young men and strong thrusts in the fields of lay ministries and lay witnessing.

The budget, up \$20,200 from this year, must be approved by the agency's full board of directors meeting here Aug. 3. It would go into effect Oct. 1.

In a unique arrangement, the Executive Committee approved appointment of Anthony Hough, a US-2 home missionary, as a consultant in the Baptist Young Men's department, a new staff position for the commission.

Hough is a Southern Baptist home missionary assigned to the commission for two years to research and develop the missions program for young men, ages 18 to 29.

Glendon McCullough, executive secretary of the Brotherhood Commission, said Hough's instructions are to come up with innovative ways

which will motivate young men to become involved meaningfully in Southern Baptist missions. Hough, a native of Muncie, Ind., will begin the research project Sept. 1.

Classifying lay witnessing as top priority, McCullough said his first goal is to train 5,000 laymen to lead lay evangelism schools throughout the United States.

In the field of lay ministries, the emphasis in Southern Baptist churches will be upon week end spiritual renewal experiences led by lay people, McCullough said.

"We also plan to use personnel in this department to serve as catalysts in bringing together hundreds of mission projects and Southern Baptist laymen with special skills to do them.

"One of our first efforts will be to develop a corps of laymen with specialized skills who will accept emergency assignments when disasters occur," he added.

McCullough said the emphasis on Baptist young men, lay ministry and lay witnessing was an effort to implement

actions by the Southern Baptist Convention in Philadelphia asking the commission to involve laymen in witnessing and evangelism in meaningful ways. There are about 451,000 men and boys in Southern Baptist churches enrolled in Brotherhood units.

### The cover





## Blessings of a mission VBS

The cotton was tall and green and, with the lush early soybeans, spoke clearly God's blessing of abundant and well spaced rains. As I drove the old blue church bus into Joiner, Ark., I wondered if He would give us equivalent spiritual blessing in our mission vacation Bible school to be held in the Negro Baptist Church of Frenchman's Bayou. I never should have doubted Him.

It all started in the compassionate heart of a social worker who spent some time in that area each week and attends our church each Sunday. Slowing down for the dusty road on that hot May afternoon, she had seen the many children playing near the labor cabins and had wondered if they had ever had a vacation Bible school to attend. Come to find out they hadn't. As their pastor, I couldn't miss the gleam of anticipation as Jan and her roommate Marilyn (the assistant librarian at Southern Baptist College and one of the most devoted church workers you'll ever want to meet) suggested to me that it would be nice if our mission, the Baptist Chapel of Walnut Ridge, could hold a "mission" vacation Bible school in that area.

It would never have occurred to me, even though I enjoy vacation Bible school in my own church each year. I've been content to leave mission Bible schools to summer missionaries and the like, but the girls seemed so anxious. It would be a shame, I thought, if such a response to my preaching, that we should seek out ways to share God's word, were thwarted by the preacher. So I agreed we should check into it.

Some of the folks around here who came from that area thought it would be a magnificent venture and a real help. Others were cautious and skeptical. One even said it couldn't be done. Another said it would be a waste of time. God said, "Go ahead my Son!" He said it through the Sunday School lessons in that ensuing month. He said it through the resounding approval and promise of help from our mother church. He said it by way of my own congregation's approval in business conference their promise of prayer support.

I suppose I was really sure it was His will when the G.A. girls of our mission wanted to go pick strawberries and sell them to partly finance the project. What a success and blessing to all of us that was. All doubt left me when we made that visit to the First Baptist Frenchman's Bayou Church and were accorded promise of full cooperation, use of church grounds and facilities, and the help of two of their finer teachers.

Not that there weren't a few anxious moments between then and the week of July 10-14, 1972, but then I always have worried too much about details when I should know very well how God provides. And how He did provide: 80 boys and girls enrolled. Ten workers! Splendid response from the Negro community and compliments from thrilled parents. Oh, how I wish you could have experienced that week with us.

Hunger for learning to use the Bible. Classes filled to capacity and overflowing. One group really learning to sing "Jesus Loves Me" in deaf language. A mission offering of \$10.46. Eighteen saved in Friday morning's consecration service. Friendships established that will last forever. God's Word poured over with zeal and vigor. And the Parent's Night on Friday Night at New Bethel Baptist Church just before the Singing Union!

"Plan a mission vacation Bible school with a National Baptist church," the *Arkansas Baptist* had said, "You'll find them cooperative." And, oh 'twas true — 'twas true! They want us to come back next year for two weeks and in two locations if possible. And you know — even tired as I am right now — I think, Lord willing, we shall. — Jim Abel, Pastor, Baptist Chapel, Walnut Ridge

## The deacon's role

My fellow deacons:

Since the office of the deacon is established by scripture and ordained by God, it is more to be honored than any man-made position. May I commend you for being a deacon.

The responsibilities and opportunities of being a deacon embrace many areas but I am writing only in connection with your work in the area of church finance.

Most Southern Baptist churches will soon be making their financial plans and church budgets for next year. May I presume to make four suggestions as you and your church begin this task:

**First.** Be sure your pastor and church staff are fairly compensated. Many churches have low salaries and often increases have not kept up with inflation. Inquire about your pastor's salary and your church salary scale. Find out what others of equal responsibility and training are being paid. See that your pastor and church staff are properly compensated.

**Second.** See that your pastor and church staff are in a retirement program. According to information recently released, one-half of all Southern Baptist

pastors are not in the retirement plan of the Annuity Board. Perhaps some are covered by other plans—be sure your pastor is covered by a retirement plan, including death and disability benefits, in addition to social security.

**Third.** Increase your mission giving through the Cooperative Program. The average SBC church gives only 9 percent to missions through the Cooperative Program. Eighty percent of all churches give less than 10 percent through the Cooperative Program. The needs for foreign, home and state missions are greater than ever before. Last year all the requests for our nation-wide and world-wide causes could have been met if only 35¢ more per capita mission money had been available. A little more from each church, or 35¢ from each Southern Baptist, would have made possible granting all requests in full. Why not be a part of a "two in one movement" — two deacons in one church — one deacon to make a motion, the other to second a motion that the Cooperative Program mission allocation or percentage be increased in the budget.

Last year the Home Mission Board has 123 trained and dedicated volunteers who could not be "sent" because there were no funds. It takes 5,000 Southern Baptists to support one home missionary. Last year the increase to the Foreign Mission Board nearly equalled the devaluation of the dollar and one-half of all requests from the 75 countries where our missionaries serve were unmet because of lack funds. It takes 4,500 Southern Baptists to support one foreign missionary.

**Fourth.** Give the special foreign, home and state mission offerings a strong church-wide emphasis. The Lottie Moon Christmas Offering provides funds for one-half of all our foreign missionaries. The Annie Armstrong Easter Offering provides funds for one-half of all our home missionaries. The various state mission programs are strengthened by funds through the special state mission offering.

The men of the church, led by the deacons, should join hands with the fine work already being done by the Woman's Missionary Union in making the offerings a meaningful expression of missionary support from the entire church.

Being a deacon is not a title of honor; it is a badge of servanthood. No greater service can be rendered a church than to lead it into a full commitment to missions which is simply a fulfillment of the Great Commission. — Owen Cooper, Deacon, First Church, Yazoo City, Miss., President, SBC

More letters  
on page 6



## Letters

(From page 5)

### Baptist ministry at Naval Academy

The parents of the incoming Baptist midshipmen at the United States Naval Academy are urged to notify the local Baptist Church which ministers to them. Midshipmen are permitted to attend local churches and to participate in student activities, but any notification of religious possibilities must come from outside. The Academy does not notify the midshipmen of this option.

Since 1904, the ministry to Baptist midshipmen has been directed by the Heritage Baptist Church (formerly College Avenue) in Annapolis. The church provides a full program of Sunday School and worship, plus an "adopt-a-mid" family for each plebe. The denomination also provides a full-time B.S.U. program. Together, David P. Haney, "the midshipmen's pastor," and B.S.U. Director, Dick Bumpass, provide an unusual ministry for the young men.

All parents of incoming midshipmen are asked to notify the church or B.S.U. of names and company numbers. Address: 1740 Forest Drive, Annapolis, Maryland, 21401.

### Series for reference

I am writing you to ask for a favor. I am reading Dr. Millikin's articles on doctrine and have found them very profitable. I have begun filing them under various doctrines on which he writes. My problem is that I am missing some back issues of the *Arkansas Baptist*. Would it be possible for you to send these copies of the *Newsmagazine* to me?

Pat Campbell, Pastor,  
Oak Cliff Church, Ft. Smith

**Editor's Note: The method suggested in this letter would be extremely helpful to many pastors and lay people. Others will likely wish to follow this plan and file the articles on Doctrines of the Faith.**

### Robertson to Kentucky

Homer M. Robertson has resigned his post as pastor of New Providence Church, Leachville, to accept a call to West Hickman Church, Hickman, Ky. He had pastored the West Hickman Church from 1950 to 1956.

Robertson has served as superintendent of Missions in Rocky Bayou and Big Creek Associations, and pastored Eagle Heights Church, Harrison and Fisher Street Church, Jonesboro.



Arkansas WMU'ers in New Mexico — Lots of the 3,000 femmes at Glorieta recently for the WMU Conference and the First National Acteens Conference were from Arkansas. Among them were (left to right) Nancy Cooper, Arkansas WMU executive secretary; Mrs. J. A. Hogan, Ft. Smith, state WMU president; Mrs. John McAlister, First Church, El Dorado, the state WMU recording secretary; and Lucy Douthitt, an Acteen from Second Church, El Dorado.

### Woman's viewpoint

## Some thoughts about moving

By Iris O'Neal Bowen



Mrs. Bowen

Yesterday I was at Judsonia for the celebration of the one hundredth anniversary of the founding of the First Baptist Church there. My preacher-dad, a former pastor, was unable to be there so I spoke a few words of reminiscence for him. I told how my mother, when she and Dad had been married forty years, counted up and found they had moved forty two times! Then A. E. Queen, who was in charge of things, told the old story of the preacher who moved so many times, every-time he hooked up the team to the wagon, the chickens sat down and crossed their legs, resigned to another move.

It seemed we did move a lot, but if Dad said the Lord was leading him to a new field, Mama didn't doubt it, but plowed into the job ahead.

We kids loved it. Springs and mattresses were especially great to jump on if they were laid out on the grass. I liked helping to pack, for we often turned up little items Mama had saved for the day she would find a use for them.

I remember especially some large and lovely yellow feathers she must have moved 20 times. As far as I know, she never used them, but they represented something beautiful to be created some day.

Mama made us feel that each move was a new adventure, with new places to see and new friends to meet, and I have found over the years that moving about has, indeed, been a blessing to me.

For instance, I have learned not to put too much importance on earthly possessions nor to crave the things that "thieves break through and steal," for a move or two is pretty hard on furniture. Too, the more there is to move, the more dust there is accumulated behind it!

I remember when we left the Seminary, I didn't want to move, for I had found my first close girl-friend. I cried because I knew I would never see her again — and I never did!

That particular move brought us to Judsonia and yesterday I saw again many dear friends gained when I had to leave the little friend in Texas.

Even the Lord moves — in a mysterious way, his wonders to perform!



**Your superintendent of missions at work**

## Carey Association churches build, three begin bus ministries



Stark

Carey Baptist Association was organized March 11, 1916, at the New Hope Baptist Church with 13 churches in the initial organization. There are now 21 churches in the association. D. W. Stark of Bearden is presently serving as interim missionary.

The Arkansas Baptist State Convention was organized at Tulip, now in Carey Association, in 1848, and the Centennial was held there in 1948. In the 1950s a new building with spacious sanctuary, Sunday School rooms, and fellowship hall was erected. The name of the church has been changed to Tulip Memorial Baptist Church.

Newest church in the association is Faith, organized in 1968. Its \$18,000 building will be debt-free in 1974.

**Building and remodeling programs** are in progress in a number of the churches. Ouachita Church is erecting a new two-story building with educational and fellowship space on the lower floor and the sanctuary on the second. Manning Church has renovated the sanctuary with paneling and a new ceiling. Shady Grove, Calvary, and Hampton First are in the process of expanding their facilities. Fordyce First has let a \$151,000 contract for a new children's building.

**Camps and Assemblies.** This was the second year that Carey Association has leased Beech Springs facilities and conducted a 5-day associational camp. In 1971 there were 47 in attendance, and this year there were 67 with 14 professions of faith. Plans are already being made to continue this program next year, and it will probably be made a permanent part of the work of the association.

First Church, Hampton, took 72 people to the first week of the Assembly at Siloam Springs, and Fordyce First sent 73 the last week. Each of these churches had the largest number present from any one church for the week they attended. The Fordyce group had 8 professions of faith.

The association sent Tommy Morris, associational Church Training director, to Ridgcrest for the Training Union Leadership Conference, July 13-19, and D. W. Stark, interim missionary-clerk-treasurer, to Glorieta for the

Associational Clerks' Conference, July 28-29.

**Bus Ministry.** Calvary, Hampton First, and Sparkman First operate a bus each. Calvary reports a total of 40 professions of faith this associational year, 17 of which are direct results of the bus ministry. The bus is operated for Sunday and Wednesday evening services. The Wednesday evening run has resulted in a 30 percent increase in attendance at these services and the organization of an R. A. with about 25 boys attending.

Hampton First operates a bus in a sparsely settled rural area over a route 25 miles long one way. A full hour is

required to make the run, picking up 10-15 people. The ministry has resulted in 8 professions of faith and two additions to the church by letter.

Sparkman First purchased an old bus for \$250 and began its bus ministry 11 months ago. Running twice on Sunday and on Wednesday night, the bus transports 20-25 riders and has made trips to Six Flags, the Billy Graham crusade, and many others. Sixteen riders have been baptized since the ministry began.

**A nursing home ministry** is carried on by First Church, Fordyce, with Sunday Schools at the Dallas County and Kilgore nursing homes and a Wednesday night Bible study at the Southern Nursing Home, all located in Fordyce.

Nineteen of the 21 churches of Carey Association contribute to the financial support of the association, 18 through the Cooperative Program, and one through a designated gift.

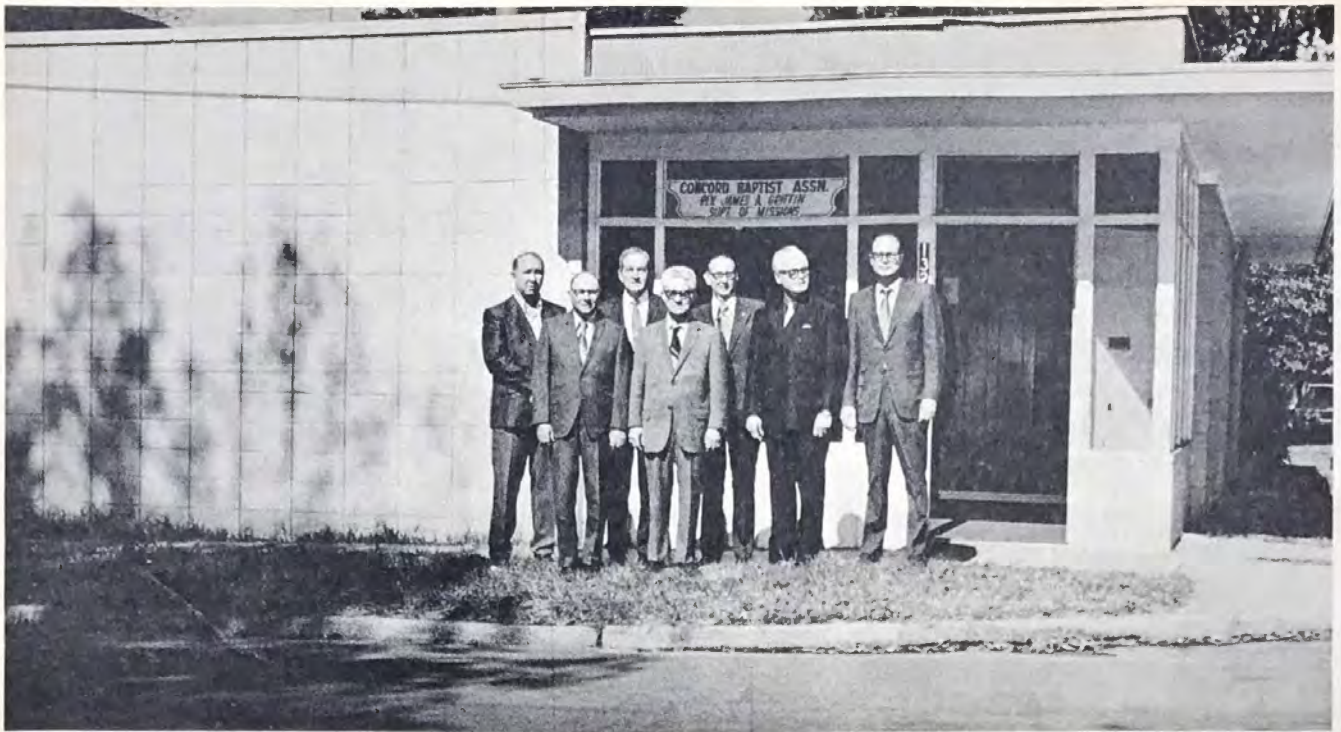


Tulip Memorial Church was the site of the organization of the Arkansas Baptist State Convention.



Calvary Church is one of three operating a bus ministry





*Concord Association officers are (left) chairman of property committee, John Greenlee; vice moderator, Hoyle Haire; treasurer, Harry Wilson; moderator, Charles Skutt; clerk, Orville Haley; chairman of the finance committee, J. Harold Smith; and Superintendent of Missions, James Griffin. Behind them is the building housing associational offices.*

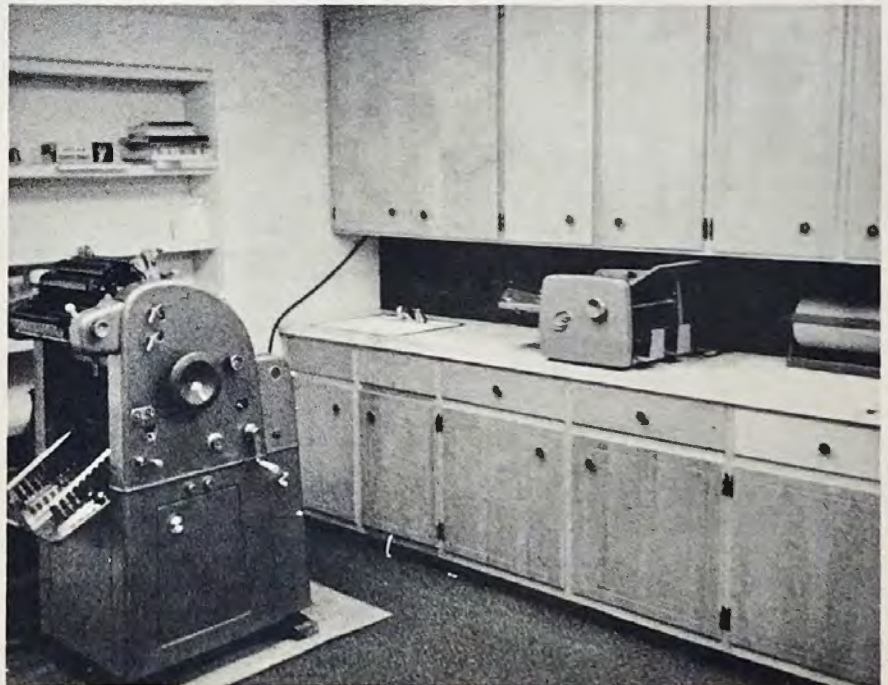
Concord Association recently held a dedication-open house service for their new associational building at 1321 Dodson, Ft. Smith. According to James A. Griffin, Superintendent of Missions, the building was purchased from Earl Friend and renovated for its present use. It is a block building of nearly 2,700 square feet and includes three office areas, a library-reading room, a work-tract room, two storage areas and a large room for a future book store.

Concord Association held its first meeting in 1871 and is composed of 47 Southern Baptist Churches and two missions in Sebastian, Logan and Franklin Counties. Concord Association also co-sponsors two missions in Detroit, Mich.

The first Southern Baptist work in west-central Arkansas was the First Baptist Church in Charleston, started in 1846. Other churches started in the 1800's include: Bloomer 1888, First Church, Booneville, 1868; Branch, 1869; First Church, Fort Smith, 1851; Glendale, 1880; Greenwood, 1870; Lavaca, 1860; Magazine, 1880; Mixon, 1896; Mt. Zion, 1855; Palestine, 1879; Paris, 1874; Roseville, 1898; and Vesta, 1888.

Article 5 from the first year's minutes states: "The objects of this Association shall be, to promote fellowship among the churches; to secure unanimity of faith; to encourage concert in operation, and especially to cultivate the piety of the churches, and to aid in this last object, several days of each session shall be spent in devotional exercises." "These are still good directives for us

## Concord Association observes centennial by dedicating building



*Included in the facilities of the new building is this work room, which contains an offset printing press and folding machine.*



today," declared Supt. Griffin.

He told of the development of the contemporary Baptist association emphasizing the evangelistic and mission strength which is gained through the close co-operation of local Baptist churches.

J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine* was the speaker for the occasion.

According to the statistical book of reports for 1971. The 101st year of work, the following facts were gleaned: total membership 23,812; total receipts \$1,843,225.00; dispersed to World Missions \$258,372.00 and Associational Missions \$25,693.00; received 968 new members by baptism and 949 by other methods; pupils enrolled in: Sunday School 13,591, doctrinal studies 5,485, mission studies 2,331 and church music 1,871. They owned property estimated at a value of \$8,439,463.00.

Executive officers are, moderator, Charles Skutt, pastor of Spradling Church, Ft. Smith; vice-moderator, Hoyle Haire, pastor, First Church, Booneville; treasurer, Harry Wilson, music director, Haven Heights Church; and clerk, Orville Haley, pastor, North Side, Ft. Smith. Mrs. Joe Coward is office secretary and James A. Griffin is Superintendent of Missions.

## 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.*

**Mrs. Mary Manskar**, 25, Russellville, died July 25. She was a member of First Church.

**Mrs. Fannie Lou McMath**, 64, Strong, died July 26. She was a member of First Church.

**Fred M. Bollen**, 76, North Little Rock, died July 24. He was a member of Sherwood First Church.

## 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.



Bridges



Byrd



Clark



Crockett

## Four Arkansans get seminary degrees

FT. WORTH, TEX. — Four students from Arkansas received degrees at Southwestern during summer commencement exercises which were held in Truett Auditorium at Southwestern Seminary, July 21.

Seminary President Robert E. Naylor presented degrees and diplomas to 100 candidates from the seminary's three schools, theology, religious education, and church music.

James M. Moudy, chancellor of Texas Christian University (TCU), Ft. Worth, was commencement speaker.

Receiving the doctor of education degree were Tommy L. Bridges of North Little Rock, and John W. Clark of Jacksonville. William A. Byrd of Little Rock received the master of religious education degree, and Robert W. Crockett of Wynne was awarded the master of divinity degree.

## Kenneth Chafin, SBC evangelism leader, takes Houston pastorate

HOUSTON — (BP) — Kenneth L. Chafin, director of the Division of Evangelism for the Southern Baptist Home Mission Board, Atlanta, for the past 2½ years, will become pastor of South Main Church, here, effective Aug. 6.

Chafin, 45, will succeed E. Hermond Westmoreland, who retired as pastor last year to become minister-at-large for the South Main church. Westmoreland preached the annual sermon at the Southern Baptist Convention in Philadelphia on June 6.

Under Chafin's leadership, the SBC Home Mission Board's Evangelism Division has developed lay evangelism schools which have already trained more than 100,000 laymen in evangelistic efforts across the country.

The lay evangelism schools have comprised the major thrust of the work of the Evangelism Division under Chafin, and have spawned new programs in college and high school evangelism for the division.

Chafin has also helped coordinate production of new Witness Involvement Now (W.I.N.) materials in cooperation with the SBC Sunday School Board, and the division has added a new program of renewal evangelism.

The division has also initiated production of a half-hour television program, using a format featuring music by a group called the Spring Street Singers, a guest soloist or personality

who would be interviewed, and closing with a 10 minute message by Chafin. The television series, to be produced by the division and the SBC Radio-Television Commission, is tentatively scheduled to start next spring.

Three programs in the television series are already completed, and production on ten more programs to complete one quarter is in progress. Chafin will continue as the speaker for the first 13 programs.

Chafin was the Billy Graham professor of evangelism at Southern Seminary, Louisville, before going to head nationwide evangelism efforts of the SBC Home Mission Board in 1969.

He taught at Southern Seminary for four years, and previously was head of the evangelism department at Southwestern Seminary, Ft. Worth for five years. He was on the Southwestern Seminary faculty for 13 years.

Previously, he had been pastor of James Avenue Church, Ft. Worth; and pastor of Bel Air Church, Albuquerque, N.M.

A native of Oklahoma, he was a graduate of University of New Mexico, Albuquerque, and Southwestern Seminary where he earned the doctor of theology degree.

Westmoreland, whom he succeeds, had been pastor of the South Main Church for 33 years, and is a former vice president of the Southern Baptist Convention.



## Coulter fills new position at Ouachita



Coulter

ARKADELPHIA — Ed Coulter, a 1965 graduate of Ouachita University, has been named to the newly created position of Assistant to the President and Director of Institutional Research at OBU.

Dr. Coulter began work in this new position on July 1. His duties include aiding OBU President Daniel R. Grant in various administrative responsibilities, co-ordinating public relations aspects of special events, working in the area of institutional research and serving as Ouachita's representative in relations with various other institutions and agencies.

A native of Hot Springs, he previously served for two years as co-ordinator of in-service workshops for the Arkansas Technical Assistance and Consultative Center, which is located on the Ouachita campus. Prior to that, he was high school principal at Lavaca for the 1966-67 school year and junior high principal at Mountain Home from 1967-69.

After receiving a B.S.E. degree from Ouachita, he did graduate work at the University of Arkansas from which he received an M.Ed. in 1966 and an Ed.D. in 1971. While attending UA, he served as youth director of the First Baptist Church in Fayetteville.

## Murchison ordained, service is a first



Murchison

Rodger Murchison was ordained to the Gospel ministry by the Coy Baptist Church, Coy, recently. Eighteen ministers and deacons comprised the ordination council, who examined 25 year old Murchison. Edgar Jackson, friend of the family

and professor of religion at Hardin Simmons University, Abilene, Tex., was chairman of the ordaining council, moderated the examination and preached the ordination sermon.

It was a first time ever for the mother of a candidate to participate in her son's ordination service. Mrs. Thomas Murchison welcomed visitors and church members to the service and said, "I know of no greater thrill a mother could have than to have part in a service like

## Doctrines of the faith The origin and nature of sin

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

Last week we looked at the biblical teaching concerning the fall of man. It was noted how the sin of the first man brought the whole human race into sin and ruin. We are now ready to look at the doctrine of sin in a little more detail.

The *Baptist Faith and Message* does not have a separate article on sin. It does acknowledge that all men are sinners, and that "only the grace of God can bring man into His holy fellowship" (Article III). However, sin is a significant biblical doctrine and needs a little more elaboration. In this study we will deal with the origin and nature of sin.

The absolute origin of sin is a deep mystery which is not open to the full understanding of man. The purpose of the Genesis narrative is not to give an account of the origin of sin in the universe. It is concerned only with how it began in the human race. Sin was already in the world, as the existence of the tempter in Genesis 3 plainly testifies. Therefore, the origin of sin must have preceded the creation and fall of man.

While there are no full biblical statements on the subject, enough information is given to form a rather clear picture. There is a definite indication that before sin entered the human race, another order of created beings had already sinned against God. The Bible assumes that Satan is the chief and head of these heavenly creatures who sinned. Originally they were created good; however, endowed with the power of choice, they deliberately chose to corrupt their holy character and rebel against their creator (cf. Jude 6; II Peter 2:4; I Tim. 3:6; Isa. 14:12-14; Ezek. 28:1-19).

While this picture is clear enough in the Bible, there is still a great mystery connected with the origin of evil. For instance, we are not told *why* God permitted sin to begin in his universe. Much speculation has been made concerning this question, but the biblical writers were content to let the answer remain among the hidden secrets of God. One thing, however, is clear. While God no doubt could have prevented sin, he is never to be regarded as the author of sin. Sin originated in a deliberate act of free will on the part of some of God's creatures.

With this in mind, we are able to see something of the nature of sin. Basically, sin is rebellion. It is a willful disobedience to the divine will on the part of responsible creatures. It may be defined more fully with the following three summary statements:

First, sin is something we are. That is, sin exists in man's mind and heart. It is an inward corruption of man's nature. It is this state or condition of man's moral nature which causes him to commit overt acts of sin (cf. Jer. 17:9; Mark 7:21-23; Eph. 2:3).

Second, sin is something we do. That is, the sinful nature of man inevitably results in sinful acts. John defines sin as "the transgression of the law" (I John 3:4). The law, of course, is the divine law. The Ten Commandments constitute a brief summary of this law. Thus, if anyone doubts that he has sinned, let him compare his conduct with the Ten Commandments. To break even one makes man a sinner (Gal. 3:10; James 2:9-11).

Third, sin is not only something we do, it is also something we fail to do. It is a falling short (Rom. 3:23). The basic meaning of the most frequently used words for sin in the Old Testament and New Testament means "missing the mark." The mark which the sinner misses is God's righteousness. Thus, sin is not only the transgression of God's holy law, it is also the corruption of the holy character which God originally imparted to man.

Sin, then, may be defined in the following manner: It is an ideal we fail to reach, and a violation of God's holy law. Thus, sin is anything in man which does not express, or which is contrary to the holy character of God.

this in offering her child to the Lord's service."

Later in the service the candidate's father, Thomas Murchison presented a Bible, a gift of the church to his son, its first member ever to be ordained to the ministry.

Murchison grew up in the community of Coy, was taught and trained in the

Coy Church, where according to his testimony, he was converted at the age of eight and called to preach during his junior year at England High School. He received the B.A. degree in religion at Baylor University, Waco, Tex., and on May 26 earned the master of divinity degree at Southern Seminary at Louisville, Ky.



## Hart of the Hills Camp aided by Razorback star



Richardson

"Is he really No. 24?" "Yes, he really is and his name is Jon Richardson. He is the tailback for the University of Arkansas Razorbacks."

"I thought he would be bigger."

So go the opinions of many young people who attend

Hart of the Hills Baptist Camp near Ferrdale when they realize that the recreation director is a real live football player from Fayetteville.

Jon was led to Christ at the camp seven years ago and has a lasting attachment to the program of Christian camping. Every year he along with other dedicated young people make up the majority of the camp work force.

Adult leaders like Norman McGill and E. M. Smith of Ft. Smith, Mrs. Emma Stewart of Jonesboro, Lacy Solomon and Mrs. Little Hayes of Pine Bluff, and others make up the remaining part of the staff who seek to guide the young people in their Christian understanding of life. There are periods of Bible study, character growth, worship, handwork, and recreation. Indeed the day passes fast and the evening is short during camp week.

This year we offered five weeks of camp program and have had over 300 in attendance. Many of our Southern Baptist churches provide scholarship funds to assist worthy youth to attend. All in all we have a great time in Christ at Hart of the Hills Camp and we are grateful for the many churches who support the Cooperative Program and the work of our Missions Department. — Robert U. Ferguson, Director of Work with National Baptists

## Service is varied for Florida worker

Dear BSUers: The Lord is continuing to bless us. We've finished People Search, and Monday we start knocking on doors.

The kids love our puppets in children's church. I really think they listen a lot better when we use them.

Our Bible study is in full swing now. Last week we had 27 extra people. They were bicycling down to Walt Disney World from Pennsylvania. They spent the night at our church.

The people at the nursing home really look forward to our two visits each week. They're getting more involved and help us sing now. We pray that they'll understand that it's the love of Jesus in our hearts that takes us there.

I've been the secretary all week in place of Kitty Searle, who was on vacation. I've gained some valuable knowledge and experience. I can now type stencils, run a mimeograph machine, make up a church bulletin, and take messages real well.

I still have to prepare for the missionary story tomorrow, and I'm to speak in junior high Sunday School for a few minutes, so I'd better go. Continue to pray that my life will be a manifestation of God's glory and love.

Yours in Christ's love,  
Linda Gail Fisher

(Linda Gail Fisher, Arkansas State University, is serving as a summer missionary in Florida.)



Miss Fisher

## Student serves in recreation area



Miss Curtis

Dear BSUers: There is nothing more beautiful than the sight of the spirit of the Lord coming down and taking hold of service after service. He has spoken through people. He has opened people's hearts and He has been just so good to us.

Last week the three of us here on Jekyll Island felt something coming between us. We couldn't seem to work with one mind. But praise God that He has taken away that conflict in us. The love He has given us has covered over the problems we once had. He is just so wonderful.

New experiences have come our way so often lately. The Lord has provided many opportunities to share His word. We have been going to the beaches to give cups of cold water in His name. We have been given many looks and have been

asked many questions. But the important fact is that the Lord has spoken through this and many people have attended our services. Next Sunday, the church will have the baptismal service at the beach. Praise the Lord!

We have begun a program called Fun-In-The-Sun. It is geared especially for young children. Sunday School has just begun here and the kids are eager to learn. We have tried to combine Bible study with recreation, singing, crafts, and fellowship. It is on Tuesday and Thursday.

We are still singing in hotels, churches, bookstores, and homes. The Lord has just been so good to us.

(Karen Curtis, Southern State College, is working on Jekyll Island, Georgia.)

## Licensed to preach

Richard Friday was licensed to preach by Kern Heights Baptist Church in a regular church conference recently. He is the son of Mr. and Mrs. Frank Friday and is a graduate of DeQueen High school. He has served the Kern Heights Church as music director and is now in the Air Force, in Altus, Okla. On finishing his tour of duty, he plans to attend Ouachita University to continue his education for the ministry.

Delbert Stone, pastor of the Kern Heights Church, presented Friday the license to preach.

## Siloam Springs report 1972

Week	Registered	Professions of Faith	Church Related Vocations
1	552	21	18
2	1,205	52	16
3	694	28	15
4	1,009	87	28
	3,460	188	77
1971	2,437	117	57



## Child Care On being a parent

Heavenly Father, know my desire to be a good parent!

Encourage me in this responsibility; may my being responsible bring joy and satisfaction.

Assist me as I try to build into the very fabric of my parenting a proper balance between freedom and limitation in keeping with age and achieved maturity.

Teach me to incorporate into every effort abundant measures of wisdom and patience and understanding, and cause me to be strong.

Help me to conduct myself as to provide a healthy example, which will realistically and effectively contribute to sound preparation of my children for life ahead.

Strengthen my ability to look beyond behavior at meaning.

Undergird me in my readiness to forgive and forget.

Allow me to create the atmosphere in which my children may find peace with themselves, comfortably within the bounds of restriction and opportunity.

Make me effective as I teach them respect for mankind, and for themselves, and may they grasp an understanding of the humanity in others, and of the potential within themselves.

May I so enjoy my own life, that I convey basically positive attitudes about adulthood, seen as something toward which to look forward.

Help me to help my children discover the best, most fulfilling ways of expressing themselves and their personhood under God.

Sustain my disciplinary activity as I design it to guide them toward responsible adulthood.

And may they, as my children, come to know the true meaning of dignity, tolerance, and trust, and of friendship and love.

Bless and support me toward this end, through Jesus Christ our Lord, Amen.

—Edwin Hadley

## And some . . . evangelists

(Eph. 4:11)

### Herb Shreve



Shreve

Herb Shreve, a native of Monticello, is the son of R. R. Shreve, who has been pastor, missionary and evangelist. Herb Shreve was converted at age eight and surrendered to preach at 18, when he was a student at Southern Baptist College. One month after surrendering to preach, he conducted his first revival at Blackwater Church near Manila.

He has pastored churches in Arkansas and Mississippi for 18 years. In October, 1970, he entered full-time evangelism, and in January, 1971, the Herb Shreve Evangelism Association was incorporated. Shreve has conducted revivals in Arkansas, Texas, Mississippi, Louisiana, Oklahoma, and Illinois. He has conducted three crusades in the Mississippi State Penitentiary.

He has been educated in Southern Baptist colleges and seminary, receiving a degree from Ouachita College (University). Shreve is married to the former Shirley Joplin of Hatfield, and is the father of two sons, Herbie, 15, and Kelly, 3. They make their home at Hatfield.

Note: Evangelist Jack Parchman, who was featured in this column July 13, has a new address: P. O. Box 1713, Little Rock, 72203. His phone number is 666-0378.

### For small churches

## Loan fund is a major need



Dorris

One real mission need still exists in Arkansas and calls for a renewed effort to provide the means to meet it. Many of the 950 churches in the Convention with less than 300 members have serious building needs.

Commercial loans are too costly or not available to many of these churches.

The answer to this need is for preachers, laymen, churches and associations to provide a Revolving Loan Fund in the amount of \$100,000 to be made available to these churches. Such a fund would represent a perennial investment in Baptist life until Jesus comes.

Under the leadership of Dumas layman William F. "Doc" Puryear, all associations of the State Convention are being requested to officially organize to help reach the goal by the end of this year. Many laymen and pastors in these associations can help greatly.

These funds will come from individuals who will make "over and above" gifts; from churches and associations that have surplus funds in the treasury, some of which could be used for this real mission cause. Gifts of any size

and gifts by installment are welcomed.

This fund has actually been in existence since 1966. Prior to last year, only \$14,845.55 had accumulated. A brief renewal of this campaign in early 1971 produced another \$23,765.45 for a total asset of \$38,610.00.

Yet, within the past 3½ years, a total of \$49,450.00 has been loaned to qualified churches. There has not been a single default in repayment, and most churches have repaid their loans within the two year interest-free period in order to effect a saving.

All assets in the fund are currently on loan. On file is approximately \$17,500 in requests and inquiries for loans when funds are available. All loans are made through the Missions Department after approval of the Missions Committee which is made up of members of the Executive Board.

Puryear, and Missions Director R. H. Dorris are available to any association, church or individual to discuss this opportunity and obligation to minister to sister churches in true Baptist tradition. A brochure is available from the Missions Department office that fully explains the need, the proposition and the policies governing the Revolving Loan Fund.

The support and prayer of every Arkansas Baptist is urgently needed now. — R. H. Dorris, Director, Department of Missions.

## TURN IN A PUSHER TODAY

Call 800-368-5363

toll free

No Identification Required

If your church desires they could assist in the elimination of drug abuse by placing posters similar to this throughout the community, either with or without the church name.



## Your state convention at work

# Another Lay Evangelism School

It was my privilege to direct a lay evangelism school, First Church, Mena July 10-14. Dillard Miller, the pastor, is also chairman of the Executive Board of the Arkansas Baptist State Convention.

One of the objectives of a lay evangelism school is to help Christians to experience a full and meaningful life in Jesus Christ. The heart and core of a lay evangelism school is building spiritual foundations. This is very important in order to train lay people for evangelism in the local church. The materials used are simple, adaptable and Biblical and called WIN (witness-involvement-now).

Monday night we studied "The New Life". Tuesday night we studied "The Cleansed and Controlled Life". Wednesday night we studied "The Witnessing Life" and Friday night we studied "The Growing Life". Thursday P.M. there were 30 people out witnessing. Some people for the first time in their lives really witnessed. Some had their first experience of bringing a person to Christ. The Gospel was presented by use of the booklet 16 times. The Gospel was presented through personal testimony 10 times.

Eleven families were not at home. Three families did not admit us. Eleven people contacted were already Christians. Twelve people rejected Christ, but 7 people accepted Him!

Even though people were saved, the main thing is to be faithful to witness. The fact 30 people went out to witness made it successful. We stressed the fact we are to be faithful to witness, not just get a positive decision from someone. The fact the people will meet one night a week, pray, study the Bible and go witness for 12 weeks makes the school a further success.

There were 40 people registered for the school including leadership trainees who are now qualified to conduct a school. They include Dillard Miller, pastor, First Church; Frauplin Haygood, associate pastor, Mena; A. J. Cole, Rt. 3, Box 376, pastor, Salem Church, Mena; O. D. Hale, P. O. Box 1332, a layman; A. F. Wall, pastor, Vandervoort Church; Mrs. Connie Smith, P. O. Box 123, Cove, and Mrs. Joan Scott, Star Route, Cove. It is my understanding other schools will be held in local churches in that area soon. — Jesse S. Reed, Director.

## Plan your Brotherhood work now

"Enlarge your tents, lengthen your cords, and strengthen your stakes" should be the theme for all Brotherhood officers. This is true for present officers and those who will assume places of responsibility with the beginning of the new year.

Brotherhood officers should continue the growth started last year through this year. Enlargement and improvement should be the plans for 1972-73.

The key person in the church to lead in the planning is the Brotherhood Director. Elected by the church, he should be a man of vision and a dedicated Christian. His responsibility is to give direction to the total program of mission education for Baptist Men and boys. This he can accomplish through Baptist Men organizations and Royal Ambassador Chapters in his church.

Working closely with the Director would be a Baptist Men's President and a Royal Ambassador Leader.

The President of each Baptist Men's unit (a church may have more than one unit, if needed) would work with the Director in securing the other officers needed. These, in turn, should be elected by the church.

The Royal Ambassador Leader should work with the Brotherhood Director in securing a committee to direct Royal Ambassador work for the church.

The leader and committee are responsible for securing and training counselors. They should secure enough counselors to adequately provide for all boys ages 6-17 or grades 1-12. This would mean at least four chapters for most churches.

Information and helps to assist the Brotherhood Director, Baptist Men's President, Royal Ambassador Leader, and other officers are available from the Brotherhood Department.

Missionary education and involvement in mission activities is simply learning about and doing the things Jesus told us we should be concerned about. Concerned men will be interested in Brotherhood work through their church.

Call on us if we may be of service to you. — C. H. Seaton

## Homecoming at Luxora

First Church, Luxora, will observe its annual homecoming on Sunday, Aug. 27. Activities for the day will include a pot luck dinner at 12:30 and a memorial service at 2:30.

The speaker for the morning worship service and the memorial service will be Harold White, a former pastor of the Luxora Church.

## Stewardship

### Those designated gifts

Designated gifts can be a blessing or a hindrance, depending upon how they are used or given. In either case, however, it is an inherent right of every Baptist individual or church to designate the specific purpose for which some gifts are to be used.

To the conscientious contributor, the designation of special gifts enables him to give something over and above his regular tithes and offerings for a special cause that is dear to him. It provides an opportunity of support for some worthy cause that may not have general appeal or significance to other Baptists.

However, the same procedure can be used in a negative sense by a disgruntled individual or church who wishes to circumvent the will of the majority. It should be obvious that when one designates his regular tithes and offerings he is simply by-passing the traditional and democratic Baptist method of majority rule.

For years Southern Baptists have promoted the use of the unified church budget and a cooperative mission effort through support of the Cooperative Program. Some special, designated offerings, such as the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions, state mission offerings, and certain other local causes have been encouraged and promoted. As a rule, most other designated gifts have not been encouraged, although the right of such designations has always been protected and honored.

The individual believer and any Baptist church must always have the right to designate any of its gifts as it sees fit. However, in doing so, the one making the designation should understand exactly what is involved, and he should be willing to prayerfully examine and evaluate his motives for doing so.

(Next week this column will explain how designated gifts are recorded in the state convention offices.) — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Prayer calendar

for

Superintendents of Missions

J. M. JAMES ..... Aug. 21  
Caroline Association

JIMMIE GARNER ..... Aug. 26  
Trinity Association



## Foreign Board appoints 22, makes administrative changes

RIDGECREST (BP) — The Southern Baptist Foreign Mission Board here appointed 22 new missionaries, elected two persons to staff positions, and approved the administrative division of Africa into two new areas.

The board met at Ridgecrest Baptist Assembly during the assembly's Foreign Missions Conference, which set a record high in attendance and in the number of persons making Christian life and work decisions.

Trustees also approved "A Guide for Overseas Involvement" regarding overseas projects promoted among Southern Baptists, allocated \$38,500 for relief efforts in five countries, and voted to invite Apollo 15 Astronaut James Irwin to visit several mission areas as a speaker.

Registration reached 3,203 by the last day of the conference. The previous high was 2,904 in 1969.

A total of 417 persons registered life and work commitments following two

preaching services Sunday and a missionary appointment service Tuesday. Last year, 220 persons registered such decisions during the conference.

Included in this year's total were 18 persons making professions of faith in Christ, 172 rededicating themselves to the Christian faith, 168 persons who said they were interested in foreign mission vocations, and 59 others who hope to work in home missions or other church-related fields.

The majority of those registering decisions were young persons responding to an invitation by the board's executive secretary, Baker J. Cauthen.

During the service for appointing new missionaries, Cauthen challenged Southern Baptists "to provide 12 million pairs of hands to 'hold the ropes' for missionaries doing the work of Christ around the world."

Cauthen told the 22 new missionary

appointees, "Surprises, tests and battles await you, but you stand here in the assurance that your help comes from the Lord, and you are going in response to His mandate.

"When you need Him more than you ever thought you could," continued Cauthen, "He will be with you, and you will remember 'my help cometh from the Lord.'"

"In fact, this is one of the most exciting emphases around the world today," said Underwood. He added that more than 100 missionaries on furlough have participated in WIN (Witness Involvement Now) leadership training schools, and many of them will conduct similar schools in their mission when they return.

Baptists of more than 80 countries plan to be involved in the World Mission of Reconciliation through Jesus Christ, according to Underwood, who is chairman of the five-year world mission project of the Baptist World Alliance.

Col. James Irwin, Apollo 15 astronaut, will be invited to visit missions in the Middle East, East Asia and Africa this fall and early next year, according to

# COMING SOON — MARK YOUR CALENDAR! FIVE AREA-WIDE CHURCH ADMINISTRATION WORKSHOPS

For Pastor and Other Staff Members, Church Secretaries and Deacons

### Schedule for Each Workshop

Monday Afternoon — 2:00-4:30

Monday Night — 7:00-9:00

Tuesday Afternoon — 2:00-4:30

Tuesday Night — 7:00-9:00

### Dates and Meeting Places

October 2-3, 1972	Immanuel Church, El Dorado
October 2-3, 1972	Beech Street Church, Texarkana
October 9-10, 1972	Calvary Church, North Little Rock
October 23-24, 1972	Calvary Church, Blytheville
October 30-31, 1972	Elmdale Church, Springdale

### FACULTY

#### El Dorado

Pastors — Walter Bennett, Baptist Sunday School Board  
Secretaries — Idus Owensby, BSSB  
Deacons — Leon Emery, Mississippi Missions Dept., Jackson, Mississippi

#### Texarkana

Pastors — Brooks Faulkner, BSSB  
Secretaries — Robert Holley, Arkansas Church Training Dept.  
Deacons — Truman Kerr, Broadmoor Church, Shreveport, La.

#### Springdale

Pastors — James Barry, BSSB  
Secretaries — Russell Noel, First Baptist Church, Tulsa, Okla.  
Deacons — Dr. David Moore, William Jewell College, Liberty, Mo.

#### North Little Rock

Pastors — James Barry, BSSB  
Secretaries — Windy Rich, Temple Baptist Church, Memphis, Tennessee  
Deacons — George Knight, BSSB

#### Blytheville

Pastors — Brooks Faulkner, BSSB  
Secretaries — Idus Owensby, BSSB  
Deacons — Jim Hatley, Secnd Baptist Church, Memphis, Tenn.



recommendations approved by the board.

Irwin will participate in evangelistic rallies, radio and television appearances and other speaking engagements in East Asia in October and November, in the Middle East in December, and in West Africa next January or February.

Irwin has left the national space program and announced his intention to spend his time speaking and witnessing as a Christian.

Miss Alma Hunt, executive secretary of the Southern Baptist Woman's Missionary Union, was invited by the board to visit missions in the Middle East in September and October in connection with a trip to Ethiopia for the United Bible Societies.

## Pastor gets warning from home builder

TOW, Tex. (BP) — When members of the Tow Baptist Church here can keep their pastor from wearing out the lumber, they do a pretty fair job of building him a parsonage.

When O. A. Taylor, 54, of Houston became pastor of the church, the members, most of them retired people living in the small resort community on Buchanan Lake 80 miles north of Austin, Tex., decided to build a new parsonage for him themselves.

Calling on retired plumbers, electricians and carpenters from the church membership, they erected for \$16,000 a home valued at \$34,000.

While he and his flock were installing four-foot-wide board decking on the roof, Taylor inadvertently stepped on an unsecured piece.

It scooted down the roof, ski-fashion, carrying its unwilling passenger with it. Airborne, it dropped to the top of a pickup truck parked by the house, took one bounce, and plopped to the ground, with Taylor still aboard.

Unhurt, Taylor breathed a sigh of relief and stepped off the plywood sheet, expecting a chorus of sympathetic "ooh's" and "aah's." But he didn't reckon with one elderly workman.

"We could get this job done a lot quicker if you'd quit wearing out the lumber, pastor," the worker observed dryly.

## Openness to the Gospel, many baptisms reported

RIDGECREST, N.C. (BP) — "Unusual openness to the gospel in almost all parts of the world" was reported to members of the Southern Baptist Foreign Mission Board by their consultant in evangelism and church development, Joseph B. Underwood.

In a business session of the board held during the week-long Foreign Missions Conference at Ridgecrest Baptist Assembly, Underwood gave a rundown of recent outstanding developments in Baptist work in some countries.

He noted that during 1969- and 1970 the SBC Foreign Mission Board assisted Baptists in more than 70 countries in evangelistic campaigns. About 150,000 "decisions" — individual responses to evangelistic appeals — were recorded, and in the succeeding year of follow-up work more than 120,000 of those decision makers were baptized into Baptist churches.

Some results by country: — In Korea 8,538 persons were baptized in the 1969-71 period, with 20,000-plus decisions reported in the first half of 1970. Sunday School enrollment more than doubled and financial contributions in Korean Baptist churches increased over six-fold in the years 1966 through 1971.

In Nigeria, in the aftermath of civil war, Baptists reported more than 8,000 baptisms in 1971 and the organization of many new churches.

Baptist church membership in Malawi increased 400 per cent in the years 1970 and 1971.

A reported 2,242 baptisms in Kenya in 1971 is a ratio of one baptism for every three church members.

Reports of a five-year (1966-70) program of advance of the National Baptist Convention of Mexico indicate: total churches, 300; professions of faith in Christ, 35,000; baptisms, 10,000; church membership, 25,000; preaching centers opened, 600; missions started, 225; churches organized, 80.

Underwood told board members that it is the conviction of both missionaries and national Baptists that the nationals should be encouraged to plan, initiate and promote programs they judge to be appropriate in their particular circumstances.

"They need the development," he said. "They need to learn skills. They need to train and utilize laymen in personal witnessing. They need to be participants, not simply recipients and spectators."

The efforts of missionaries and other Southern Baptists "to share plans, ideas and suggestions whereby we seek to inspire greater vision and definite planning . . . can only be 'seed planting' in most instances," added Underwood.

James D. Belote, the board's secretary for East Asia, reported that "one of the most significant responses to the gospel in recent years is in progress" in Korea.

Hundreds of men in the Republic of Korea armed forces are turning to Christ, said Belote, constituting "an amazing spiritual movement in the area."

Several Southern Baptist missionaries are witnessing to these servicemen and are reporting "remarkable opportunities and results." Recently the Foreign Mission Board appropriated funds for Bible correspondence courses which are now being used for follow-up on Christian nurture among servicemen making professions of faith in Christ, Belote continued.

He reported that Baptist churches and missions in Okinawa continue to have opportunities to proclaim the gospel since the reversion of Okinawa to Japanese sovereignty May 15.

According to proposed guidelines by a joint committee of Japanese Baptists and Southern Baptist missionaries in Japan, the two groups will continue to work in a cooperative relationship in all phases of Christian ministry, reported Belote.

At the same time, either group will be free to carry out evangelistic projects on its own, with the expectation that this will be done in consultation with the other, he continued. Evangelistic outreach will be in the forefront of all aspects of Baptist work in Japan.

In recent years Japanese Baptists have asked the Foreign Mission Board for additional missionary personnel, and the number appointed has been far below that needed to meet present challenges and opportunities in Japan, Belote told the board.

## 13,153 Messengers attend SBC meeting

NASHVILLE (BP) — Final registration figures for the Southern Baptist Convention in Philadelphia were tallied here, with a total of 13,153 messengers registered for the convention.

Attendance ranked ninth in the records of the convention. Record high was the 1969 convention in New Orleans, with 16,678 messengers registered.

In the state by state tally, North Carolina ranked first in the number of messengers attending the 1972 meeting in Philadelphia, with 1,398 registered. There were 241 from Arkansas present.



# The office of evangelist

By Leonard Sanderson



Sanderson

The specific and unique office of evangelist is mentioned three times in the New Testament. The word, euaggelistes, means "One who announces good tidings." In Caesarea Paul and his party were entertained in "the house of Philip the Evangelist." (Acts 21:8) "who was one of the seven" (Acts 6:5). The word "evangelizing" (euaggelizeto) was used of Philip in reference to his work after his encounter with the Ethiopian (Acts 8:40).

The word for evangelist "is found on an inscription in one of the Greek islands of uncertain date and was used by ecclesiastical writers of later times on the four gospels as we do. As used here (Acts 21:8) the meaning is a traveling missionary who 'gospelized' communities. This is probably Paul's idea in 2 Timothy 4:5. In Ephesians 4:11 the word seems to describe a special class of ministers just as we have them today" (Robertson in *Word Pictures*).

That God called men to this special ministry is certain. No New Testament office is more Biblical. Furthermore, no modern preacher is more akin to the original New Testament pattern than when he is serving as itinerant evangelist. Nobody would question the Spirit's leadership in modern long-term pastorates but the New Testament gives ample illustrations of short-term evangelistic ministries.

The Nazarene Church has published a special booklet setting forth the work of the full-time evangelist. The following paragraphs are drawn from this booklet and are pertinent to our purpose.

"God's word places the calling of evangelists on a par with that of a pastor, teacher, or prophet. While we recognize that there are those who enter the field of evangelism for a specific period or purpose, yet the call to be an evangelist is not the result of some personal whim or fancy. It is a call from God to a particular field of service.

"If one is truly called into the full-time field of evangelism, this will soon form the center and citadel of his ministry. His essential power is in his call to evangelism. Such a call is real and powerful, born of the Spirit of God. It will exercise an extraordinary influence upon his life, and upon the lives of his loved ones. It will come with im-

perative definiteness. The call and all that is involved will become a conviction of duty. It will be the one thing left for him to do."

The Nazarene writer continues, "Such a call will help remove difficulties and will smooth the paths as no human influence, power, or promotion could ever do.

"The true evangelist carries more than a title or a commission. He must also carry a burden for the lost and a message that burns in the heart because of his passion to fulfill the mission to which he has been called.

"The evangelist must possess the heart and spirit of a soul-winner. He must have sympathy, compassion, and a love that feels for and with others. He will find in his burning passion for souls the secret of his success." (*Department of Evangelism*, Edward Lawler, Executive Secretary).

## The preeminence of evangelism

The fact that evangelism is something but not everything would seem to demand specialists in evangelism. Jesus came to earth on a compelling life-giving mission and before leaving the earth involved his followers as dynamically; "As the Father has sent me, even so send I you."

Jesus came to give abundant life. This is good news. Evangelism is proclaiming this good news. This is the primary responsibility of the church. There are many related ministries, and important ones, but evangelism is first in order and importance. Dr. Ellis A. Fuller while president of Southern Baptist Theological Seminary wrote: "I accept evangelism as the primary duty of Christians because God's word so presents it." He continues, "In the Septuagint, the verb from which the substantive 'evangelist' is derived signifies in a few instances 'to announce'; but the prevailing import of the word 'to announce good news.' The announcers are always clothed in 'garments of praise' and 'anointed with the oil of joy' . . . it is such an obligation to have such news that it becomes logically the duty of those who have it to preach it." (*Review and Expositor*, January, 1945).

While every Christian is to be an evangelist and certainly every God-called preacher is to be evangelistic, it should not surprise us that some are especially "gifted" in this divine labor. God gives gifts to the evangelists and then gives the evangelists to the church.

## The history of evangelism

The story of evangelism over the centuries has been saturated with the lives and ministries of professional or free-

lance evangelists. Many of the most notable leaders were evangelists whether their titles so designated them or not. Bernard of Clairvaux (1091-1165) was evangelist to the monks of his day. Peter Waldo (1179-1218) sent disciples two by two into the streets, homes, and churches. St. Francis of Assisi (1182-1226) organized and worked much like the Wesleys of a later date. Giralamo Savonarola, fifteenth century Catholic evangelist, said, "The scriptures point and lead one to Christ, and not to Mary or the saints." He taught that saving faith was all that availed for the sinner. (Scharpff, *History of Evangelism* — Eerdmans). Luther referred to himself as evangelist. (Scharpff).

A. H. Francke, known as a pietest and humanitarian, was also a traveling evangelist and was called the father of German evangelism. Who could study evangelism without attention to Count Zinzendorf, Frelinghuysen, John Tauler, Zwingli, Hubmaier, Jonathan Edwards, George Whitfield, Gilbert Tennant, John Wesley, Shubal, Stearns, Daniel Marshall, Charles G. Finney, Peter Cartwright, D. L. Moody, Sam Jones, Billy Sunday, R. A. Torrey, and Billy Graham?

Most of the above named evangelists exercised their gifts in special evangelistic meetings, now usually called revivals. Some of the earlier of the group sent out teams into the streets and homes. Revivals as we know them have been largely an American phenomena. Until recently most of the large crusades in other continents have been United States oriented. Special crusades seem to be increasing throughout the world. No doubt Billy Graham has been used of God to amplify and magnify this ministry.

Will the traditional revival meeting continue as a method of evangelism? If not, what will happen to full-time evangelists? In answer to the first question, I entered seminary in 1944. Most prognosticators predicted the decline of revivals. You read statements like: "Revivalism is on the wane." "All the major denominations have ceased the use of the protracted meeting except, perhaps, Southern Baptists and revivals are on the decline among them."

Southern Baptist churches conducted more revivals during the 20 years following 1944 than any previous two decades in their history. Now nearly 30 years later revival meetings are still being promoted in churches and during this same period large city-wide crusades have become more popular than



ever before in American history. Most churches with large evangelistic results still use revival meetings.

Revivals are also growing in popularity as a major thrust in foreign missions. In 1970 the Korea Baptist Convention sponsored simultaneous revivals in their approximately 400 churches, resulting in above 15,000 professions of faith. In 20 city-wide crusades in Korea during the same year there were over 10,000 professions of faith. Similar stories come from other countries.

On the other hand, who can say God will always use revival meetings as a major method in evangelism, or the 11 A.M. service, or the Sunday School?

It is likely, however, that he will continue to call some to be evangelists. He has done so since the New Testament period. The itinerant type ministry was much more common in the New Testament than pastors or other ministers as we now know them. Of this we can be sure, as long as God calls evangelists there will be a place to serve. Maybe those gifted and called to evangelism in the future will give leadership in some of the special areas of evangelism such as mobile home parks, shopping centers, apartment houses. Some are already giving leadership in reaching the sub-culture groups. Some may major in telephone evangelism, campers, street services, fairs, business institutions, and neighborhood prayer and Bible study groups.

#### The evangelist and the church

Paul clearly identifies the evangelist as a church officer (Ephesians 4:11). The Christ who came to earth and ascended to glory "gifted" and appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. All of the above named are for the purpose of preparing God's people for the work of Christian service and to build up the body of Christ which is the church. Therefore, the evangelist is always to remember that he is a church officer and his purpose is primarily the building up of the church. Other church officers should remember that the evangelist is called of God and, therefore, often a necessary officer in the church. This does not mean that every church should have a full-time evangelist on its staff. It does not even mean that every evangelistic campaign should be directed by a full-time evangelist. It does mean that every church would do well to prayerfully use this God-called officer on occasion in the church. It also means that the evangelist should always remember his role as an officer of the church and be always conscious of his responsibility to the church. Pastors and churches should never lapse into the lazy habit of calling in an evangelist to do all of their evangelism and

the evangelist should never positionize himself as a professional who comes in to register all the "commitments" he can without regard to the total church today and tomorrow.

"And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature men, reaching to the very height of Christ's full stature. Then we shall no longer be children, carried by the waves, and blown about by every shifting wind of the teaching of deceitful men, who lead others to error by the tricks they invent. Instead, by speaking the truth in a spirit of love, we must grow up in every way to Christ, who is the head. Under his control all the different parts of the body fit together and the whole body is held together by every joint with which it is provided. When each separate part works as it should, the whole body grows and builds itself up through love (Eph. 4: 13-16 TEV).

**About the author: Leonard Sanderson is Director of Evangelism for the Louisiana Baptist Convention. He has served four years as Director of Evangelism for the SBC Home Mission Board. These four years were the highest four consecutive years for baptisms in Southern Baptist history.**

### Missionaries' Son

(From page 24)

A 1969 graduate of Baylor University, Waco, Tex., he was nearing completion of requirements for the master of divinity degree at Southwestern Baptist Theological Seminary, Ft. Worth, his birthplace.

When last seen at 4:30 p.m. on June 27, he was reportedly carrying an undetermined amount of cash. One customer in the area reported she had paid him \$40 that afternoon.

One police source theorized that en route to his residence in Alexander City, Ala., he was abducted, forced to drive some distance, then robbed and killed. Fowler, however, would not speculate on the motive or cause of death.

The victim's parents, on medical furlough from Buenos Aires since November, have been living in Bellaire, Tex., a suburb of Houston.

They had been in Alabama helping in the search for their son, but had returned to Ft. Worth when they learned his body had been found.

Funeral arrangements were incomplete, pending release of the body by authorities. Burial was to be in Gatesville, Tex., the boyhood home of the senior Hollingsworth.



CHRISTIAN LIFE COMMISSION, SBC

- The world's population will double in 28 years if its annual 2% rate of increase is maintained, the latest UN Statistical Yearbook said. It put the world's 1970 population at about 3.6 billion. The book also said that during the 1960's the world's population rose 22%. The total output of goods and services, however, more than kept pace. It rose 70% in the period. World exports last year rose 10% to \$344 billion, the book showed. And it said the citizens of Ireland consumed the most calories each day, 3,450 per person.

(Wall Street Journal, July 10, 1972)

- Figures made available recently show that the gap between the have and have-not nations is steadily widening. In those countries where shortages of food, housing, and industrial production make life most difficult, the rate of production cannot keep very far ahead of the sharp rise in population: while in the developed countries, the growth of population is significantly less and industrial and agricultural production is much higher, thus providing an increasingly better standard of living. The statistics, the most comprehensive available, were published by the Department of Economic and Social Affairs of the United Nations in an 818-page volume. The disparity in terms of standard of living can perhaps be illustrated most dramatically in terms of the consumption of energy. In 1970, the developing countries, with a combined population more than twice as large as that of the developed countries, consumed only a little more than one-seventh of the energy produced. All sources of energy . . . are compared in terms of the energy that would be produced by a metric ton of coal, 2,200 pounds. In those terms, each individual in the U. S. consumed the equivalent of 11.1 metric tons in 1970, compared with a world per capita average of 1.9.

(Richmond Times-Dispatch, July 10, 1972)



# Unique chapel stresses service of handicapped

By David A. Risinger

FT. WORTH (BP) — A sign planted in front of a small church here makes plain its intention: "A church where the handicapped can grow and serve."

Crusaders Chapel is one of two Southern Baptist supported congregations in Texas which minister exclusively to the handicapped. The other is Bartimaeus Temple in Dallas.

Liebert Armour, who served as pastor of Crusaders Chapel for five years until he recently accepted another church, commented on the church's motto:

"We really put emphasis on service in the chapel. We have had people come to visit us and marvel that these poor handicapped people have gotten out and come to church.

"Yet they don't think anything of them going to work five mornings a week. So, why shouldn't they be expected at church on Sunday?"

The chapel was organized by Sagamore Hill Baptist Church in January 1956. It had its beginning through Ronald Ballard who was paralyzed from

his neck down in a car tragedy in 1952.

He related, "As I lay waiting for the ambulance to arrive, I accepted Christ for the first time. I attended Sagamore Hill but felt out of place because I could not participate in all the programs.

"In 1955, I attended a club for the physically handicapped and for the first time since my wreck, felt at ease and able to enjoy myself."

He mentioned to his pastor's wife, Mrs. Fred Swank, that he felt a need existed for a church for the handicapped; a church free of psychological and architectural barriers.

Mrs. Swank took the idea to the church and Tarrant Baptist Association for support.

Today, the church's 50 members meet in an especially-designed building. Nine years ago, a 15-year loan was taken on the \$20,000 structure. The members proudly announce that only \$330 is left to pay on the note.

All the doors of the chapel are extra wide, making entrance easy for persons confined to wheelchairs. The entrance and the podium are ramped and empty spaces are situated among the rows of moveable chairs for wheelchairs.

Armour said the congregation is made up of one-third people in wheelchairs, one-third who are otherwise physically handicapped and one-third able-bodied persons who are family or close friends of the others.

A further look at the chapel's members reveals no one under the age of 15, most being between 25 and 45. Many hold professional positions.

Services are scheduled for Sunday mornings and Wednesday evenings. A monthly fellowship affords members an opportunity to invite other handicapped in the area to visit and see "what they're all about."

Armour, who began pastoring a mission in Columbus, Ohio, in early June, said the church tried several new things this year including a radio show, several cantatas and a retreat at Tarrant Association encampment.

The 15-minute radio show was begun last December and ran for three months.

Former disc jockey Jim Grey, a member of the congregation and son of a Christian Church minister hosted the show.

Features included music, a bulletin board telling what was happening in the world of the handicapped and a five-minute devotion.

Grey is not the only non-Baptist member.

Armour explained that although financial support comes from Sagamore Hill Baptist Church and through the Texas Baptist Cooperative Program, no mention of "Baptist" is made in the chapel's study literature and active members are derived from other denominations.

Another new facet this summer was a mini-revival. Services began on Sunday and ran Monday, Wednesday and Friday nights closing the following Sunday. This was due to transportation problems and fatigue of the members.

Ballard, still active in the chapel, said he is still not fully satisfied.

"Tarrant County has approximately 82,000 physically and mentally handicapped people. We are not equipped to work with the mentally retarded. But that still leaves 20,000 persons to be reached. So, there's still a lot to be done."

He concluded, "The chapel fills my need. It is a place of worship where I love and am loved and where I am needed."

David Risinger is a staff writer for the BAPTIST STANDARD, Dallas.

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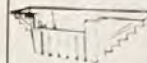
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# Flowering travelers

By Mary C. Lane



Some of our most widely traveled families are flowers. Since the world began, there have been many different ways in which plant families have sent their children out to see the world and to seek their fortunes.

Some seed children fly with the wind. Others swim along with flooded rivers. The children may hitchhike with birds or stow away in sheep's wool. Actually, all seeds sail, swim, skate, hitchhike, or fly across country before they settle down for life in one place.

In one thousand years, a plant family that has feathered seed may go around the world. Botanists tell us that in only 370 years, blessed with favorable winds, this same family might go all the way from England to China.

When men became interested in learning about plants and in studying their secrets, a kind of plant travel bureau was established. There were kings such as King George III who loved flowers. Earlier, King Charles II had established the Royal Society which had as its goal the worldwide study of Mother Nature. Men such as Joseph Banks joined an expedition commissioned by the king to collect seed and plant specimens around the world and to bring them back to England. Many of these "visitors" were planted in the royal Kew Gardens, where today they grow and bring pleasure to thousands of people.

Seed can cause some real mysteries. For instance, after months of puzzling over the sudden appearance of strange weeds in a Connecticut river valley, persons there discovered the cause. There was a factory in the valley that received shipments of old rubber shoes from Asia, Africa, and Europe. Factory workers tore the old shoes apart and melted the rubber. The unwanted inner linings of the shoes were thrown into a pile outside. The linings had seeds trapped inside. When spring rains flooded the Naugatuck River, it flooded the valley and sent the seeds sailing away to a rich new home in Connecticut!

Men, animals and birds carry seed from place to place on their muddy, wet feet. For example there is a plant that came originally from Brazil. Now it grows in all tropical countries.

This tiny herb with its yellow flowers is used by natives to rub on their hurting gums when they have a toothache. The medicine men, who used to carry the dried flower heads from tribe to tribe, accidentally scattered the seed by the roadside. Other people stepping along the path, transported them on to other places. In addition, nature provided the toothache seed with tiny hooks so that they can attach themselves to clothing and to animal fur. Now persons with an aching tooth don't have to wait for a visit from the medicine man. Chances are they can find the remedy growing nearby.

When you are outdoors walking around, look for the plant travelers and guess where they have come from and where they are going.

(Sunday School Board Syndicate, all rights reserved)

## Cork from a tree?

By Barbara Gale

Did you know that cork comes from an oak tree? There are nearly three hundred varieties of oak trees in the world. Cork is made from the cork oak.

The cork oak tree grows from a tiny acorn. It must be about fifteen to twenty years old before it produces a good quality of cork. Cork can be harvested only once in about every eight or ten years. It is harvested from the bark of the tree.

The cork oak is grown chiefly in Spain, Portugal, France, Morocco, and North Africa. It produces cork until the tree is about 150 years old.

## Paying bills

By Mildred Grenier

Can you get the BILL to be PAID in four moves by changing only one letter at a time?

BILL  
\_\_\_\_  
\_\_\_\_  
\_\_\_\_  
PAID

PAID  
PAIL  
PALL  
BALL  
BILL

Answer:

(Sunday School Board Syndicate, all rights reserved)

## A bat is strange

By Enola Chamberlin

A bat goes to sleep in the morning,  
He hangs by his toes all day  
In a cave or dead tree,  
Where it's dark as can be,  
And never has time for play.

He awakens from sleep in the evening,  
When the day has lost all its glare,  
And swiftly he'll fly  
Through the darkening sky,  
Snapping up bugs from the air.

A bat no doubt is quite happy  
As he does what he wants to do,  
But I'll sleep in the night,  
Stay awake in the light.  
I think it's much nicer, don't you?



## The bookshelf

**Teachers Bible Commentary**, edited by H. Franklin Paschall and Hershel H. Hobbs, Broadman Press, 117 pages, \$12.50

This work reflects three years of careful planning, writing and editing. It has some of the top pastors, seminary professors and denominational people in the Southern Baptist Convention for its contributing authors. Its plan of organization makes it easy for any reader to quickly get the central meaning of each passage. In addition to this, many difficult passages are given extended discussions. Also, one will find help in applying the Bible to Christian living today.

The Bible student will find the ten black and white pages of maps and illustrations along with the beautiful color photographs of Palestine and surrounding areas to be most helpful in gaining insight in the Scriptures.

While the commentary was written primarily for Sunday School teachers, it is fully suitable for pastors and all Bible students to use.

**Davis Dictionary of the Bible**, Fourth Edition, by John D. Davis, Broadman Press, 888 pages, \$8.95.

This has long been a favorite dictionary used by evangelistic Christians everywhere. The book now appears in a new and larger format with full color dust jacket. In large type, 26 full color maps, hundreds of new illustrations and a new running head for easy reference provides a fresh look to the long value and unusually popular Bible dictionary.

Of particular interest to many will be the special photographic reports on the Phillistines, the Babylonians, Egyptians, Greeks, and Romans, which provide a glimpse into the daily life of these people and show places of significance in the history of the Israelitish nation. Other photographic scenes will feature the Dead Sea Scrolls, excavations at Jeresh, tabernacle furnishings, and passover celebrations of both Jews and the Samaritans.

The book will be of help to all careful Bible students.

**Demons, Demons, Demons**, by John T. Newport, Broadman Press, Nashville, Tennessee, \$4.95, 159 pages.

The book includes enough historical background to bring the reader up to date on the tremendous number of

occult movements which are abroad in our society today. It is intended as a Christian's guide through the mucky maze of the occult, as a helpful resource for making some order out of a confused and forbidding area. It is a must for every evangelistic pastor. But by the way of the nature of the subject, here a fascinating reading for interested Christian laymen and church leaders. In conclusion, the author deals with lessons that can be learned from the occult movement today. He emphasizes "Spiritualism is not contrary to the Bible, but it is dangerous as a counter-religion."

He states forcefully "evangelistic Christianity cannot embrace the occult and the psychic as such. It can, however, alter the world, from its own resources, a dynamic and superior alternative." His excellent treatise is recommended for all who will come in contact with the occult movements.

**Successful Chalk Talking, A Complete Guide**, by Robert Leonard Smith, Baker Book House, 106 pages, \$3.95.

No comment on this book will be given.

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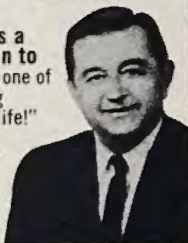


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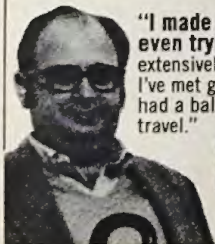
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# Worshiping in the congregation

By Vester E. Wolber  
Ouachita University

International  
August 6, 1972  
Psalm 122  
1 Corinthians 11:23-18  
Hebrews 10:23-25

The psalm which has been selected as the core of this lesson is one of the 15 songs (120-134) which were grouped together by the ancient Hebrews and labeled as "songs of ascents." Many of them refer to Jerusalem, Zion, or the temple: therefore it can be assumed that these songs were sung in the processions up to Mt. Zion during the great religious festivals of Israel. It seems most likely that they were compared and used late in Israel's history, after the return from captivity and after the new temple had been built.

These songs express a chastened faith; they were produced by a people who had defeat and captivity in their recent history. Restored Israel never regained its former splendor under David and Solomon: it was only a puppet nation, controlled by Persia and Greece. The new temple was grossly inferior to Solomon's temple, and the seat of government rested on an insecure foundation.

Their tough experiences, however, coupled with their lack of security in world politics, drove them to a deeper commitment to the Lord; and it was in him that they felt secure.

## Truth and memory in worship (Ps. 122:1-5)

The psalmist recalls a group pilgrimage to Jerusalem, probably to participate in one of the annual feasts. The occasion stirred his historical memory of Jerusalem's glorious past when it was the seat of a strong government; but, more important, it enabled him to think through the true purpose of God for Jerusalem.

The study of the psalm can help us, when we go up to the house of the Lord, to rejuvenate our joys, revive our memories, and stimulate our thoughts regarding God's purposes for the church and for us.

1. Public worship rejuvenates joy (1-2). The ancient worshiper rejoiced in anticipation when he was invited to go up to the house of the Lord. He rejoiced in realization when he stood in the temple court: his spirit seems to soar when he writes that his feet have been standing inside the gates of the temple wall (v. 2).

If we do not experience some exhilaration of joy when we think of our church and when we attend our church, either we or it must be outside God's purpose.

2. Public worship revives our memories (v. 5). The poet recalled that there had been thrones in Jerusalem,

seats of government from which the house of David ruled over the peoples of Israel.

Pride and pathos arise together in the heart that dares to recall our historic past: pride that our forebearers achieved so much that was good, and pathos that we have not been able to carry forward and bring to full realization their noblest dreams.

3. Public worship also stimulates thought (3-5). In a worship experience the Christian relates to God and adjusts himself to God and reality. A good sermon helps to guide one's thoughts as he seeks God's face and seeks to align himself with the Lord.

The psalmist, under the influence of a worship experience discovered that Jerusalem was intended as a place "to which the tribes go up . . . as was decreed for Israel, to give thanks to the name of the Lord." The most important activity that ever took place in the City of David was not government but worship. The psalmist said that God's purpose for the city was that it be a center for thanksgiving.

If the church has lost its zeal and power for solving society's problems, it is because the church is not worshiping God rightly. The church does not change the world, and was not intended to: people who go to church change the world, or can, for the better; but how can we hope to change the world until we let God change us? That is what worship is all about, and that is what the church is for.

## Peace and prosperity (Ps. 122:6-9)

In the second stanza the author appeals to his brethren to join him in praying for peace and security in Jerusalem and for prosperity among those who worship there.

1. The house of God needs to be a center of peace and security where people are encouraged to find God and find themselves as they gain release from tensions. The first and most characteristic expressions of the Christian experience are peace and joy; and if a church is to become an effective instrument in bringing peace to the world, it must be at peace with itself.

John Durham, in the *Broadman Bible Commentary* is right in interpreting this

Shalom (peace) as total well-being, the fulfillment of its highest potential as God's institution.

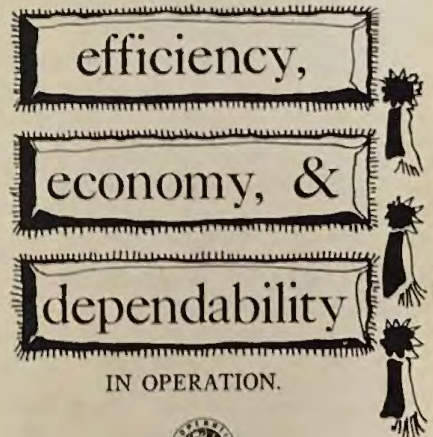
2. But the church cannot find its own fulfillment apart from its members finding theirs. The prosperity which the psalmist desires for the palaces and homes is not confined to the economic, but includes physical, moral and spiritual well-being.

## Assembling together (Heb. 10:23-25)

The author of Hebrews urged Christians to "stir up one another to love and good works," and to encourage one another. In promoting this program of mutual helpfulness and encouragement, he warned against the current problem in "forsaking the assembling" of themselves together. He assumes that if Christians are to inspire and encourage one another, they must congregate together in church.

The passage also assumes that as people assemble to worship God they must also encourage and stimulate one another. A part of this mutual helpfulness comes as a normal by-product of togetherness in worship: but the people of God must look for other people of God who need help; because all of us need not just God, but we need God's people as well.

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## Concentrating on the cities

By L. H. Coleman

Pastor, Immanuel Church, Pine Bluff

In last week's lesson we left Paul at Athens where he preached his famous sermon on Mars Hill. Paul noted an inscription on an altar "To An Unknown God" and proceeded to preach Christ as the Creator, redeemer and judge of mankind. From Athens Paul traveled to Corinth.

### Paul's visit to Corinth (Acts 18:1-18)

Its very position by the sea made Corinth a key city of Greece. On an isthmus between the ports of Cenchrea and Lechaem five miles across stood Corinth, a political, commercial and naval rival of Athens at this time. Corinth was noted for its immorality and emphasis on sexual license. Even so Paul felt Corinth of all places needed the gospel. Here Paul engaged for 18 months in intense evangelism.

His first friends on the isthmus were Aquila and Priscilla. This couple fled Rome and settled in Corinth as tentmakers after Emperor Claudius had ordered all Jews to leave Rome (probably in Claudius' ninth year or 49-50 A.D.) We may assume that they were Christians before they left Rome. Hence they came to Corinth from Rome, pursued their trade, and were joined by Paul, their fellow-tentmaker.

Paul proclaimed the gospel message first in the synagogue. Paul preached that Christ was the fulfillment of Old Testament prophecies.

After a few weeks Paul was joined by Silas and Timothy. Timothy brought news concerning the steadfastness of the persecuted converts of Thessalonica (see 1 Thess. 3:6ff.) and in response to this news Paul wrote 1 Thessalonians. Money was sent to Paul by his friends in Philippi (see 2 Corin. 11:8f. and Phil. 4:15) which enabled him to concentrate upon the preaching of the gospel.

What did Paul do after the Jews refused the Christ of the gospel he preached? He, by shaking off the dust from his cloak in the synagogue (see v. 6), expressed determination to preach to the gentiles. Adjoining the synagogue was the home of a Godfearer who accepted Paul's message and invited him to use his home for the spread of the gospel. How convenient! Now those who had been accustomed to go a particular route to the synagogue could go that same route and hear Christ preached next door.

The name of the man who was a help to Paul and the gospel was Titius Justus (another name for him probably was Gaius, mentioned in Rom. 16:23 and 1

Cor. 1:14). Success followed. Crispus, the ruler of the synagogue, was converted and was baptized by Paul. As far as we know the only two converts Paul baptized in his entire ministry were Crispus and Gaius (cf: 1 Corin. 1:14). The gentile Christians responded in large numbers and many heard, believed, and were baptized.

Paul received a vision that God would protect him at Corinth and bless his work; thus he stayed 18 months. At the end of his ministry there Paul was brought before Gallio, proconsul of Achaia, by the Jews. Gallio made an important decision which set a precedent before other governors. He ruled that this was a decision that should be made within the Jewish community. It had to do with detailed interpretations of Jewish law. Paul had committed no breach with the Roman law. Gallio's decision meant that for the next ten or twelve years the Christian message could be proclaimed in the province of the empire without fear of coming into conflict with Roman law.

### Paul's return to Antioch (Acts 18:19-22)

Following his experience in the wicked city of Corinth Paul turned homeward toward Antioch. His first stop was at Cenchrea, the port of Corinth where he had his head shorn in response to a vow before God. Probably Paul had taken a Nazarite vow and for 30 days he did not cut his hair, ate no meat and drank no wine (see Numbers 6:1-21). At the end of the 30 days the devout Jew would thank God for some blessing and offer up certain offerings in the Temple. Probably Paul after having his head shorn, burned his hair on the altar as an offering to God. Paul thanked God for the victories at Corinth.

From Cenchrea he went to Ephesus and preached in the synagogue. Paul promised to return later to Ephesus and minister there. From there he went to Caesarea, then proceeded to Jerusalem where he greeted the leaders of the church, and then went on to Antioch of Syria, the beginning and ending point of his second journey.

### Paul begins his third journey (Acts 18:23-28)

Paul's third missionary journey began with Acts 18:23. He toured Galatia and

### Life & Work

August 6, 1972

Acts 18:1 to 19:12

Phrygia and renewed his spiritual contacts there. Then he proceeded to Ephesus where he was to remain for three years.

Apollos arrived in Ephesus. He knew only of the baptism of John and lacked knowledge or an experience of the baptism of fire and the Holy Ghost by Christ. Thus he needed further instruction. This was given by Aquila and Priscilla. Apollos became a mighty witness for Christ; he was eloquent, fervent in spirit and mighty in the use of the Scriptures. Apollos was especially gifted in demonstrating from the Old Testament prophecies that Jesus was the Messiah. Later Paul spoke of Apollos as watering the seed which he himself had sown (see 1 Corin. 3:6). Paul spoke in warmest terms of this native of Alexandria as a fellow-apostle (see 1 Corin. 1:12; 3:4).

### Paul's work in Ephesus (Acts 19:1-12)

Acts 19 deals mainly with Paul's work in Ephesus (3 years). Paul began his ministry in this important city alone on this particular journey. Ephesus, although certainly opposition was present, afforded Paul great opportunities for Christ. A morally corrupt city engulfed with pagan superstition, Ephesus was famous as the city of the Temple of Diana. This was one of the wonders of the world and beyond question was the most famous pagan temple in the world.

In this city Paul had some great triumphs for Christ. We shall go into great detail about Paul's work in this city in our next study.



**Committed**  
to give... as God has given

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\* \* \*

In a hotel at Partenkirschen, Bavaria, a placard announces in large letters, "Tourists undertaking to climb higher mountain peaks are respectfully requested to settle their accounts in advance."

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## A smile or two

The family doctor, while on a vacation, entrusted his practice to his son, who had just completed his internship. On his father's return home, the young man told him with great satisfaction how he had cured Miss Blank, an elderly and wealthy patient of her chronic indigestion. "Congratulations, my boy," said the old doctor, "but that case of indigestion is what put you through college."

\* \* \*

One sure way to get more for your money than you expect is to stand on a penny scale.

\* \* \*

A tired man was on a train station platform one night waiting for his regular train. Because of some small emergency, a nonstop express made an unscheduled halt at the station. The man quickly stepped aboard.

But the conductor snagged him by the coat sleeve and said: "You can't get on here. This train doesn't stop here."

"Very well then," the man replied, "Just pay no attention to me. If the train doesn't stop here, then I'm not on it."

\* \* \*

A schoolteacher's description of her class of firstgraders: "It's like trying to keep 35 corks under water at once."

\* \* \*

Housewife's lament: "Keeping house is like threading beads on a string with no knot at the end."

\* \* \*

There's a GI who's so hepped on military courtesy, he salutes the refrigerator. It's a General Electric.

\* \* \*

The wife tried to treat herself by reading a daily health column and now she's got a case of typographical error.

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## Attendance report

July 23, 1972

Church	Sunday School	Church Training	Ch. Adns.
Alicia	50	50	
Alexander, First	32	19	
Alma, First	297	90	3
Alpena, First	75	51	1
Beirne, First	61	36	
Bentonville, First	247		
Bella Vista Mission	27		6
Berryville, Freeman Heights	120	51	
Blytheville, Gosnell	164	88	
Booneville			
First	231	180	
Glendale	85	42	
Camden, Hillside	100	42	8
Concord, Mt. Zion	35	11	
Crossett			
First	457	117	2
Mt. Olive	228	120	1
Dumas, First	236	52	
El Dorado, Caledonia	41		
Forrest City, First	512	138	1
Farmington, First	114	49	
Ft. Smith			
First	1093	313	7
Grand Avenue	661	226	3
Moffett Mission	32		
Haven Heights	235	124	2
Oak Cliff	164	64	2
Gentry, First	132	51	1
Grandview	102	51	
Greenwood, First	303	100	
Hampton, First	139	50	
Harrison			
Eagle Heights	274	119	2
Woodland Heights	62	43	2
Helena, First	231		3
Hope, First	502	146	
Hot Springs, Park Place	392	107	
Jacksonville, First	343	71	
Jonesboro			
Central	406	142	2
Nettleton	246	82	
Lake City, Bethabara	135	110	6
Parkway, Lake Village	62	38	
Little Rock, Life Line	545	182	10
Magnolia, Central	497	163	1
Marked Tree, First	137	53	
Melbourne			
Belview	165	87	
First	105	57	
Horseshoe Bend Mission	30		
Mountain Home, East Side	167	100	10
Murfreesboro, Mt. Moriah	46	25	5
North Little Rock			
Baring Cross	474	162	2
Gravel Ridge	191	104	2
Park Hill	642	152	
Pleasant Grove	63	40	1
Sylvan Hills	252	123	1
Paragould, East Side	188	85	1
Park, First	360	86	1
Pine Bluff			
Centennial	163	59	
East Side	168	105	3
First	619	134	4
Green Meadows	69	20	
Second	142	62	4
Prairie Grove, First	160	51	
Rogers, First	705	126	3
Russellville, Second	219	90	1
Springdale			
Berry Street	102	40	
Caudle Avenue	89	45	1
Elmdale	290	72	10
First	675	227	1
Oak Grove	56	19	
Van Buren, First	462	193	9
Mission	50		
Vandervoort, First	36	17	
Warren			
Immanuel	252	73	
Southside Mission of First	45	33	



## 80 Baptist educators study role of admissions officer

NASHVILLE (BP) — About 80 Baptist college officials attended a two-day workshop here designed to help admissions officers for Baptist schools do a better job.

Response to the meeting was so good that it prompted Ben Fisher, executive secretary of the Southern Baptist Education Commission, to tell the participants he felt it was "the most significant meeting in Baptist education since B.E.S.T."

He referred to the two-year depth study of virtually all aspects of Baptist higher education which ended in 1967 under the banner, Baptist Education Study Task.

Fisher said that during the past few years, there had been a trend in higher education toward a more significant role for the admissions officer for Baptist colleges. The admissions officer now has a major responsibility in projecting the image of the college, Fisher said.

Size of the conference doubled what the Education Commission originally anticipated. About 40 participants were expected, but 80 attended.

The group included not only admissions officers, but academic deans, registrars, presidents, and a few professors.

Most of the conference was spent in providing help to the admissions officer as he faced expanding and more significant responsibilities, Fisher said. One of the nation's top consulting firms, Johnson Associates, assisted in this area, he said.

The admissions officers met individually with one of the consultants on a scheduled basis during the

conference. Some gave a 10-minute presentation as they would in seeking to recruit a student for their school. The presentations were video-taped, and played back to allow the consultant and participant to criticize the presentation, and spot areas for needed improvement.

In another session, a panel of five Baptist college students critiqued recruitment materials produced by the Baptist colleges represented, telling the admissions officers what they felt was wrong with the materials from the students' point of view.

Fisher said he believed it was the first time either of the two approaches had been used in a Baptist-sponsored meeting to help Baptist schools in their recruitment efforts.

During a major address, William W. Jellema, executive associate and research director for the Association of American Colleges in Washington, D.C., paid compliments to Baptist colleges for strengths in two areas.

He said Baptist colleges were strong in financial support from their denomination, compared to other church-related colleges and universities, and the Baptist college recruiting people were doing a much better job than those of many other church-related institutions.

Fisher praised the new breed of admissions officers for Baptist colleges, saying they were concerned about the ethical responsibilities for their office. In their recruiting approaches, they are careful not to over-state the case of the Baptist school, but to communicate truthfully and honestly the purposes and

distinctives of Baptist higher education, Fisher said.

He added that these admissions officers are committed to the deeper aspects of Christian higher education, and strongly support a close relationship between the Baptist college and the denomination.

## Missionaries' son found robbed, slain



Hollingsworth

CAMP HILL, ALA. (BP) — The body of Tom C. Hollingsworth II, son of Southern Baptist missionaries to Argentina, was found in a wooded area near here, July 6.

Hollingsworth, 24, a seminary student working in Alabama for the summer as a Bible salesman, was apparently robbed and slain. He had been missing since June 27.

His automobile was discovered by hunters in a wooded area so dense that search planes flying overhead could not spot it.

His body, found about 200 feet from his car, showed no apparent wounds but James Fowler, Tallapoosa County sheriff, said its decomposed condition could possibly have concealed them.

Fowler said he "suspects foul play" and that toxicology tests and an autopsy are underway to determine cause of death.

Young Hollingsworth, a foreign missions volunteer, was the only child of the Tom C. Hollingsworths, missionaries to Argentina for 22 years.

(Continued on page 17)

## Baptist prof calls for 1980 world missions conference

WAKE FOREST, N.C. (BP) — E. Luther Copeland, professor of missions at Southeastern Seminary here and newly elected president of the Association of Professors of Missions, has issued a call for a World Missions Conference to be held in 1980.

He proposed no meeting site, but suggested that the 1980 conference be in line with a famed Edinburgh Conference in 1910, and the World Congresses of the International Missionary Council.

Copeland spoke on the Christian mission in the last decades of the 20th century during a recent meeting of the Association of Professors of Missions when he was elected president of the organization.

A former missionary to Japan, Copeland suggested that major

structures of mission will arise in the future which take seriously the "six continent" concept. He also predicted that the center of the resources for the Christian mission will shift from the Western World to somewhere in the Third World.

He proposed that the 1980 World Mission Conference be broadly representative of Christian missionary agencies. One purpose of such a conference, he said, would be to determine new structures of mission to the six continents.

Membership in the association which Copeland will lead as president for the next biennium includes professors of missions from the major theological schools in the United States and Canada.

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