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Arkansas Baptist State Convention

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August 2, 1973

Arkansas Baptist

NEWSMAGAZINE

OFFICE



50 years of camping
at Siloam Springs
page 6

A universal language for Christians



Dr. Grant

When it is so easy to become discouraged about the many communications barriers between people in the world, and even between people in Arkansas, it is good to be reminded that there is a universal language for Christians.

Recently Mrs. Grant and I traveled to Switzerland for one of the commission meetings of the Baptist World Alliance, and ran into some problems of communication. In Zurich, the German-speaking section of Switzerland (there are also French and Italian sections in this beautiful little country), I fell into the usual mistake for American tourists of assuming that God made all people everywhere to speak English. Although I once studied a little German and a little French, they are both very rusty with age. It was a little embarrassing, for example, when we arrived at the hotel and tried to check in at the janitor's station instead of the registration desk.

I assured Betty Jo that she was still in good hands and that I would very quickly begin to remember the German vocabulary that I had forgotten so many years ago. But to play it safe for our first meal in Zurich, I suggested we find a cafeteria where we could see what we were ordering. As we walked along the street near our hotel, I saw the sign "Movenpick." The Swiss should have known that was a good name for a cafeteria, but unfortunately it turned out to be like any other cafe. We even saw one with the sign "Cafeteria," but were further confused to learn that in Switzerland a cafeteria is not a cafeteria. We finally learned that when one gets hungry enough, the sign language will produce a fairly decent meal.

Back in our hotel that evening we discovered the evening radio news broadcast was in German, French, and Italian, but not in English. It was about this time that I turned in loneliness to a book on the table, and was further frustrated to see that it was printed in German and French. But a closer look revealed that it was a Gideon New Testament. As I flipped through the pages of the gospels, I stopped at the first Chapter of "Das Evangelium Des Johannes," and read the words in the first verse: "Im Anfang war das Wort, und das Wort war bei Gott, und Gott war das Wort."

Then I turned over to the French New Testament and saw John 1:1 in French: "Au commencement etait la Parole, et la Parole etait avec Dieu, et la Parole etait Dieu."

It was amazing how my rusty German and French began to come back to me, with the help of my English memory of "In the beginning was the Word, and the Word was with God, and the Word was God." I then began to turn to other familiar verses and read them in German and French.

It was good to be reminded, thanks to Gideons

International, that the Bible is the universal language for Christians. It made me wish that I had committed more of it to memory in the days of my youth. —Daniel R. Grant, President, Ouachita Baptist University

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The 50th anniversary sessions at Siloam Springs Assembly have been termed the greatest ever. Registration statistics reveal the largest number of campers ever attended the sessions.

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A Pine Bluff man has been appointed to serve two years in the United States under a special SBC home missions plan.

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A series of informative articles on the "People Search" program, available only to readers of the Newsmagazine, begins this week

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Arkansas Baptist

NEWSMAGAZINE

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Transportation for furloughing missionaries



Editor Sneed

Much has been said about the excellent service for the cause of Christ rendered by our Foreign Missionaries. Sometimes this requires sacrifice on their part. Most of them, though, feel like one missionary who in talking with us said "It isn't any sacrifice for me to follow the leadership of my Master. This is a joy."

We do, however, have a responsibility to assist them in every way possible to fulfill their God given task. Strangely, one of the most difficult times for our missionaries is while on furlough. This is true because it is a dramatic change from the normal way of life. When the missionary is on the field, the Foreign Mission Board cares for his basic needs, such as housing and transportation. Back home these items must be paid for by the missionary himself.

In the past, housing in the state was undoubtedly their greatest difficulty. This problem has now been solved in a large measure, by churches, associations and individuals who have made housing available. Transportation, on the other hand, is still a matter

which needs our attention.

For a moment imagine that you are a Foreign Missionary. You have been on your field of service for three years. You are eager to return home, to see loved ones, to tell what God is doing in the country where you are serving and encourage people to support missions with prayers, money and service. A church has graciously volunteered a home in which you will live for the next year. You have been saving for a car for the past three years. You have \$4,000 in an American bank. It has been a struggle to lay aside this money, but somehow you have done so. At the end of this year your car has 30,000 miles on it. When you go to sell your \$4,000 car, the most you can get for it is \$2,200.

The need is clear that churches, associations and individuals need to assist our dedicated men and women who are carrying the gospel to the ends of the earth by providing them with transportation while they are at home. Some may wish to buy cars and replace them from time to time. Others may prefer to lease them.

There are an average of eight to 10 missionaries on furlough in Arkansas at any given time. Let's show our interest by solving this important problem for them.

Supreme Court stands tall

Most of us have thrown our darts at both government officials and our high court. Admittedly there is much which needs criticism, but in recent days our Supreme Court has made two landmark decisions which merit our applause. These are on tax support to non-public schools and on pornography.

For a number of years there has been strong pressure to grant tax support for private and parochial schools. Many of us noted with great distress the erosion of thinking by many officials on this matter. With our present administration promoting tax relief for these schools, there was a real fear that religious freedom would be severely hampered.

The decision was clear that there will be no tax support for non-public schools. No doubt many states and lower court decisions will be changed to comply with the action of our Supreme Court. This means that none of us will be paying for the religious indoctrination of a denomination in which we do not believe.

The high court also struck a blow on pornography. The court in its five to four divided decision held that material does not have to be "utterly without redeeming social value" to be declared obscene and/or

pornographic.

Justice Burger made it plain that his primary target was hard core pornography as he wrote "One can concede that the 'sexual revolution' may have had useful byproducts in striking layers of prudery from a subject long irrationally kept from needed ventilation."

"But," he said, "it does not follow that no regulation of patently offensive 'hard core' materials is needed or permissible; civilized people do not allow unregulated access to heroin because it is a derivative of medicinal morphines."

The guidelines of the court are very general and thus ambiguous. Additional legislation at federal, state and lower levels will be needed. Even as some places permit alcohol and gambling, some will permit pornography, but the important thing about this decision is that it gives people in any given area opportunity to make decisions against pornography and enforce it.

These two landmark decisions by the court give the hope for religious freedom and preservation of morals. Let us hope that future decisions will be as forthright.

I must say it!

Elitism — blessing or curse?



Dr. Ashcraft

Most Baptist organizations could double their operation but for one problem, elitism. Baptists have sought wisely to bring their ministries to the highest point of acceptability, accreditation and excellence. They have done this but in so doing have inadvertently closed as many doors as they have opened. They have turned away as many as they have embraced, all because of a misplaced elitism.

Biblical Israel became a great nation on the "chosen people" concept. It was the cause of their great uprising and their equally sensational down-falling. The concept brought them to their highest hour, likewise to their lowest depths.

They were right in their pride of their heritage as God's special people but disqualified themselves when they interpreted this to mean they were God's only people. When they became so occupied with their own chosen-ness they automatically rejected all others (Gentiles, Samaritans and such like) they were immediately in trouble with God.

Elitism can bring us to a fine hour but it can also put us out of business. Many churches are comprised of nice people going to a nice place to have a nice time with nice people hoping some more nice people will join them in their niceness.

There are many people who are not nice and will never be nice but for an experience of salvation and

a long period of growth in grace and knowledge in some good church. The church exists primarily for the people who are not in it.

There are more people outside the church than inside of it. Many of our churches are so nice that many of these not so nice people will never attend unless our beautiful people will embrace them.

The bus ministries have been revolutionary in finding, reaching, helping and changing people which, in the end, has made beautiful people of all involved. The churches which seek only the best prospects and bypass the unlovely are really preselecting candidates for God's grace.

The sick people need the church more than those who claim to be whole. Preselecting only the most promising, at the same time rejecting all others, angers God as nothing else. Big trouble is in the making for any unit of Baptist life which is ultra selective as to enrollment.

Eliteness which is not shared or imparted to others is the same destructive stuff that caused the chosen people to cherish their chosen status to the extent they did not wish others to be chosen.

For those who are afraid their own status will be jeopardized or that people will leave the church by bringing the lesser advantaged to elite status may be surprised at how beautiful our elite people really are when graciously led by an elite leader.

Elitism is elite only as it allows others to its ranks.

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

Letters to the editor

Needs in Massachusetts

Approximately three months ago we sent a letter to the *Arkansas Baptist Newsmagazine* appealing for a bus for our church, the Bethany Church, Hopedale, Mass., one of 40 Southern Baptist Churches in New England with a population of 12 million.

The Lord has answered this need. Four dedicated laymen purchased the bus. And the Home Mission Board contributed \$500 for licensing, equipping and insuring it.

The immediate need of our church is for someone to assume the \$190 monthly land payment. This would enable the church to borrow \$25,000 from the Home Mission Board to begin construction for a place of worship.

Our youth have conducted two mission Vacation Bible Schools this summer in adjacent communities with 43,000 population. These two areas are

within three miles of Hopedale. Within a 20 mile radius there are three million people. Our church is currently beginning two missions — one in Milford where there are 25,000 people and only one Baptist Church with approximately 75 in Sunday School after 100 years of existence. The other mission attempt is in Brockton-Weymouth-Bridgewater area with a population of over 100,000.

There are mission areas in Massachusetts which have more people than the combined population in Arkansas. We believe that our area would afford an excellent mission opportunity for an established church in Arkansas. Be partners with us in New England. Help the 12 men of our church build a lasting work for our Lord. —Gerald and Zoe Rowe, 365 South Main Street, Hopedale, Mass.

Annuity secretary named for Eastern states

DALLAS (BP) — A new field secretary has been elected to promote Southern Baptist retirement and insurance plans for ministers and other religious workers in Virginia, Maryland and the District of Columbia.

Frank G. Schwall, 36, a pastor in Bluefield, W. Va., will assume his duties Aug. 27, according to the announcement by the Baptist General Association of Virginia and the Annuity Board of the Southern Baptist Convention.

He will have offices in the Virginia Baptist Building at Richmond. He succeeds Harold S. Bailey, who moved to Dallas as vice-president in the development division at the Annuity Board here.

By agreement among Baptist conventions in Virginia, Maryland, and the District of Columbia, Schwall will promote retirement and insurance plans in all three.

Schwall has been pastor of College Avenue Church, Bluefield, since 1962.



Concord Association's superintendent of missions, James Griffin, was honored July 13 by First Church, Ft. Smith, in recognition of his five years of service with the association. The day was declared "James Griffin Day" and Griffin (center) was presented a gift certificate by William L. Bennett, pastor of First Church.

Arkansan appointed as US-2 missionary

ATLANTA, Ga. — Pine Bluff native Willie Sawyer is among 41 new appointees of the Southern Baptist Home Mission Board's two-year US-2 program.



Sawyer

Sawyer, a Henderson State College graduate, will serve a two-year stint as student chaplain in Jacksonville, Fla. Working through the Florida Baptists' Christian social ministries department and the city prison chaplain, he will work in the city jail, on prison farms and juvenile facilities throughout the city.

A business major in college, but with a strong interest in church-related work, Sawyer said the two years is a chance to "find himself." Although he has not worked in a penal institution before he is excited about the assignment.

"Right now the biggest need in the jails is to have someone to listen to them," Sawyer said. "We do hope to have a Bible study in the jail weekly. But one positive aspect is to be there, to listen to help them boost themselves."

Sawyer is the son of Mr. and Mrs. John Sawyer of Pine Bluff.

The 41 new US-2 appointees join a mission force in the United States which includes more than 900 students serving during the summer and 2,200 career and associate missionaries supported by Southern Baptists.

Woman's viewpoint

Happy birthday to someone!

By Iris O'Neal Bowen



Mrs. Bowen

Ever since the Indians taught the Pilgrims the value of corn and the pilgrims showed their appreciation by inviting them to their Thanksgiving celebration, this country has been a great one for taking note of special events.

We have days, weeks and even years for showing our good will for everything from ground-hogs to tricentennials.

— And birthdays get more attention than anything else. Of course I'm all for birthdays, as long as I don't have to help celebrate for total strangers at the end of an exhaustive day while I down my quick cheeseburger!

There is, in our new shopping center, a new-type eating place. At first it was quite a novelty, with its atmosphere of the good old days. The waitresses wore diminutive versions of Grandma's styles and all the help sailed around in straw

hats. Player piano music greeted one and all, and each public announcement was preceded by flashing lights, drum rolls and the clash of cymbals.

But birthdays got even greater attention. As we ate there Saturday night, we were given the lights-drum roll-cymbal bit, then two waiters raced up and down between the tables with a flag-and-candle-decorated cake lifted high above their shoulders on an African safari-type carrier.

Their journey was perilous, for at the end of every aisle they had to skid to an abrupt halt or crash into a wall, turn in their tracks and reroute back to the next aisle.

When they had finished their run, they approached their birthday celebrants, and everyone gave off with a rousing rendition of "Happy Birthday!"

"That sounds like the good old days, alright," I said.

"You mean they acted like that in the good old days?" Son asked.

"What I meant was that was what it was like when we had four children in the house," I amended.

Revivals

Central, Jonesboro, July 8-15; Jack Scott, evangelist, Scott Killingsworth, singer; 62 professions of faith with 22 baptized, nine by letter, more than 100 rededications. R. Wilbur Herring is pastor.

Caledonia, El Dorado, Aug. 6-12; evangelist will be John Mahoney. Hugh Nelson is pastor.

Prayer calendar

for

Superintendents of Missions

Jimmie Garner August 26
Trinity Association



"The Straw Hat Gang," a group of student staffers, assisted the assembly administration during the four weeks.

(ABN photos)

Siloam marks 50 years with greatest assembly ever

By Lawson Hatfield

In many ways the greatest year in history of the Siloam Springs Assembly was experienced during the fiftieth anniversary year in its present location.

A few years ago the assembly reached capacity enrollment of approximately 1200. To accommodate the demand for more campers the program has expanded to four weeks. The record attendance this summer is reflected in the registration of 4181 campers. This is 714 more than a year ago.

The objective of the assembly is to support the Arkansas Baptist State Convention in its constitutional purpose . . . "to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God."

The program of the state assembly seeks to reach this objective by

1. Providing facilities and operating the assembly as a service to the programs of the convention.

2. Offering training for church leaders, church members and others of all age groups in Bible study, stewardship and missions.

3. Provide worship, witnessing and evangelistic opportunities.

4. Planning fellowship and recreational activities.

5. Encouraging all boards, agencies and institutions of the Arkansas Baptist State Convention to provide an informal meeting place for denominational leaders, church leaders and members.

6. Cultivating and training young people, our leaders of tomorrow.

In line with this objective, the measurable results for the 1973 assemblies reveal 253 persons made a profession of faith in Christ as Saviour. Also, 78 recorded a surrender to full-time church related vocations, and there were many rededications.

A capacity reservation list was reached

for the fourth week and several churches applying for reservations late could not be housed. This is the first time campers have been turned away. Additional facilities and weeks of program will be required to meet the requests for reservations.

During the four weeks our pastors did an outstanding job of preaching, the missionaries were inspirational, and the music directors were outstanding in producing "Real," a Christian folk musical each Friday night.

People of all ages lived on the assembly grounds in almost every type of living quarters. This includes family units; dormitories, both old and new; staff building; and travel trailers in the camper space.

Many old dormitories have been removed and replaced by new and more accommodating buildings for youth campers. There are seven newer dormitories that now house more than 100 campers each in the valley.

A new family building with 12 rooms



Dickson Rial was camp pastor during the third week of the assembly.

The congregation in the main tabernacle engages in singing and clapping.



Missionary James Hampton and his wife, Ginea, presented a style show of African dress displayed by selected campers.



Anton Uth, pastor at Immanuel, Pine Bluff, who served as Children's Park Dean, takes a breather at the children's tabernacle.



Mrs. Little of Little Rock guided learning activities in the children's building.

**More on Siloam
on page 8**

and two new dormitories were built this year.

The assembly functioned efficiently under three main divisions. First, the preschool group through third grades had morning activities in the Children's Building. One hundred and eight children registered with 40 workers. The youngest camper this summer was Randall Littleton, three and one-half months old. The second unit of the assembly meets in the Children's Park for fourth, fifth and sixth graders. The third section of the assembly is the youth-adult division. This is the largest group each week.

The cover picture of this issue pictures the "Straw Hat Gang," a group of student staffers who assisted the assembly administration four weeks in many capacities. They staffed the business office, snack shack, and served as assistants in music, recreation and crafts. The straw hatters will be remembered by many as making a real hit during the talent and fellowship hours.

For the first time adult recreation was provided. An afternoon craft period was led by Juanita Hatfield.

Mrs. Mildred Merryman was a special camper for 1973. Mrs. Merryman attended the first assembly at Siloam Springs 50 years ago. In her comments she mentioned that the schedule then was very much the same as today's. This included morning-watch worship, two classes, a recess and morning services. Afternoons were given to recreation and the day ended with an evening worship service hour. Attendance in 1923 reached 553.

Some things were different, however, according to the veteran camper. For example, all water needed was carried by buckets from the old spring. The assembly furnished a limited supply of wash basins and dippers. This, she told, was the extent of modern conveniences in the plumbing facilities.

Food services this summer were up to the high level of recent years in spite of inflation. Gene Devor, resident manager, along with his wife and two children, Brenda and Terry, serve the assembly in many capacities. Scores of people marvel at the ability of Mr. Devor and his fine staff of employees to efficiently meet the needs of the campers daily.

Who attends the assembly? One person from one church attends. Ninety-three from First Church, Fordyce, attended this summer, setting all-time record for high attendance from one church.

One association utilized the assembly as its way of having an associational camp. Superintendent of Missions, Bill Burnett of Calvary Association, promoted attendance from his association and a record number of campers from

that area enjoyed the assembly. Arkansas Valley Association almost every year fields one of the best soft ball teams at the assembly.

What goes on at the assembly?

There is . . . preaching, worship, singing, and witnessing.

Also, studies, fun and fellowship, stunts, talent time, movies, ball games, races, tennis matches, badminton and ping pong competition, and horse shoes.

Quiet games, small talk, big talk, quiet talk, some loud talk.



Director Lawson Hatfield on his faithful bike "Black Phantom" with granddaughter Jennifer in the rumble saddle.

Prayer, discipline, food, refreshments, and rules.

Some aches and pains, First-aid, Nurses and doctors.

Teachers, preachers, missionaries, Cooperative Program education, staffers, Popcorn, cokes, Cooks, Dishwashers, and Litterbug eliminators, and lots more.

Effective administrative helpers of the assembly include Dr. C. H. Ashcraft, executive secretary and treasurer of the convention, an ardent supporter of the assembly. Lawson Hatfield, director is assisted by Don Cooper, office manager and other employees of the Sunday School department including Freddie Pike, Harold Vernon and Pat Ratton. Office secretaries also help. They are Bert Haley and Lila Gay Wilkinson.

Almost all departments and agencies of the state convention participate in various ways, making the assembly a well-rounded denominational project.

Some departments conduct classes for adult and youth in special studies.

For example, the Missions Department, Evangelism and Church Training Departments presented courses. Educational institutions are usually represented. The Children's Home, Baptist Student Union and other agencies have classes, booths, fellowship hours or other activities on the campus.

One of the big fun things done at the assembly is the Friday night awards service. Special ribbons and other recognitions are given individuals and groups for their excellence in attendance, recreation participation and other achievements. This is the hour when all assemblies get together for a finale of the assembly.

A special honor camper program is observed in the youth and children's assemblies.

Honor campers are nominated by counselors and are interviewed for selection as honor campers for the year. Honor campers are awarded a scholarship to attend the assembly next summer without cost to the camper.

Youth honor campers for this summer are Becky House, Hazen, First; Allen Miller, Hot Springs, Lakeshore Heights; Joanie Riddle, Lewisville, First; Chuck Carelock, El Dorado, Ebenezer; Peggy Easter, Arkadelphia, Park Hill; Jimmy Lagrove, Trumann, First; Cheryl Joyner, Little Rock, Hilldale Mission; and Bobby Parsley, Sheridan, First.

Honor campers from the Children's Division include Donna Chlapecka, Hazen, First; Ed White, Greenwood, Burnsville; Karen Mullens, Texarkana, Mandeville; Tommy Bounds, Searcy, Temple; Terri Diener, Pine Bluff, Lee Memorial; Brad Curry, Pine Bluff, Lee Memorial; Janet Cross, Texarkana, Trinity; and Jerry Bolain, Bentonville, First.

The greatest award turns the assembly from a fellowship period to a praise and celebration time when recognition of the spiritual decisions is announced and when a joy time of worship is led by the youth choir presenting a folk-type Christian musical for the final worship hour.

Siloam Springs means many things to many people.

Those who attended this year celebrated the first 50 years of development. Some found God's purpose for their lives in a new, fresh and exciting challenge. Some started the Christian pilgrimage. Some found new friends.

Some sang with a lump in the throat, "I hate to go home, Siloam, I love you," and with deep spiritual feeling sang, "There's a sweet, sweet spirit in this place."

What will the next 50 years bring?

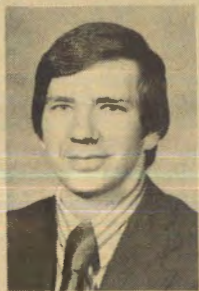
Historians may compare this year's report as but a very small event in the light of king-sized assemblies in the year 2023.

The Christian and the occult: demon possession

By Bill Viser

Minister of youth, Rosen Heights Church, Ft. Worth, Tex.

(Fourth in a series of seven articles)



Viser

"The demons are in America today in the form of fortune telling, palm reading, tea leaves, reading cards, table lifting, spiritualism, Ouija boards, demon worshipping, you name it; it's just terrible . . . you can hardly hide yourselves from this demonic influence. Almost everywhere you go you meet the devil."

The January, 1972 *Home Missions Magazine* devoted part of its issue to the threat of demon possession that is occurring throughout our country and our world as well.

Demon possession has always been a problem for the missionary wherever he serves. It is said that the mission field is confronted with this on two levels:

Perhaps no other aspect of the occult needs to be understood as much as demon possession, and yet it is widely misunderstood.

Mel Tari, a committed Christian from Indonesia and author of the popular book, *Like a Mighty Army*, stated,

(1) possession or indwelling of the people and (2) oppression of the missionaries in their attempts to minister to the people.

How can the Christian come to understand demon possession?

Demon subjection

There are a number of ways that a person can be subjected to demon possession. One is to experiment with the occult. Forty to 50 percent of those undergoing treatment for various neuroses in and out of mental institutions have dabbled in the occult.

Those whose parents or ancestors have become involved in the occult may be subjected to demon possession.

Anyone who continually lives in sin, resists the Holy Spirit and remains unrepentant may be subject to demon possession.

Demon possession

This is much more difficult to detect than demon subjection. Some tend to confuse demon subjection with demon possession, but they are not the same.

Others argue that demon possession is, in all actuality, mental illness, but this is not true either. There is a vast difference between the two.

Kurt Koch illustrates the difference with the example of the Gadarene demoniac and his encounter with Jesus in Mark 5. The symptoms being

(1) An unclean spirit or indwelling by another being (Mark 5:2.)

(2) Unusual powers of physical strength (5:3.)

(3) Fits of rage (5:4.)

(4) Splitting of the personality as evidenced by the demoniac running to Jesus for help yet crying out in fear (5:6-7.)

(5) Resistance to the Christian faith and spiritual matters (5:7.)

(6) Clairvoyant powers as illustrated by the fact that the demoniac knew immediately who Jesus really was (5:7.)

(7) Variation or alteration of voice. A legion of demons spoke from the demoniac (5:9.)

(8) Occult transference or the departure of the demons. In the case of the demoniac in Mark, it was into a herd of swine (5:13.)

Demon eviction

How may a demon possessed person be delivered from his possession? Demon possession can be overcome when a person realizes that

(1) Deliverance is possible only through Jesus Christ.

(2) Every object of sorcery must be destroyed.

(3) Mediumistic contacts and friendship must be broken.

(4) Confession to God, renouncing sins must be made in prayer.

(5) Complete forgiveness is promised by God as in 1 John 1:9.

(6) Protection by the blood of Christ is to be claimed.

(7) Commitment to a daily prayer life and fellowship with an active Christian church are essential for the person who seeks deliverance from demon possession.

Prayer and fasting, especially group prayer, can be a great asset to the Christian dealing with demon possession.

Conclusions

As Ken Philpott, a Baptist student at Golden Gate Seminary related to the *Home Missions Magazine*, "I know the experience sounds unusual, but its not really. The whole dynamics and purposes of the demoniac are clearly presented in the Bible."

As followers of Jesus Christ, we would remember the words of Paul in 2 Corinthians as he reminds us not to be outsmarted by Satan "for we are not ignorant of his devices." (2 Corinthians 2:11)



NASHVILLE, Tenn. — Arkansas participants in the two-day workshop for admissions officers at Baptist seminaries, colleges, and schools, sponsored by the SBC Education Commission in Nashville recently, were Jim Vickery, Southern Baptist College; Michael Beaty, Ouachita University; Lane H. Strother, Ouachita University. They were part of a group representing 50 schools in 15 states.

Evangelism, missions will be focus of mini-retreats in four areas



Dorris

Fellowship, inspiration and practical help await pastors at the annual "mini-retreats" to be held on successive week-ends in September in four areas of the state.

All pastors, church staff members, evangelists, missionaries, and re-

tired ministers are invited.

The only cost this year will be a \$1 charge for each meal. Lodging will be provided for the overnight stay.

One change is necessary from the schedule printed in the Arkansas Baptist Diary. Please note the correct association camps and dates, as follows:

Baptist Vista, Ozark Sept. 7-8

Beech Sp., Smackover . . . Sept. 14-15

Mt. Zion, Jonesboro . . . Sept. 21-22

Wolf, Creek, Dermott . . . Sept. 28-29

The program will revolve around two basic ideas. One is to help pastors fully appreciate a missionary's calling and the

kinds of support he needs here at the home base. The other is to help the pastor's understanding of what evangelism really is and how to effectively develop a program of evangelism and mission outreach.

Program personalities at all retreats will be Dr. C. W. Caldwell, former Secretary of the State Missions Department, and Gilbert Nichols, missionary to Paraguay.

Pastors Wayne Davis, Oak Grove Church, Van Buren; Vernon Wickliffe, Calvary, Hope; C. A. Johnson, First, Paragould; and Ferrell Morgan, Mt. Olive, Crossett, will also speak at the retreats in their respective areas.

There will be ample time for sharing during two sessions for open discussion.

Advance registration would greatly facilitate purchasing and planning for each retreat. Registration forms will soon be mailed to every pastor and should be returned to the Missions Department soon thereafter. —R. H. Dorris, Director, Department of Missions

Child Care

Services are provided through area offices

"What kind of help is available through the area offices?"

The Arkansas Baptist Family and Child Care Services has three area offices which provide a variety of services to children and families needing help with their problems. The policies of these offices are in keeping with the current trends and changes in professional services to families and children and on the unchanging example of ministering to others as taught in God's Word. The services of the area offices include:

Evaluation of children referred for help. The reasons for referral are as varied as the number of children referred to us. Our workers become involved with the child and his family to determine the type of care needed to help the child with his special needs. After a thorough evaluation, our staff considers the resources we have available: (1) Children's Home, (2) foster homes, (3) Group Home for Boys in Jonesboro, (4) counseling services to the child and family in his own home (often with proper attention to the problems presented, a child can remain in his own home when the parents and children receive a better understanding of each other and of their problems.)

Counseling Services to families of children that we have under our care toward rehabilitation of the family unit.

Counseling Services to adults, children and families experiencing parent-child conflicts, marital discord, and in need of professional help with their problems.

Working with multi-problem families living in poverty who need help to obtain the necessities for living. We make maximum use of existing community resources and involve interested church groups to meet the needs of these families.

Another facet of the area office work is to serve as a referral resource. Pastors and others interested in knowing of community resources to meet specific needs are referred to appropriate agencies if we cannot meet their particular needs.

The directors of each of our area offices are dedicated Christians who are qualified by professional training in the field of counseling. Our area directors are Jonesboro area office, Al Presley, P.O. Box 2515; Little Rock area office, Earlene Clearman, 525 W. Capitol; Monticello area office, Mike Nomura, P.O. Box 180; Fayetteville area office, Gary Gray, P.O. Box 1211. Get in touch with any of us if we can be of assistance to you. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Work with migrants is exciting



Miss Jones

Dear Arkansas BSUers:

I am really excited about our work here at the migrant camp. The people are more friendly and open than I had expected. I have grown close to so many of the people.

Our day starts at about 6:00 every morning. We eat breakfast and are out in the fields no later than 7:00. We have been picking raspberries and strawberries. We break for lunch around 12:00 and we are back to the fields by 1:00. We pick till either 3:00 or 4:00. While we are in the fields we carry on conversations with the people and witness with our actions and words. You have to be on guard at all times in what you do and say because the people are really watching every step you take. After leaving the fields we come back and clean up and

then mingle with the people till supper time. Volleyball seems to be the main attraction here so we make a lot of contacts through this. After supper we play volleyball or softball or other games till bed time. Several of the families have invited us into their homes to talk and watch TV.

On Sunday mornings we have a devotional service led by one of the members of the team. So far this has really been effective. On Sunday nights and Wednesday nights we have a Bible study. Right now we are studying the book of John. At first, only the kids would come, but now the adults are getting interested. Cathy Reeves, the other girl on the team, and I take turns staying in and keeping the Day Care Center. We have been able to reach parents through this.

I am looking forward to the rest of an exciting summer.

Sincerely,
Terry Sue Jones

(Terry is one of Arkansas' BSU Summer Missionaries and is serving as part of the migrant team in Oregon. She is a student at Southern Baptist College.)

Sunday School Briefing meeting for associational workers



Cooper

There are some new materials for associational Sunday School officers. *Associational Sunday School Plan Book, 1973-74*, is a new item and will be an annual edition. It is designed to assist associational officers in planning their work.

Another new item is entitled "Associational Sunday School Manual." It is an undated piece and contains job descriptions for all associational Sunday School officers.

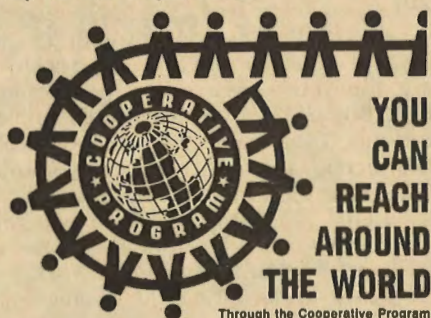
Both of the above mentioned items are included in Package A for Associational Sunday School officers. Other items in the package include organizational charts for 73-74, associational goal sheets for 73-74, "Share the Word Now" resource book 73-74, "People-to-People Now" leaflet, and age-division achievement guides. These packets will be distributed at the briefing meeting.

All materials will be interpreted at the associational Briefing Meeting, Aug. 7, 1973. James Chatham, Baptist Sunday School Board, will be here to lead these interpretation sessions. Chatham is the Associational Consultant in the Sunday School Department, Baptist Sunday School Board. He is responsible for the production of these materials and is well qualified to guide in our discussion.

Associational Sunday School directors and associational Superintendents of Missions are urged to attend the Briefing Meeting. The Baptist Building, Little Rock will be our place of meeting. The sessions begin at 9:30 a.m. and will adjourn at 2:30 p.m.

Along with these materials there will be discussions of plans for associational Sunday School work in Arkansas in 1973-74.

Help us make sure that your association is represented. How about 100 percent this time? — Don Cooper, Sunday School Department



Faculty members were Doris Handley of Dyess, Marilyn Thompason of Walnut Ridge, Carrie Smith, student summer missionary of Ft. Smith, Roger Ford of Frenchman's Bayou, Andrewnetta Brown, student summer missionary of San Jose, Calif., Ida Whittaker of Joiner, Gloria Ford of Frenchman's Bayou, and Jim Able of Sullivan, Mo.

Mission VBS held for Black youths

For the second consecutive year First Church, Walnut Ridge has sponsored a mission vacation Bible school for the National Baptist youth in the Joiner — Frenchman's Bayou area of eastern Arkansas. This year two student summer missionaries assisted in the program.

Jim Able, formerly mission pastor of the Walnut Ridge church, was responsible for the planning and promotion of the school. The two-week school enrolled 107 young people and registered six professions of faith. —Robert U. Ferguson, Director, Work with National Baptists

As summer missionary

Student works at Youth Home



Miss Morgan

Dear Arkansas BSUers:

My life here at Youth Home continues to be a new experience each day. Living around and working with eight teenage girls is an experience all its own. I have many chances daily to share God's love with the girls. I encourage them every chance I get to take their problems to the Lord and that no matter how small or unimportant they seem, he will take time to solve them.

Most of the girls are new Christians. They all need encouragement in living a Christian life. They are each striving to grow closer to God. They love going to church activities so I try to carry them every time the church has an activity.

I feel that the reason God sent me here was to just live a Christian life before these girls. If just one of them gets an idea of what it is like to put complete trust in the Lord to live every day for him, I will feel that my summer was worth all the effort. I feel that with God's help I have won the trust and love of the girls. This gives me so many opportunities to say I love them and care what they do with their lives, but most important, God cares.

I am thankful for all the prayers of my friends and family. I know that without their prayers and confidence I couldn't do the things I have done.

Praise God for all his love and help!

Love in Christ,
Ina Pearl Morgan

(Ina Pearl is one of the Arkansas BSU Summer Missionaries. She serves at Youth Homes, Inc., in Little Rock, and is a student at UAM.)



God's call and you

August 20-23, 1973 Ouachita Baptist University

Program Features

- Creative Worship
- Fellowships
- Kluster Groups
- Skil-Labs
- "Here Comes College"
- Occupational Testing
- Folk Musical
- Bible Study
- Personal Counseling
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Ch. Training Dept.



B. Aldon Dixon
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Dr. Daniel Grant
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Gerald Jackson
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Mike Nomuro
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Gilbert Nichols
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Call for action

OUR CHURCH RESPONDING
to the
OUACHITA-SOUTHERN ADVANCEMENT CAMPAIGN

1. We have voted to accept a goal of \$ _____ to be paid over the next _____ years, beginning _____.
Date of church action _____.
2. We have voted to receive a special offering for the Campaign each year for the next _____ years. Date of church action _____.
3. We have voted not to enter this Campaign at this time _____.
Date of church action _____.

"Thank you for your response"

Church _____ Address _____

Signature _____

The local church is self-governing. This is a cherished principle of the New Testament churches. In keeping with this principle, I believe the OBU-SBC Advancement Campaign will meet with favorable response in your church as it is presented. Please present the Campaign to your church in the August business meeting, and mail this response form to the Baptist Building in Little Rock. —Jim E. Tillman, Director, Christian Higher Education Development

News about missionaries

Rev. and Mrs. Clarence A. Allison, missionaries to Kenya, have delayed their return to the field and remain on furlough for several weeks in the States (address: No. 8 Ivy Dr., Little Rock, Ark. 72209). Both natives of Arkansas, he is from Walnut Ridge; she is the former Alta Brasell of Pine Bluff, Ark. Before they were appointed by the Foreign Mission Board in 1960, he was pastor of churches in Fountain Hill and Junction City, Ark.

Rev. and Mrs. Avery T. Willis Jr., missionaries to Indonesia, were scheduled to depart July 4 for furlough in the States (address: 611 Forrest Dr., Cleburne, Tex. 76031). Born in Lepanto, Ark., he also lived in Texas, Tennessee and Alabama; she is the former Shirley Morris of Nowata, Okla. Before they were appointed by the Foreign Mission Board in 1964, he was pastor of Inglewood Baptist Church, Grand Prairie, Tex.

Rev. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, are on leave of absence in the States (address: 3205 Colcord Ave., Waco, Tex. 76706). A Texan, he was born in Dallas and also lived in Waco; she is the former Mary Lynn Baker of Warren, Ark. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of Clairette (Tex.) Baptist Church.

Dr. and Mrs. John R. Cheyne, missionaries since 1954, may be addressed at P.O. Box 5539, Addis Abeba, Ethiopia. Born in Chicago, Ill., he also lived in Little Rock, Ark., and Anniston, Ala.; she is the former Marie Golson of Fort Deposit, Ala. Before they were appointed by the Foreign Mission Board, he was associate and mission pastor for North Side Church, Weatherford, Tex.

Miss Josephine Harris, missionary to Hawaii on furlough on the mainland, may be addressed at 420 S. Ave. B, Portales, N.M. 88130. Miss Harris, a native of Arkansas, was born in Brinkley and lived in Little Rock and Jonesboro. Before she was appointed by the Foreign Mission Board in 1946, she was an organist and student in Albuquerque, N.M.

Rev. and Mrs. Wayne E. Maness, missionaries, may be addressed at P.O. Box 141, Davao City, Philippines. He was born in Kansas City, Mo., and also lived in Tarkio, Mo., and Wichita, Kan.; she is the former Jeanne Swope of Plattsburg, Mo. Before their appointment by the Foreign Mission Board in 1971, he was pastor of First Church, Dell, Ark.

Dr. and Mrs. John W. Shepard Jr., missionaries to Japan, are on furlough in the States (address: c/o Mrs. G. Prince, 629 Chestnut St. SW, Camden Ark.

WMU adds staffer for work with adults



Miss Hix

Miss Jane Hix has joined the staff of Arkansas Woman's Missionary Union as Director of the Adult Division. As such she is responsible for promotion of Baptist Women and Baptist Young Women.

A native of Texas, Miss Hix is a graduate of Hardin-Simmons University and Southern Seminary. While a student at Hardin-Simmons she was elected president of the student body, the only woman to be chosen for this office in the history of the school. She also was recognized as the outstanding woman graduate.

While a student at the Seminary, Miss Hix did clinical field work with Kentucky Woman's Missionary Union. Prior to that she had extensive experience in camping with New Mexico Woman's Missionary Union. She served as youth director at Calvary Church, Roswell, N. M.

Miss Hix is available for field services particularly in the interest of Baptist Women and Baptist Young Women. — Nancy Cooper, Executive Secretary and Treasurer

71701). Born to missionaries in Rio de Janeiro, Brazil, he grew up in New Orleans; Mrs. Shepard, the former Jean Prince, was born in Chicago, and grew up in Arkansas. Before they were appointed by the Foreign Mission Board in 1948, he was an instructor at Indiana University, Jeffersonville.

Allen Clark has completed a two-year term as a missionary journeyman to Tanzania, and was scheduled to return to the States (address: P.O. Box 146, Stoneville, Miss. 38776). Clark was born in St. Louis, Mo., and grew up in Magnolia, Ark., and Stoneville. He was graduated from Mississippi College, Clinton, before employment by the Foreign Mission Board.

Dr. and Mrs. J. Frederick Spann, missionaries to Brazil, were scheduled to arrive July 5 for a short furlough in the States (address: 1002 Bloomfield Dr., Pine Bluff, Ark. 71601). He is a native of Levy, Ark.; the former Bettye Brawner, she was born in Colt, Ark., and grew up in Wynne, Ark., and Greenfield, Calif. Before they were appointed by the Foreign Mission Board in 1962, he did music and education work for churches in Arkansas; Mexico, Mo.; and Mansfield, Tex.

SBC Stewardship Commission promotes Speer; approves budget

ORLANDO, Fla. (BP) — The Southern Baptist Convention's Stewardship Commission announced staff changes, approved a \$684,750 budget for 1973-74 and elected officers at the commission's annual meeting here.

The commission also recommended immediate steps to be taken to promote the overall 1973-74 Cooperative Program advance budget approved at the SBC annual meeting in Portland in June.

Michael L. Speer was promoted to associate executive director-treasurer, a newly created post, effective Oct. 1, to serve directly under James Lackey, the commission's executive director-treasurer.

Speer, 39, who joined the commission staff in Nashville in 1967 as director of stewardship development, will continue to serve as the commission's director of Cooperative Program promotion, a post he has held since 1971.

The commission also elected John B. Hammatt of Nashville as assistant director of church and institutional fund raising, effective Aug. 1.

Speer, a native of Desloge, Mo., is a graduate of Oklahoma Baptist University, Shawnee, and Southern Baptist Theological Seminary, Louisville, Ky.

Before moving to Nashville, he had served as stewardship secretary for the Kentucky Baptist Convention, associate Training Union secretary for Kentucky Baptists and director of administration for Carver School of Missions and Social

Work, Louisville, now merged with Southern Seminary.

Hammatt, 55, a native of Lockland, Ohio, has served with church bond corporations since 1962 and formerly served as a pastor and superintendent of missions for several associations of Baptist churches in Kentucky.

He is a graduate of Georgetown (Ky.) College and Southern Seminary.

The Stewardship Commission elected Paul Cates, a layman from Lubbock, Tex., as its chairman.

It also approved the 1973-74 budget with the understanding that it may be amended by the commission's executive committee if income exceeds the proposed \$684,750.

In other financial moves, the commission authorized the executive director-treasurer to increase the proposed 1972-73 budget by up to \$100,000 consistent with additional income and authorized him to request a Cooperative Program appropriation up to \$300,000 for the budget year, 1974-75.

A new commission staff position, director of planned giving, was approved and will be filled at a later date.

The commission's recommendation on promotion of the 1973-74 SBC Cooperative Program advance budget includes production of materials and encouragement of other SBC agencies to coordinate promotion.

Other Stewardship Commission officers elected were vice chairman, Arvalle Harris, a realtor, Flat River, Mo.; secretary, Mrs. Richard Kay, homemaker, Fresno, Calif.; chairman, Cooperative Program promotion committee, Paul Faircloth; pastor, Central Church, Bladensburg, Md.; chairman, endowment and capital giving committee, A. Rudolph Fagan, pastor, First Church, Bradenton, Fla.; and chairman, stewardship development committee, Charles McKay, pastor, First Southern Baptist Church, Scottsdale, Ariz.

The commission changed the dates of the 1974 annual meeting from July 25-26 to July 18-19 in Nashville.



- *Grass Power* — "More Americans are trying marijuana and fewer are opposing legalization of its use reports the Gallup Poll." A canvassing of 1,508 adults 18 years and over reveals that "12 percent had smoked marijuana (up from 4 percent in 1969) and that 78 percent opposed making its use legal, down from 84 percent in 1969." (*Physician's World*, p. 13, June, 1973)

- *Big Government* — Here are some key facts about the Federal budget:

—Since 1950 it has nearly doubled, now taking more than 20 percent of all personal income.

—So great is the momentum built into the growth of government, that nearly 75 percent of the fiscal 1974 budget is for virtually "uncontrollable" items. Interest on the public debt is an example. It is now over \$24 billion annually.

At the present rate of growth, the budget of the Federal government will be over \$1 trillion — \$1,000 billion — by the 1990's. That's about equal to the size of our whole economy today.

(Craig Hosmer, *Congressional Record*, July 11, 1973)

Welcome to our family of subscribers

Church Name

Bono, First
East Side, Ft. Smith
Floral
Hardin, Pine Bluff
Harmony Hill, Arkadelphia
Immanuel, El Dorado
Meridian, Crossett
Mitchell, Texarkana
Mt. Olive, Arkadelphia
Mt. Valley, Hot Springs
Park Hill, Arkadelphia
Shiloh, Lake Village
Snowball
Uniontown
White Oak, Walnut Ridge
Wilmar

Sunday School Director

Cleo Watkins
David Organ
Gerald Brown
Joe Barnett
George Norton
Max Rogers
Kimbrow Womble
Bert Black
Jas. R. Garner

Herb Daily
William Sellers
W. L. Duncan
William Koonce
Gene Smith
Raymond Taylor

Pastor

Winston Foster
W. Trueman Moore
Jackie Thomason
Harold Stephens
Phillip Salom
Roy B. Hilton
Dan M. Webb
M. J. Mahaffey
John E. Small
Mac S. Gates
Tommy Cupples
J. C. Singleton
Glen Griffin
Ed Baker
Frank Shell
Terrell Wallace

With these churches which have taken advantage of a special offer through the state Sunday School Department, the **Arkansas Baptist Newsmagazine now has 63,300 subscribers**, which is the largest number in history.

Welcome 1000 New Readers

Special materials



The upcoming church year, October, 1973, through September, 1974, will be a special opportunity time for many churches to participate in reaching more people for Sunday School, for Christ and for his church. For this purpose, practical programs and projects are available for use in a church.

Three departments of the denomination have special emphasis in the promotion of the Southern Baptist Convention theme "Share the Word Now," with the Sunday School leading out in "People-to-People Now," the Missions Department in "Extend Now" and the Evangelism Department in "Witness Now."

In recent weeks at least 1000 new readers have been added to the subscription list of the *Arkansas Baptist News-magazine* with the specific purpose of making these Special Materials available to more leaders and members. In this issue and for the next eight weeks these pages of promotion of the Sunday School emphasis, "People-to-People" will describe many practical helps for the churches in reaching more people.

The following outline of Special Materials describes what pastors and Sunday School workers can expect to receive.

Issue Of	Subject
Aug. 2	Overview and People Search with JESUS book
Aug. 9	Attendance Campaign
Aug. 16	Growth Campaign
Aug. 23	People-to-People Commitment Week
Aug. 30	State Sunday School Promotion
Sept. 6	Sunday School Revival or Lay Evangelism School
Sept. 13	Literature Distribution Plan
Sept. 20	Great Day in the Morning
Sept. 27	Adult Rally and Read the Bible Through in a Year

People Search

What can be more important in reaching people than a people search?

A people search is a plan for discovering the name, address, age, and church relationship of thousand of prospects.

For your church it may be a dozen prospects can be found. Or it may be 100, or 1200 or 3,000.

Your goal for the number of prospects to discover could

be a number equal to the number of Sunday School members you now have on your roll.

How can you build a prospect file with that number of prospects?

Use the People Search.
I suggest you do three things.

First, order from the Baptist Sunday School Board a book "People Search Guide." It cost \$1.25. A church needs one copy.

Secondly, write me for free materials on People Search. This will be a small packet with 2 copies each of mimeographed and printed materials giving some specific guidance and list of resources and supplies for the People Search.

Thirdly, use the printed order form for JESUS books to distribute in each home where you visit during the people search. —Lawson Hatfield, Sunday School Department



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Operation One spotlights missions

Operation One began on Cooperative Program Day in April. It is an effort to familiarize every Southern Baptist with the mission needs of the world, and then to challenge them to respond in a positive way through greater involvement in mission support.

The lifeline of Southern Baptist mission work is the Cooperative Program, but that is not all that is involved. Associational missions is a vital part of Southern Baptist life, and it occupies a strategic place in the strategy of Southern Baptists to proclaim the gospel all around the world.

Operation One is a three-year theme to encourage churches to increase their mission giving through the Cooperative Program by at least one percent (or one-third of one percent during each of the three years), but it also encourages the churches to re-evaluate their gifts in support of associational work.

Every association in Southern Baptist life is different. Some have a relatively simple mission program, while others are deeply involved in a multitude of ministries. In each case the associational officers and the superintendent of missions are in a position to understand the local needs and to recommend to the churches the amount of financial support necessary to fulfill those ministries.

Operation One encourages the churches to increase their associational mission gifts according to the percentages recommended by its local association.

An increase of one-third of one percent to the Cooperative Program and an increase to associational missions according to local needs is not asking too much of any church. After all, isn't that really the basic purpose of the church being here? —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Doctrines of the faith

Preserving the Christian ethic by Christian higher education

By D. Jack Nicholas



Dr. Nicholas

We are witnessing in our time an unparalleled deterioration of values in America. There has been a general abdication of moral leadership in all areas of American life — the homes, the schools, the courts, and in many cases, the churches. It seems that parents, teachers, pastors and other authority figures have become paralyzed by a widespread reluctance to take a stand on values — moral, spiritual or aesthetic. Over-reacting to a contemporary tidal wave of superficial sentimentality which calls for tolerance for any kind of idea, behavior, or life-style, however gross, Americans have become too unwilling to label anything wrong, sinful, criminal or just in poor taste.

It is possible to observe a direct correlation between the popular acceptance of the deprecatory view of man, as discussed in this column last week, and the contemporary decline of the Judeo-Christian system of values. If a man believes that there is nothing special about his nature, that he is simply one more animal within the family of animals, that there is no God to whom he must answer for his conduct, it is not surprising that he starts to behave like an animal.

Christian colleges are needed in our time to preserve in American higher education a standard of intelligent Christian morality while the country vacillates from one moral extreme to another. Public institutions of higher education cannot be expected to foster higher moral standards than the public which supports them. So far as morality is concerned, the public college is no more than a sharp, critical reflection to the society that sustains it.

Moreover, public higher education is in the process of abandoning concern for the cultivation of values and of severing themselves, as much as possible, from responsibility over the conduct of students when outside the classroom. The permissiveness which has become so pervasive in the home life of America now prevails in the typical secular college. Almost a decade ago colleges began abandoning the old concept of *in loco parentis* which holds that the college has the responsibility of acting temporarily with parental authority.

This growing trend in secular higher education toward surrendering responsibility for the behavior of students outside the classroom is reflected in the following statement made a few years ago by Dr. Lewis Mayhew, "Institutions will gradually relinquish supervision over such matters as the relationship between the sexes, the use of alcohol, and student living arrangement. Indeed, some institutions will not only condone co-educational or co-habitational living, as they now do, but will actually provide university facilities, in the form of apartment style residence halls, to facilitate it." Dwell for a moment upon all of the implications of that statement. It was not the idle speculation of an incompetent novice but rather the incisive prophecy, almost already fulfilled, of a distinguished educator. Dr. Mayhew was, at the time he made the prediction, serving as President of the American Higher Education Association.

Today, many colleges across this country, including colleges in this state, provide co-educational residential facilities and/or permit inter-visitation of dormitory rooms between the sexes.

The trend of the secular college to neglect the inculcation of values constitutes, in the opinion of this writer, one of the most colossal frauds in contemporary higher education. For educators speak glibly of educating the whole man and at the same time ignore the cultivation of the moral, spiritual, and ethical values of our culture. What is more basic to the wholeness of man than upright character, decency, honesty, and integrity?

Indeed, we need the Christian college today to preserve the Christian ethic in modern higher education. We must teach our young people not only how to make a living, but also the values to live by and whom to live for.

CAUTION ...

COOPERATIVE
PROGRAM
DOLLARS
AT WORK!



Foreign mission briefs

SAIGON, Vietnam — Hong Kong Baptists have contributed \$3,000 to Baptist ministry in this country. The money was to be distributed between the Chinese Baptist Church in Saigon; Vietnamese relief ministries; and the families of three Vietnamese Baptist pastors, two who had died recently. Presenting the gift were three staff members of the Hong Kong Baptist Association, T. S. Wong, chairman of the foreign mission committee; Lai Kwong Wing, chairman of the evangelism department; and Leung Sun Yun, vice chairman of the foreign mission committee.

CALI, Colombia — Sixteen students from thirteen Spanish-speaking countries in Latin America recently completed the second session of the International Mass Media Training Center here. The session included classes, laboratory work and radio production. The center was initiated last year to enable nationals to attain professionalism in mass communications. Alan W. Compton, Southern Baptist Foreign Mission Board radio-television representative for Latin America, and John G. Magyar, director of the center, said the intensive sessions have proved successful. Television training is scheduled for the 1974 session.

IRINGA, Tanzania — At the third annual convention of the Baptist Convention of Tanzania, another major step was taken in the transition of authority from the Baptist Mission of East Africa to the Baptist churches in this country. The resolution passed by the convention gave supervision of Baptist mission work in Tanzania to the Baptist churches. The more than 200 local church representatives also resolved that Baptist institutions in Kenya which are involved with work in Tanzania will have Tanzanian trustees on their governing boards. These resolutions were to be implemented by a committee responsible for the transition.

SINGAPORE — Members of Queens-town Baptist Church here are seeing continuing results of a "Jesus Rally" staged by their young people recently. The rally, held in the churchyard using a truck as a platform, resulted in 29 professions of faith in Christ. Before the rally, the young people attended a

retreat to train in witnessing. Mrs. Stockwell B. Sears, missionary press representative, reported that even though the church has no pastor, about 40 decisions for Christ have been made at services since the rally. The church is organizing more Church Training groups and home Bible studies and young people are "adopting" the new Christians.

NAZARETH, Israel — The Nazareth Baptist School here is the only school in the city and one of few in Israel to receive special academic recognition from Israel's Ministry of Education. Grades from the Baptist School can be applied toward the national Bagrut college entrance examination, said Dale Thorne, missionary to Israel and director of the school.

PETAH TIQVA, Israel — Eight Baptist college students are directing the summer camp at the Baptist Village here. The student staff came to Israel through their local college Baptist Student Union (BSU). They work together in teaching classes and sports, keeping the camp clean and serving as counselors for the

Arab, Jewish and Christian campers. The student staff includes Betty Howell, Chattanooga, Tenn.; Bruce Richardson, Shreveport, La.; Patricia Burleson, Corinth, Miss.; Karl Wallace, Jackson, Miss.; Janice Thompson, High Point, N.C.; Florie Tucker, Orange Park, Fla.; Paul Hersey, St. Petersburg, Fla.; and Chris Lillie, Hyattsville, Md.

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TARBELL'S TEACHER'S GUIDE, 1973-74

edited by Frank S. Mead. New this year—complete text from *The Living Bible* is included with each International Sunday School lesson in addition to the KJV, and RSV in parallel columns. Other features in this widely used teaching aid: practical teaching suggestions, illustrations, comments, comprehensive historical, geographical backgrounds, audiovisual aids, study preparation questions, suggestions for home daily Bible reading. (Revell) \$4.50

STANDARD LESSON COMMENTARY, 1973-74

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Tennessee prison commissioner urges compassion for prisoners

By David Gooch

GLORIETA, N.M. (BP) — The Tennessee prison commissioner, speaking at a conference here, questioned the commitment of Christians who demonstrate a lack of compassion for the person society labels "criminal."

Mark Luttrell, commissioner, Tennessee Department of Corrections, addressed his remarks to persons attending the Southern Baptist Christian Life Commission's conference on "Southern Baptists Working for Criminal Justice."

"The thing that concerns me," Luttrell said at Glorieta Baptist Conference Center, "is the Christian who takes the attitude: 'He committed a crime. Let him suffer. Forget him.'"

"I don't believe that a Christian can really follow Christ's teachings and advocate a lack of compassion and feeling for his fellow man, regardless of what crime the prisoner has committed. He's a creature of God and God loves him," the Baptist deacon from Nashville emphasized.

Luttrell suggested several ways Southern Baptists could become involved in the correction process.

He said Christians can play a significant role through a counseling and friendship relationship with an inmate or a parolee, by visiting and listening to the prisoner, by relating to the families of prisoners or by offering support to the person on probation.

Luttrell also said programs of personal involvement with youth offenders are other possible ways Christians can change lives.

Earlier in the conference, Jimmy Allen, pastor of First Church, San Antonio, Tex., had observed, in an overview of Biblical insights into the field of criminal justice, "Seeking to redeem the lost calls for rehabilitation to be the major goal of our penal systems. Churches have a particularly strategic role to play in assisting in this rehabilitation program."

Ashley T. Wiltshire Jr., a Nashville legal aid services attorney, said that Christ's directive to visit those in prison has extremely practical implications.

"If an inmate has a number of visitors, especially significant visitors from outside his family, there's much less of a tendency for the guards to mistreat him. They know that someone other than the powerless inmate might become aware of their actions."

Like Christ, Paul taught that every person is the Christian's neighbor," Wiltshire said. In Ephesians 4:25-32, "he is saying that we can no longer see criminals as 'them' — objects to be gassed in the back halls of the building, cattle to be herded through the gates of an overcrowded prison, a separate class or element of society. We cannot separate ourselves from them or them from us for we are members one of another," he commented.

Psalm 146 also presents a good argument for participation in crime prevention, Wiltshire said.

Reciting a point that had been stressed earlier by Paul Townsend, assistant chief of Dallas, Tex., police, Wiltshire said that criminologists claim high crime areas are areas where there is no sense of community.

This lack of a sense of community causes persons "to feel that they can do what they please and even if they get caught it won't make any difference because nobody really cares (about them) anyway," Wiltshire explained.

He said the church should seek to cultivate that sense of community. Churches in changing neighborhoods might help a neighborhood form a community organization, Wiltshire suggested.

Several other ways in which the church could be involved in crime prevention Wiltshire discussed included providing recreational programs, day care services for families with young children, job training using skilled churchmen as teachers and routine legal aid.

At least one group of churches cooperatively has hired a lawyer to serve as a poor people's advocate, Wiltshire said.

Wiltshire, who holds a bachelor of divinity degree besides his law degree, said the church needs to stop calling children: "Good little girls," "bad little girls," "good little boys," and "bad little boys."

Many children "have coasted into crime because they were told in church or by church people that they were bad, that they were different."

We need to really recognize "what we've always known — that we are all sinners," Wiltshire said. "Even if we've never broken one of man's laws, we're all still sinners and in need of God's

forgiveness."

He also said the church, "should stop initiating, aiding and abetting over criminalization. Churches have traditionally been in the forefront of the effort to get everything they don't like declared illegal," Wiltshire said.

"Personal morals should be taught, inculcated and encouraged by the church, but personal morals cannot successfully be legislated," Wiltshire contended.

"There's a place, an important place, for the church in community crime prevention. It is to do the hard tasks of affirming individuals and restructuring society so that people no longer so naturally get channeled into a life of crime," concluded Wiltshire.

Earlier in the conference, Abner McCall, president of Baylor University, Waco, Tex., discussed the need for court reform and the urgency of maintaining law and order. He is a former FBI special agent, law professor and dean and associate justice of the Texas Supreme Court.

Lee Porter of Nashville commented on the whole concept of criminal justice reform and on McCall's implied call for repeal or extensive revision of the Fifth Amendment to the U.S. Constitution to facilitate maintenance of law and order.

"To have personal security, community security or national security is a legitimate desire on the part of all Americans," said Porter, the Christian Life Commission's director of organization.

"But national security, community security or personal security must never be achieved at the loss of personal freedom or liberty," Porter said.

"It's too great a price to pay."

In wrapping up the conference in the final session, Porter said, "The right thing must be done in the right way. The end doesn't justify the means."

Calling communities and churches to become involved with police, he said, "We cannot allow the police in any community to become the judge and jury."

He encouraged Southern Baptists to oppose all instances of police brutality. "We cannot allow the police to break the law in the act of enforcing the law," he said.

Porter called for reform of the courts and increased protection of poor and minority persons in the system of justice. "Liberty and justice for all must be the basis for court reform. The rights of the poor and the minority group member must be insured," he said.

"The great American promise — liberty and justice for all — has become the great American lie," Porter said, "in that the poor, the black, the Chicano, do not receive equal justice in our criminal justice system."

Deploring conditions of most prison systems, he called for the church to become involved in improving correctional institutions and in working with those involved in rehabilitation in the prison system.

"Southern Baptists must reject crime wherever it arises — in alleys, streets, in businesses, in government and even in the White House," Porter said.

Conference is set for older Baptists

MEMPHIS (BP) — In a move to strengthen its efforts to tap the resources of older Baptists, the Southern Baptist Brotherhood Commission here has scheduled a conference, Oct. 4-7, at Ridgecrest (N.C.) Baptist Conference Center.

The conference will emphasize ways that retired persons or those preparing to retire may find opportunities for volunteer mission service in the United States and abroad.

Major program personnel include Southern Baptist Convention President Owen Cooper, a recently retired layman who has called repeatedly for creative use of retirees; Baker James Cauthen, executive secretary of the Foreign Mission Board; Arthur Rutledge, executive secretary of the Home Mission Board; and Glendon McCullough, executive director of the Brotherhood Commission.

"This is another expression of the 'Cooperative Program of human resources' which I advocated in June in an address to the SBC messengers in Portland," McCullough said.

McCullough said some 500 conferees from across the United States will also hear presentations from lay persons who have worked in areas of the country where Baptist work is weak and from retired lay people who have worked creatively in their churches.

Other program features include two workshops daily which conferees will select from a list of 20 mission opportunities.

European Baptist leaders discuss evangelism barriers

By Charles Warren

RIDGECREST, N.C. (BP) — Nine prominent European Baptist leaders said in an interview here that evangelism faces unique barriers in their countries.

The men spoke at Ridgecrest Baptist Conference Center here during a three-week visit to the States.

Traveling under sponsorship of the Southern Baptist Foreign Mission Board, they came to study Southern Baptist evangelistic methods and participate in a Home Mission Board-sponsored Witness Involvement Now (WIN) personal evangelism school in Atlanta.

The men expressed a need among European Baptists for better methodology and training in personal evangelism and told of the unique problems which Baptists face in Europe.

Theo Van Der Laan, executive secretary of the Baptist Union of the Netherlands, said, "The major barrier hindering the gospel in the Netherlands is the polarization among Christians.

"In every denominational group you can find extreme liberalism and also conservative fundamentalism. Christians waste time debating among themselves and accomplish nothing," he said.

"The lack of strong evangelistic outreach in our churches stems from fear within the church, not from the resistance from without," said Gunter Weiske, secretary for evangelism for the Baptist Union of Norway and chairman of the European Baptist Federation's evangelism committee.

"Due to lack of training, these hindrances from within are more decisive than those outside the church."

Jose Goncalves, president of the Baptist Convention of Portugal, agreed with Wieske. "Often our own church people see only the difficulties in personal witnessing," he said. "When they try they succeed, but they rarely try."

Another problem shared by most of the European Baptist leaders is that Baptists are often overshadowed by the state church. "The state church, with its privileges, has created an inferiority complex for Baptists," said Wieske.

"Baptist teachers in Finland," said Sam Hogberg, secretary of evangelism for the Swedish-speaking Baptist Union of Finland, "aren't allowed to teach religion, but an atheist can if he has his name registered in the state church."

"We are a minority in a Lutheran country," said Niels Bjerg, pastor of Norresundby Baptist Church in Denmark. "The state church has the economic support of the government and many other privileges. People feel sorry for you if you're a Baptist."

"David Lagergren, executive secretary of the Baptist Union of Sweden, reported, "There's a major movement to do away with the state church system in Sweden. If this happens it will be a major advance for Swedish Baptists."

A new trend of turning to Christ by their youth was noted by Andrew MacRae, executive secretary of the Baptist Union of Scotland; Joachim Zeiger, secretary of home missions of the German Baptist Union and Lagergren.

Several of the men spoke of the influence of the American "Jesus Movement" on European youth.

"There is something of an awakening among young people in Denmark," said Bjerg. "They are evangelistic. They are aware of the need of God's leadership in their lives.

"Evangelism among young people has been freer and less inhibited than among adults. They have felt the influence of the 'Jesus Movement' in America," added Stanley W. Hall, pastor of Dureham Baptist Church, Norfolk, England.

In spite of the difficulties in Europe, the Baptist leaders spoke of the opportunities and challenges they have.

"You in America think of Europe as a mission field," said MacRae, "and rightly so. But it's mission field of a very special kind. Europe has had the gospel many times and in many ways, but it needs it afresh.

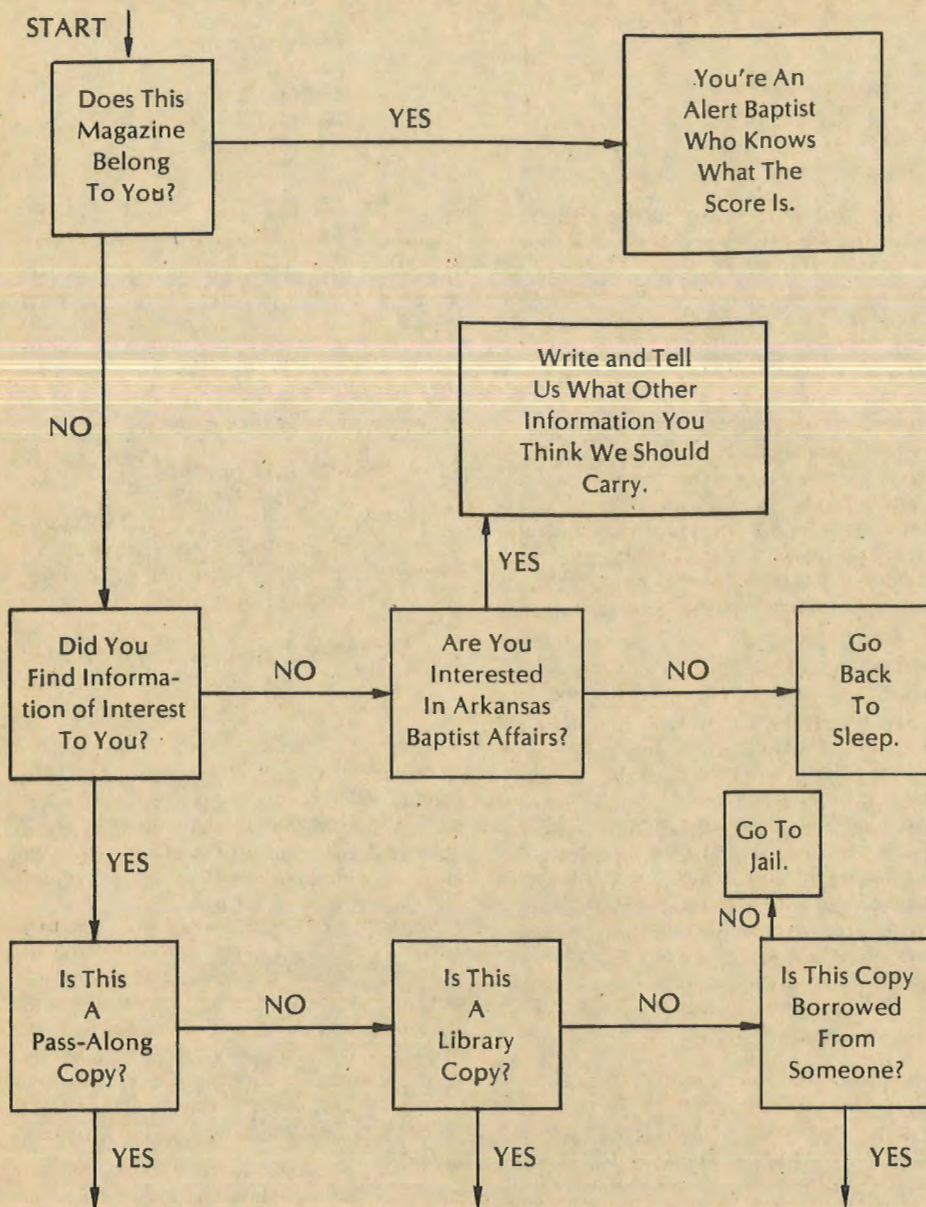
"There is a post-Christian culture in Europe in which people think they've grown up beyond Christianity," he explained. "There is also an anti-Christian culture in which Christians can't worship openly. The Baptist witness is growing in the anti-Christian culture."

Zeiger, encouraged by breakthroughs he's seen in Germany, said, "Recent home missions conferences in Germany, attended by laymen and pastors, gave us new hope for our mission work and evangelistic efforts. We are seeing the results of years of effort."

Concerning the challenge of Europe, Hogberg said, "Finland is the only country on the Russian border that still enjoys religious freedom. This is a major challenge and opportunity."

Zeiger, summing up the feelings of the European delegation about what they hope to gain from their visit in America, said, "Our Baptists need training in personal evangelism. We need a simple, effective method of witnessing. We've heard lots of theories, but we want something practical."

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2,500 unwed mothers aided by Sellers Home

NEW ORLEANS, La. (BP) — An overflow crowd of more than 140 guests helped Sellers Baptist Home celebrate the silver anniversary of its adoption program — and the coming of its director, Mrs. Allegra Laprairie — in ceremonies here July 1.

Sellers Home and Adoption Center is a Southern Baptist sponsored residence for unwed mothers, as well as an adoption agency for their children.

In its 25 years as an adoption center residence, Sellers Home has arranged for the adoption of more than 1,800 babies to Southern Baptist families, as well as providing for 2,500 young women during their pregnancies. Hundreds of others have been counseled.

Highlight of the ceremonies was the presentation of a portrait of Mrs. Laprairie to the home. The oil portrait, painted by New Orleans' artist Pedro Casanave, honored the woman who came in 1948 to Sellers to begin the adoption program, and has been the home's director since 1951.

Featured speaker was Clovis Brantley, associate in the Home Mission Board's Department of Christian Social Ministries, and the director of Seller's Home at the time Mrs. Laprairie was hired.

The combination home-adoption center had its beginnings in 1933, when it was founded by J. W. Newbrough, as a home for unwed mothers and female prison transients. At that time it was called Women's Emergency Home.

Services of the home began to change in 1940, when prison transients were no longer accepted; in 1948, with the coming of Mrs. Laprairie, it became a licensed adoption agency and its name was changed to Baptist Baby Home. Later the name was changed to Sellers Baptist Home and Adoption Center, to honor T. B. Sellers, a doctor who for many years volunteered his medical services to the home.

During Mrs. Laprairie's years, the home has averaged 100 residents a year, but that number was declined slightly in the past few years, primarily because of relaxed moral codes that allow unwed mothers to keep their children, and the relative ease of abortions.

The home, with new facilities built in 1959, still has more than 90 residents a year. It is capable of handling 36 women and 25 babies at one time.

For the girls who stay at the home, activities — such as arts and crafts, religious programs, trips sponsored by the Sellers Guild and other women's auxiliaries, and continuing education opportunities — are provided.

The Sellers Baptist Home and Adoption Center is operated by the Home Mission Board.

The peril of greed

By **Eddie L. McCord**
First Church, DeWitt



McCord

Every person has the right to feel secure from greed and covetousness on the part of those with whom he comes in contact. Greed and covetousness are not only poisons which destroy the one harboring them, but also deprive others of that which is rightfully theirs. This lesson reminds us too, of the faithful stewardship of our own possessions.

The climax of the Ten Commandments (Ex. 20:17)

The command not to covet may be called the climax of the commandments. The other nine are external. This one is inward and deals with attitudes and emotions. This commandment is broken before any of the others. This means that when we break one of the commandments, we have already broken the command not to covet. "As a man thinketh in his heart, so is he." The thought, the desire is the father of the act. Wrong desires will lead to wrong actions.

"House" as used in the Exodus account has reference to the totality of man's possessions. We are not to covet anything that belongs to our neighbor.

In the restatement of the commandments in Deuteronomy 5:21, the "wife" precedes "house" and may suggest concern for the people as they enter a land where sexual license was common practice. The question may arise, is all desire coveting and therefore sinful? No, of course not! Many good experiences come to man and rich blessings to society because of desire. Whether or not a desire is evil depends upon its likely outcome and what it does to the individual holding it.

"Thou shalt not covet" teaches us that God does indeed look on the heart. Every desire and thought is open to him. Let us think thoughts of purity, putting away covetousness and greed. For one to desire his neighbors wife, husband and possessions is hardly the way to grow in the grace and knowledge of our Saviour.

"Take heed..." (Luke 12:15-21)

In the preceding verses in chapter

12, we find Jesus warning the disciples about the Pharisees and their evil ways. He speaks about hell, about God's care, about confessing him before men, and about the sin against the Holy Spirit. Now note the following encounter: Jesus is interrupted by a man whose thoughts are foreign to his own. He made a request which clearly reflected his own selfish interest. "Master, speak to my brother, that he divide the inheritance with me." How could he have made such a request? Had he not heard anything Jesus said? Evidently he was so engrossed in his own selfish interests that the solemn truths spoken by our Lord were lost to him.

"Take heed, and beware of covetousness," said Jesus. The one who reads every heart saw what was at the heart of the man's request. It was greed and not displeasure with a wrong done to him. Jesus teaches that one's life does not consist in an abundance of material possessions, but in knowing him and laying up treasure in heaven. Then Jesus speaks a parable which deals with greed. The facts of the parable are simple. There was a man who was an excellent farmer. He enjoyed a bumper crop. He enlarged his storage facilities and relaxed to enjoy his bounty.

But God said to the man, "Thou fool." Why? Did not the man have the right to enjoy the fruit of his labors? Let us look at the man a bit closer. He was intensely selfish. Listen as he says, "What shall I do?" "I have no room." "This will I do." "I will pull down." "I will bestow." "I will say." He failed to remember that it is God who gives power to get wealth, and our wealth is to be used to glorify him. His selfishness is further illustrated by "my fruits," "my barns," "my goods," and even "my soul." God had no place in his life.

There is no evidence in the parable that he thought of others. It never crossed his mind how multitudes could be helped by the wise and unselfish use of his possessions. This man counted on many years, when in fact he didn't have many days. Death has a sure way of separating man from his goods. Wise is the person who recognizes that his

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possessions are a trust from God. The psalmist writes, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." (Ps. 24:1) Many needs on our local fields, within our state, nation and world wait on the faithfulness of God's people in Christian stewardship. There is no better way to guard against the greedy heart.

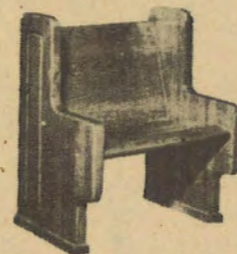
"For the love of money..." (I Tim. 6:6-10)

"For the love of money." In this statement is found the reason for much of humanity's ills. If the price is right, money talks loud and clear. We could note vivid examples of this at the present time. It seems that Paul had reference to false teachers who were using the gospel for financial gain. (v. 5)

Then Paul gives the cure for the greedy heart. It is godliness which brings contentment. This is the great gain and the one which the people of God must move toward.

In verse six Paul does not say, "money is the root of all evil," but the love of money." It is the desire, the greed to get. The heart that is set on money will stoop to any method in obtaining it. Money may bless or curse. Many wealthy people and people of modest means have used their God-given wealth to lift millions up to life and happiness.

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Hosea: messenger of God's love

By David C. George, Pastor
First Church, Stuttgart



George.

A church staff member once characterized a well-known preacher by saying, "All he lacks to make him a great preacher is to have his heart broken." By that standard Hosea was one of the greatest.

It is not easy to be a messenger of God's love. Anyone who thinks that the message of the love of God is simple or sentimental has not experienced love the way Hosea did. The truth is, the messenger of God's love must have his heart broken with the things that break the heart of God.

The prophet's experience (Hosea 1:2-3)

The two most impressive elements of the book of Hosea are his tragic marriage experience and his unique insight into the love of God. The two are woven together to form one of the most beautiful portrayals of man and God in the entire Old Testament.

A literal reading of verse 2 would indicate that Gomer had dishonored herself before Hosea married her. However, the book gives only the basic details of the marriage and does not answer all our questions about the order of events. Many, if not most, scholars have assumed that Gomer was chaste when she married Hosea and that she later deserted him for a life of immorality. The statement in verse 2 would then be the prophet's interpretation of the marriage after this later development.

Whichever interpretation is followed, the point is the same. Hosea's wife was unfaithful to him just as Israel was unfaithful to God. Hosea was called to suffer redemptively in his problem to show how God suffers redemptively to meet the problem of man's sin.

This tells us something important about sin. Sin is not just breaking a law, it is breaking the heart of God. So great is God's personal commitment to his people that any breach of this relationship by them is spiritual adultery.

This also tells us something about the ministry of God's servants. The call to witness is a call to get involved. The prophets of Israel preached with their lives and not just their voices. In Hosea's life, the word of God's love became flesh.

This tells us something about suffering. God reveals himself to man, not in abstract ideas or ready-made propositions, but in the events of history. The more difficult the experience, the greater the possibility for learning about God.

God called Hosea to an experience in which he would receive the Old Testament's greatest insight into the nature of God.

The Redeemer's love (Hosea 2:14-16, 19-20)

The first half of chapter 2 is both Hosea's charge against Gomer and God's indictment against his faithless people. Forgetting the gracious provision made for her by a loving husband, the wife had gone after other lovers. The passage is a stern warning of judgment. God would soon remove from Israel all the gifts which she had misused and she would be left destitute.

What God proposed was to take Israel back to her honeymoon days, the experience of the Exodus, the wilderness wanderings, and the entrance into the promised land. Of course, those days had their difficulties, but that is just the point. Out of the present difficulties could come a stronger, deeper relationship with God. The Valley of Achor was the valley of trouble where Achan's sin was discovered and punished (Josh. 7:16-26.) But it was also the entrance into hope, because there "the Lord turned from his burning anger."

God promised to renew the marriage between himself and Israel. Then Israel would confess the Lord to be her husband instead of the Baal deities of the surrounding peoples. This new relationship would be characterized by righteousness, judgment (justice), loving-kindness, mercy, faithfulness and knowledge.

These qualities were the chief characteristics of the original covenant which God made when he chose Israel for his own. The renewed relationship, provided Israel was willing to repent and return, would be eternal. Throughout the passage, the implied basis for hope is the fact that God still loved Israel, in spite of her unfaithfulness. This implied theme is fully expressed in Hosea 11:1-9. It is lived out in human realities in chapter 3.

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Life and Work

Aug. 5, 1973
Hosea 1:2-3; 2:14-16,
19-20; 3:1-3

The sinner's redemption (Hosea 3:1-3)

How can the messenger of God's love convince the world that the message is true? Promises like these might sound like mere hopes and dreams to those who have never seen divine love in action. But what if the messenger shows in his own life the kind of love he says God has. Jesus gave the world this kind of demonstration, but it is also necessary for each messenger to validate his message by loving others with a self-sacrificial love.

Hosea's tragic marriage became his opportunity to prove his love. God directed him to show his love for his unfaithful wife by going and buying her out of slavery. He was to do this because God still loves Israel in spite of her shameful behavior.

We are not told just how Gomer came to be in bondage, but the goods which were exchanged for her release were equivalent to the price of a slave. This would have been a large sum for a poor man. Apparently Hosea did not have the usual thirty shekels of silver (Ex. 21:32) and made up the rest in grain.

In taking Gomer back, Hosea established some conditions for her rehabilitation. There was to be a period of waiting before resumption of the marriage relationship and Gomer was to accept the discipline of "forsaking all others for him alone." This arrangement was in line with the scriptural provisions of Deuteronomy 21:13. The kind of relationship that exists between husband and wife is exclusive and requires a total commitment. This is an analogy of the relationship between God and man. The love of God is not an easy indulgence. It is a covenant that requires us to give ourselves totally to him.

The experience of Hosea should remind us how necessary it is, in spite of the difficulties, to practice the love and mercy of God. Would you or I have the courage and dedication to respond as Hosea did if someone treated us with such unfaithfulness? Would your church or mine give an unqualified welcome to a woman who had behaved as Gomer behaved? Would we permit a Hosea to speak and lead in our churches if his marriage had suffered such disgrace? It is hard and sometimes messy to practice such love, but it is the surest way to develop a contagious knowledge of God.

VBS Reports

July 16-July 23

Name of Church	Enrollment	Average Attendance	Professions Of Faith
Austin, Baugh Chapel	85	70	0
Beirne, First	49	40	0
Blytheville, New Liberty	82	59	5
Brookland	84	74	1
Buckville, Mt. Tabor	79	66	6
Cabot, First	280	215	4
Carlisle, Immanuel	52	45	0
El Dorado, Victory	51	45	0
Eudora, New Hope	163	133	0
Fordyce, First	80	62	3
Harrison, Southside	39	32	2
Harrison, Union	256	176	6
Hot Springs, Park Place	48	36	0
Jonesboro, Woodsprings	114	97	0
Lexa	96	82	4
Lockesburg, First	122	100	0
Magazine, First	49	34	1
Mena, Calvary	128	93	2
Monette, First	46	39	0
Monticello, Ladelle	101	75	1
Mt. Pleasant, First	159	124	1
No. Little Rock, First	189	142	10
No. Little Rock, Runyan	31	24	0
Osceola, Brinkley Chapel	74	64	4
Osceola, East Side	33	31	0
Ornaha, First	40	37	0
Pine Bluff, Hardin	20	18	0
Searcy, Second	151	118	9
Sherwood, First	100	82	1
Texarkana, Northeast Chapel	42	39	0
Tilton	50	43	0
Tinsman, First	63	44	3
Trumann, Faith	58	52	0
Waldo, Memorial	105	92	0
Watson	191	81	1
West Memphis, Calvary			
Mission Schools			
Benkleman, Nebraska, 1st sponsored by Jonesboro, 1st	52	39	0

Missionaries to Vietnam produce religious film

SAIGON, Vietnam — The story of the prodigal son is being told to the Vietnamese people through "Home, With Love," the first movie ever produced by Baptist missionaries here.

The color movie, directed by Vietnamese director Minh Dang Khanh, uses only one professional actor, with Khanh, members of his family and acquaintances in other roles to save expense.

Khanh told missionaries that although he is not a Christian, he was deeply moved by the story he was asked to portray and is interested in studying more of the Bible.

Copies of the movie are being made in the United States.

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A smile or two

Maitre D': "Where have you been all morning?"

Helper: "Filling salt shakers, like you told me."

Maitre D': "All that time?"

Helper: "Well, it ain't easy pouring salt through them little holes!"

"I didn't mind my wife listing my imperfections, but writing Ralph Nader was too much."

You are young only once, but you can stay immature indefinitely.

Three-fourths of the earth's surface is water and one-fourth is land. It's obvious that the Good Lord intended that man should spend three times as much time fishing as plowing.

Alderman: Congratulate me, Mollie, I've won the election.

Wife (surprised): Honestly?

Alderman: Now what in thunder did you have to bring that up for?

"You say you've worn this hat for two years?"

"Yes, sir, and it looks all right still. Twice I've had it cleaned, and once I exchanged it in a restaurant for one that was entirely new."

The motion picture director, on location at the Indian reservation was amazed how accurately one old Indian could predict the weather each day. But one day, the old Indian refused to make his forecast.

"Why?" asked the director. "You've been right every day so far."

"Sure," said the old Indian. "But yesterday a tube blew out in my radio."

"Here's the twenty dollars you lost, Mister," said the youngster.

"But I lost a 20-dollar bill," replied the man. "You're giving me 20 singles."

"Same thing, isn't it, Mister?"

"Yes."

"Well, I just wanted to make sure you could appreciate my finding your money, so I had the 20 changed by a cashier."

Attendance report

July 22, 1973

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	73	27	1
Alpena	70	27	
Alicia	43	36	
Alma, First	327	120	6
Banner, Mt. Zion	32	8	
Beirne, First	66	25	1
Bentonville, First	236		4
Berryville			
First	172	67	2
Freeman Heights	138	39	
Rock Springs	90	49	2
Booneville, First	224	199	1
Cabot, Mt. Carmel	201	77	1
Camden, First	459	48	4
Cherokee Village Mission	77	20	
Conway, Second	334	90	1
Crossett			
First	445	123	
Mt. Olive	318	161	1
Dermott, Temple	111	51	2
El Dorado, Caledonia	42	18	
Forrest City, First	577	144	
Ft. Smith			
First	957	228	7
Grand Avenue	718	233	6
Mission	31		
Temple	112	59	2
Trinity	166	58	
Haven Heights			
Grandview	92		
Greenwood, First	292	87	
Greers Ferry, Westside	89	41	2
Hampton, First	120	40	5
Hardy, First	56	36	4
Harrison			
Eagle Heights	250	104	3
Woodland Heights	81	50	
Helena, First	254	59	
Hope			
Calvary	176	105	
First	455	118	
Hot Springs			
Grand Avenue	215	131	2
Leonard Street	73	56	
Park Place	355	118	
Piney	199	86	
Hughes, First	147	44	
Jacksonville			
First	323	51	
Marshall Road	237	92	7
Jonesboro, Nettleton	239	88	2
Lake Village, Parkway	60	56	
Lavaca, First	272	111	6
Lexa	154	88	
Little Rock			
Crystal Hill	145	66	
Geyer Springs	612	142	5
Life Line	504	136	3
Martindale	100	59	1
Woodlawn	91	37	
Magnolia, Central	550	176	
Monticello, Second	228	81	
North Little Rock			
Calvary	370	123	
Levy	353	57	1
Park Hill	700	72	4
Paragould			
Center Hill	141	92	4
East Side	184	98	1
First	417	117	
Paris, First	362	68	
Pine Bluff			
Centennial	162	57	
First	544	109	7
Green Meadows	58	35	
Second	162	70	
Prairie Grove, First	160	57	1
Rogers, First	514	70	
Roland, Natural Steps	84		
Russellville			
First	437		1
Kelley Heights	39	30	3
Second	183	46	1
Springdale			
Berry Street	122	44	
Caudle Avenue	108	42	
Elmdale	314	66	
First	879		8
Oak Grove	75	23	
Van Buren, First	474	178	5
Mission	25		
Vandervoort, First	61	36	
Vimy Ridge, Immanuel	58	36	
Warren, Immanuel	256	67	
West Helena, Second	202	93	
W. Memphis, Vanderbilt Ave.	103	53	
Wooster	120	76	

Baptist Spanish Publishing House has global impact

By David A. Risinger

EL PASO, TEX. (BP) — The Baptist Spanish Publishing House here sits atop a knoll overlooking a deserted portion of Fort Bliss.

The barracks' once well-inspected window panes are now broken by vandals and the once-smooth marching areas now sprout weeds through cement cracks. These are remnants of times when thousands of soldiers were trained to go to all parts of the world.

In striking contrast, the Baptist Spanish Publishing House, an attractive, yellow stucco building of Spanish design, a few feet away, evidences no slack as it spreads the word in printed form around the globe.

In 1972, 2.3 million brochures, 120 books and four million tracts were published and shipped to 43 countries and 46 states in the U.S.

The publishing house is the only Southern Baptist Foreign Mission Board mission institution located in the United States.

Thomas Hill, director of the Baptist Spanish Publishing House since 1970, admits that certain advantages and disadvantages exist because of the location.

"We're able to serve all the Spanish-speaking countries impartially from here," he says. "Also modern equipment is more readily available and we can better serve the areas covered by both the Foreign Mission Board and the state conventions.

"Being one pulse beat away from Latin America makes us work harder to gain a sensitivity to current needs," Hill explains. "Also much of the material printed by the publishing house is written by missionaries to Latin America or by nationals, all many miles away."

Besides Hill, 27 other Foreign Mission Board personnel are assigned to the publishing house, including 12 couples and four single ladies.

They work as editors, administrators, sales and promotion personnel and business managers. Approximately 65 other non-missionary employees also labor in the firm.

All the assigned missionaries have served sometime on the field in Latin America or Spain.

The publishing house was begun in Tocola, Mexico, in 1906, by J. E. and Mary Gamble Davis, Southern Baptist missionaries. The first printed material produced was a Sunday School quarterly.

The Davises were forced to flee to El Paso with the outbreak of the Mexican

Revolution in 1916. After locating in several places, the publishing house moved to its present site in 1948.

The Foreign Mission Board located the publishing house in a sanatorium run by the Southern Baptist Home Mission Board until forced to release it during the depression.

The publishing house shared the facilities for a few years with the Mexican Baptist Theological Seminary, now quartered in Torreon, Mexico.

Thirteen book deposits throughout Latin America and Spain distribute the materials to their surrounding area. Each deposit is supervised by a missionary, though it is not his or her main assignment.

"We want manuscripts from people on location," explains Judson Blair, director of the editorial division. "We're trying to promote creativity of Latin American Baptists in writing manuscripts."

The main materials the publishing house prints are Sunday School, Church Training and Woman's Missionary Union publications.

La Fe Bautista, an adult quarterly for church training, is written for the Southern Baptist Sunday School Board at the publishing house.

Also, Hill points out, they have just begun publishing the Spanish version of the Baptist World for the Baptist World Alliance.

A former missionary to Costa Rica, Hill is the third director of the Baptist Spanish Publishing House. Frank W. Patterson served from 1943-70, between J. E. Davis and Hill.

The publishing house is a self-contained company, incorporated under the laws of Texas, with assigned missionary personnel serving on the board of trustees.

Hill says, "We also maintain an advisory committee which meets in El Paso every four years. Three representatives are appointed from the 13 nations that we serve. In our meetings we go over research papers and focus more clearly on the philosophy of the publishing house."

Like every institution of the Foreign Mission Board, the Baptist Spanish Publishing House is very cognizant of the Lottie Moon Christmas Offering for Foreign Missions.

"We look to the Lottie Moon Offering every year for capital grants for equipment, paper and other purchases," says Hill.

George W. Knight named new HOME LIFE editor

NASHVILLE (BP) — George W. Knight, editor of *Proclaim* and *The Deacon* at the Southern Baptist Sunday School Board here, has been named editor of the board's monthly Christian family magazine, *Home Life*.

Knight, 32, succeeds Joe W. Burton as editor of *Home Life*, which grew to approximately 800,000 circulation during Burton's 25 years as the publication's first editor. He retired last October.

A native of Alabama, Knight joined the Sunday School Board in August, 1968, after two years as assistant editor of the *Western Recorder*, the Kentucky Baptist newspaper published in Middletown, Ky.

Proclaim, a magazine for pastors, and *The Deacon*, a magazine for deacons, are both published quarterly.

Knight earned the bachelor of arts degree in journalism from the University of Alabama, Tuscaloosa, and holds bachelor of divinity and master of theology degrees from Southern Seminary, Louisville, where he served as news director.

"*Home Life* is a constructive thing that we as Southern Baptists are doing to speak to the needs of the family today," Knight said. "I am delighted to be part of *Home Life's* tremendous ministry in family enrichment.

"As its first editor, Dr. Joe W. Burton made *Home Life* one of the finest and most popular publications among Southern Baptists. I'm looking forward to building on the tradition which he established."

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