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Arkansas Baptist State Convention

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June 21, 1973

Arkansas Baptist

NEWSMAGAZINE

SBC 1973
page 13



Playing the odds for a Christian education



Dr. Grant

It is easy to overstate the case for the Christian college — and the Baptist college in particular — by suggesting that it is the only place where it is possible to receive a Christian education. There are many ways for a person to acquire a Christian education, even at the most secular college or university, if the student is fortunate enough to find help at the right time and place from Christian friends in the B.S.U.,

in a local church, or on the faculty. Similarly, it is possible to attend a Christian college and not receive a Christian education if the student is unfortunate enough to find and consume a rotten apple in the barrel.

The real case for the critical importance of the Christian college is, to use a very un-Baptistic term, "playing the odds" in favor of a Christian education. The statistical chances are simply far better that a student will grow in Christian maturity during his college days under the following conditions:

1. Where genuine Christian commitment is a requirement in recruiting his teachers.
2. Where a larger percentage of his fellow students have a strong Christian commitment.
3. Where college regulations for dormitories, classrooms, and campus are consciously aimed at encouraging the Christian life style.
4. Where it is not a violation of the U.S. Constitution to include chapel attendance and Bible study as a part of the required curriculum.
5. Where the academic calendar is planned to give right-of-way for such things as Sunday church services, Wednesday prayer meeting, and religious emphasis weeks.
6. Where the student is exposed to (not sheltered from) what is evil and false in the world, but always in the Christian context of what is good and true.

No, the Christian college is not the only place to get a Christian education, nor is it guaranteed, but the odds are a lot better there. The favorable odds at the Christian college cost a little more, but they are worth a whole lot more. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

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The convention at Portland



Editor Sneed

The occasional showers which fell in Portland failed to dampen the spirit of the more than 8,800 messengers to this year's Southern Baptist Convention. It has been many years since an annual session has been so tranquil.

Many of us were impressed with the graciousness of President Owen Cooper as he sought to be completely fair with everyone. His interest in various aspects of our agencies has made him an outstanding president.

Minor difference of opinion arose when Duke McCall, president of Southern Seminary, Louisville, Ky., made a motion to abolish the Stewardship Commission and to transfer its work to the Executive Committee. McCall sought by review of statistics to establish that over-all giving grew more rapidly when the Stewardship Commission was under the auspices of the Executive Committee.

Among those answering Dr. McCall was our own Stewardship secretary, Roy Lewis, who pointed out that Arkansas' over-all receipts was up more than ten percent. He said that it appeared evident that our present structure was working when other major denominations are in trouble.

The spirit of the convention was evident even after the motion lost by a standing vote. A messenger called for a division of the house. But Dr. McCall requested the messengers to abide by President Cooper's ruling and urged everyone to support the Stewardship Commission.

The secular press seemed perplexed by Southern Baptists' unity and rapid growth in baptisms and finance. Could it be that our denomination has attained a new maturity which is enabling us to cope with our minor differences while keeping our eyes on the main objective of carrying the gospel to people throughout the world?

The theme "Share the Word Now," pointed up Southern Baptists' commitment to outreach. Rejoicing over last year's victory in which we surpassed the 12 million mark in membership and baptized the greatest number in our history, we were challenged to accelerate our missions and evangelism.

The convention officially placed the bus ministry in the hands of the Sunday School Board. Dr. Porter Routh, executive secretary of the Executive Commit-

tee, observed that the bus ministry served as a great evangelistic tool. It involves lay people and gives a sense of enthusiasm to many churches.

Cooper stressed the need for evangelistic fervor at home and abroad. He enumerated several ways of recruiting mission volunteers:

1. Releasing pastors of strong churches for several months of mission work.
2. Pairing two churches so one pastor could serve both congregations while the other was on the mission field.
3. Sending 2,400 summer missionaries with support from the student's church.
4. Operating a Job Placement Service to help preachers and laymen to locate in pioneer areas.

The mood of the convention was created by the Pastors' Conference. Dr. Padgett C. Cope, pastor, Calvary Church, Little Rock, began the pre-convention meeting speaking on "I Love to Go Soul Winning." Emphasizing that Christianity is not a mere philosophy but a way of life, Cope said "Personal witnessing to non-Christians is obligatory . . . we just seem to swap members rather than go out to win souls for Christ."

Others in the pastors' meeting emphasized the importance of preaching, witnessing, and winning. Dr. R. G. Lee challenged young preachers "Mount up like eagles. When preaching gets out of date, Christianity will be out of date. Sermons have changed lives. But preachers must preach the Word of God. Preachers who don't do that have their brain closed to the coffin lid."

Arkansas, also, is indeed fortunate that Dr. W. O. Vaught will be chairman of the Program Committee for next year. It is our feeling that he will give an emphasis that will be extremely helpful to Southern Baptists in the future.

Those of us who attended the 1973 Southern Baptist Convention will long remember the majestic beauty of Portland with its rivers and rolling mountains. We will recall the people for their courtesy. But most of all, the convention will stand out for its singleness of purpose.

We believe that the spirit of this convention is indicative of more important things to come. It could well mean new records in baptisms, membership, and stewardship.

I must say it!

How many times should a person be converted?



Dr. Ashcraft

There is the master conversion when a person repents of his sins and receives Christ as his Saviour and is saved for all times. (Acts 3:19) In common parlance, he gets his life "straightened out." He becomes "right" as we say and gets straight on right things.

There are other conversions, however, in the Christian's life. The Christian's life in its growth in grace and knowledge is an un-

ending series of conversions. One who has never honored God with a tithe of his earnings may get straight on this matter. Another who has never seen the value of following his Lord in baptism and church member may get straightened out on his Christian responsibility. Still another may not be enlarged in soul enough to accept certain advanced social concepts and find himself in a conversion experience such as Peter in Acts 10:9-15, coming at last to see the light. The example of Luke 22:32 is convincing when Jesus tells a Christian (Peter) "when thou art converted, strengthen thy brethren."

What are the things in the Christian faith which demand a spiritual, conversion type experience in your life? These will vary with individuals, but some are universal enough to call to public attention. Acceptance of all the races of the world and all the classes of peoples as equals demands a spiritual conversion. Acceptance of the immortal and intrinsic value of every living soul demands a spiritual experience. The advanced degrees of spiritual understanding such as "I die daily," or "I am crucified with Christ," or "Christ in you, the hope of glory," or "I

saw the Lord sitting upon a throne, high and lifted up," or "For me to live is Christ," or "The zeal of the Lord hath eaten me up," or "Ye are my witnesses" come only by conversion.

A spiritual experience is required to transform an ordinary Christian into a committed, dedicated servant of the Lord. No one is born into the Christian family a full grown adult. We all begin at the point of birth and as infants in Christ grow to maturity by spiritual conversions all along the way. Only those who accept God's work of grace will grow and experience these conversion times all through their lives. It is exciting for a Christian to come to these mountain tops in their lives. Each one complements and supplements the others. The recent ones prepare us for on-coming high elevations God has designed for us. Really every Sunday or every worship time should be a time we should expect another conversion to a bigger, deeper and more real union with our Lord.

The final missionary meaning of these conversions within the structure of the Christian faith is not just to thoroughly equip us as servants and saints, but that we should upon such conversions, pass along to others the strength of it. We are to strengthen the brethren.

How many times should a person be converted? As many times as we find ourselves wrong on any issue, as many times as we find our lives suffering a spiritual deficiency, as many times as we appear in need of more grace, as many times as our vision of Christ becomes dim, and as many times as the Holy Spirit awakens within us the desire for a spirit filled life of service and witness.

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

Foreign mission briefs

TAEJON, Korea — A provincial prayer breakfast held here has resulted in the baptism of 40 young soldiers. According to Southern Baptist missionary Rolla M. Bradley, the breakfast provided the setting for a chance meeting between missionary Albert W. Gammage Jr. and a Korean army colonel. Gammage invited the officer's men to visit one of the four Baptist servicemen's centers in Taejon. Over a 10-day period, 300 men visited the center and 195 of them made professions of faith in Christ. Follow-up classes on the meaning of Christianity were held twice weekly at a local military installation, and 98 of the men attended. Of these, 54 soldiers elected to be immersed and 19 more asked to be sprinkled by the Presbyterian chaplain. Fourteen of the 54 are still awaiting baptism.

BIRMINGHAM, Ala. — Eighty-two

high school students, members of the youth choirs of Ruhama and Huffman Baptist churches here, have completed a concert tour of southern Spain. They gave performances in Baptist churches of Seville, Malaga and Madrid, where a second concert was done in connection with the local university. The group presented another program in the medical school of the University of Granada, in an area where Baptist work is just beginning. Throughout the trip, the choir sang before packed audiences where many persons had to stand. Programs included classical church music, hymns, spirituals, selections from the religious musical, "Celebrate Life," and performances by the handbell choir. Scattered throughout the concert were personal testimonies by both directors and several members of the choir.

Baptist athlete award is set up

An award to honor outstanding Baptist high school athletes is being established in honor of the late Coach Roy Harmon of Carson-Newman College, a Baptist institution. Nominations for the Roy Harmon Baptist Athlete Award from Arkansas may be submitted to Roy Harmon Award, Box 1972, Carson-Newman College, Jefferson City, Tenn. 37760. Nominations should include the name of his church, pastor, and parents, and a statement of why the athlete is deserving of the award. Deadline is June 30, and awards will be announced in July.

News briefs

First Church, Berryville, recently completed a three-month perfect Sunday School attendance emphasis. On Sunday, June 3, 82 persons were awarded inspirational books for having successfully completed the three months with perfect attendance.

Becky Tate, Ouachita University junior, has accepted the position of director of summer activities at Hillside Church, Camden.

Mrs. Karen Foster has been called by the Central Church, Jonesboro, to serve as summer youth director.

Central Church, Jonesboro, will purchase new pew cushions with a \$2,000 memorial offering recently given to the church. The offering was given in memory of Mrs. George Allain by her three children.

First Church, Star City, will celebrate its 100th year as an organized church June 23-24.

Sulphur Springs Church is converting their old parsonage into a combination youth building and fellowship hall, with the men of the church doing the work. A coffee-house motif is being used in the renovation.

Trinity Church, Concord Association, observed its golden anniversary May 27.

Fulton Church, Hope Association was presented a plaque June 3 by Arkansas Baptist State Convention for being number one in the state in per capita giving to the Cooperative Program of the State Convention.

Old Austin Church, Austin, ordained Charles Milner and Don Neely as deacons June 10.

First Church, Scranton, recently held its first recognition service for Girls in Action. Nine girls received awards.

Don Bingham, new music minister of First Church, Conway, and his family were welcomed with a reception and pounding June 3.

South Side, Ft. Smith, recently presented Mrs. Mae Pierce with a handmade quilt and a table lamp upon her retirement from their church nursery. Mrs. Pierce had served in the church nursery more than 20 years.

First Church, Little Rock, has set June 24 as the date for the laying of the cornerstone for their new building at Rodney Parham Road and Pleasant Valley Drive. Ceremonies will take place at 3 p.m.

Two Arkansans are among 83 FMB Journeyman trainees

MOBILE, Ala. — Eighty-three young Baptists have been approved by the Southern Baptist Foreign Mission Board for training as missionary journeymen.

Following completion of a seven-week training course at Meredith College, Raleigh, N.C., the young people will be commissioned for journeyman service July 27 in Richmond, Va.

They will serve two-year terms as teachers, laboratory and medical technologists, nurses, student workers, physical therapists, youth and music workers, secretaries, student center and other kinds of work.

As journeymen, they will join Southern Baptist missionary staffs in 32 countries.

There are 48 single women, 23 single men, and six married couples. Most will be graduated from a college or university this spring, though some already have their basic degrees and are attending graduate institutions or working full time.

Journeymen must be Baptist college graduates 26 years of age and under who want to apply their talents to spiritual, physical and educational needs abroad for two years. They accept assignments based on specific job requests from missions (organizations of missionaries).



Miss Kluck



Cheyne

The two Arkansans assigned as Journeymen are Sharon Kluck and David Cheyne, both 1973 graduates of Ouachita University.

Miss Kluck, the daughter of Rev. and Mrs. Carl Kluck of Arkadelphia, will be employed as a teacher in the American School, Curitiba, Parana, South Brazil. She was born in Ft. Worth and has lived at Atkins and Arkadelphia, where her father is pastor of Second Church.

Cheyne has been employed for student work in Nairobi, Kenya. He is the son of Dr. and Mrs. John R. Cheyne,

Southern Baptist missionaries in Addis Abeba, Ethiopia. He was born in Ft. Worth, Tex., and lived in Rhodesia and Ethiopia while growing up.

Baptist gets post with new hospital



Harrington

The appointment of Russell D. Harrington Jr. as Assistant Administrator of the new Baptist Medical Center under construction at 9600 West 12th Street, was announced by John A. Gilbreath, Executive Director of the Baptist Medical Center

System.

Harrington will have administrative responsibility in the present Baptist Medical Center, which will become the Central Baptist Hospital, until the new hospital is opened in December. He will also have staffing and planning responsibility for the new hospital prior to opening the new facility.

Harrington is a member of the Arkansas Hospital Association and has been approved for admission to the American College of Hospital Administrators.

Since 1971, Harrington has served as Director, Outpatient and Emergency Services, University Hospital, University of Arkansas Medical Center, Little Rock.

Harrington graduated from high school in Jonesboro, earned a BSE from Arkansas State University and a master's degree in health services management from the University of Missouri. He served his Administrative Residency at Baptist Memorial Hospital, Kansas City.

From 1967 to 1969, he served in the Army Medical Service Corps where he was Medical Administrative Officer at Pine Bluff Arsenal (1967), Commanding officer of the 561st Medical Company in Vietnam (1968), and Commanding officer, 691st Medical Company, Fort Hood, Texas (1969).

With his wife, Donna, and daughter, Stephanie, Harrington lives at 505 South Hughes Street and is a member of Immanuel Church.

Harrington is the son of R. D. Harrington, pastor of Philadelphia Church, Jonesboro.

Staff changes

William Harold Simpson is the new pastor of Markham Street Church, Little Rock. He is a native of Texas and a graduate of the U.S. Naval Academy. He holds the B.D. and M.Div. degrees from Southwestern Seminary. He also has taken the basic and advanced courses in clinical pastoral education at Baptist Memorial Hospital in San Antonio, Tex. Simpson has pastored churches in Oklahoma and Texas. He and his wife, the former Gerry Forrer, are the parents of a son and a daughter.



Simpson



Henson

Gary Henson has resigned as music and youth director of First Church, Augusta, to become the pastor of Grace Church, Augusta. He is married to the former Sandra Tucker of Helena. They are the parents of a daughter and a son.



Falcomata

Ed Falcomata is the new music and youth director for East Side Church, Pine Bluff. He comes to the church from a similar post with First Church, Dumas. He and his wife and two children moved to the city at the end of May.

Roscoe Stidman of Hot Springs has accepted the position of youth and music director of First Church, Desha. He also will work in the lake ministry program at Greers Ferry during the summer. Stidman is a senior at Ouachita University, where he is a member of Beta Beta Social Club and manager of the football team.

Mike Kinsey has joined the staff of First Church, Warren, as minister of education and music. He formerly served First Church, Decatur. He is a graduate of the University of Arkansas and New Orleans Seminary. He has served churches in Arkansas and Oklahoma.

Howard Murry has joined the staff of Hebron Church, Little Rock, in the newly-created position of educational



Thirty-five members of the congregation became charter members of the new church.

Two churches form new congregation

On June 3 the Welch Street Church and the Chicot Road Chapel of Little Rock combined to form the Chicot Road Church. The chain of events which brought the two congregations together began about a year ago as Jim Wyatt, pastor of the Welch Street Church, contacted Ray McClung, director of associational activities, Pulaski County Association and wanted to know some place where their congregation might relocate because of the steadily declining neighborhood where they were situated.

McClung was later impressed that the Chicot Road Chapel area was a part of Little Rock into which people were moving. He discussed the matter with Bill Philliber, pastor, Life Line Church, which was sponsoring the Chicot Road Chapel. Sometime later, Pastor Philliber called McClung and encouraged further exploration of the idea of a possible merger.

On April 15, a joint worship service and dinner was arranged at the Chicot Road Chapel. As a result of this successful initial fellowship a joint merger study committee was formed which met on May 6. This committee studied the mutual needs of each group and made a decision to draw up a basic resolution of merger.

McClung was asked to serve as the moderator as the two bodies formed a new church. During the service the history leading to the merger was presented, there was a rereading of the basic resolution of merger, and the

enrolling of charter members. There were 35 initial charter members. The newly formed congregation officially extended a call to Jim Wyatt as pastor and elected church officers.

Moderator McClung reviewed the statement of faith in the *Baptist Faith and Message*. This was adopted as the official statement of faith by the church.

Editor J. Everett Sneed brought a message giving a charge to the pastor and newly formed church. Sneed said "It is imperative for every servant of God to continually equip himself so that he may be an adequate minister to his congregation." He stressed the importance of the members of the church supporting their pastor.

The church covenant was read in unison by those in attendance. The service was concluded with prayer by H. L. Lipford, who has been serving as interim pastor of the Chicot Road Chapel.



Ray McClung re-read the resolution of merger during the service.

and youth minister. He was formerly pastor of Manchester Church, Manchester, Md. He and his wife, who is a native of Arkansas, are the parents of two children.

Celebrate Christian citizenship!

By C. Welton Gaddy
Director of Christian Citizenship Development
The Christian Life Commission of the
SBC

(First in a series of three)

Now is the time for Christians to exercise their responsibility to be good citizens. It is not too late. Disclosures of grave immorality in government, such as the Watergate conspiracy, call attention to the need for Christian citizenship.

Perhaps in the providence of God, messengers to the 1972 session of the Southern Baptist Convention acted with greater wisdom than they were aware of at the moment when they designated July 1, 1973 as "Christian Citizenship Sunday." This action was intended to urge Southern Baptists to use the Sunday just prior to Independence Day for a consideration and celebration of Christian citizenship.

Churches can be of help in channeling the enthusiastic patriotism which surfaces every July 4, commemorating the nation's birth in 1776, into constructive forms of year-round citizenship involvement. In the context of Christian celebration, sermons, discussions, and special programs can be planned to help individual Christians effectively translate their God-given hopes for America into the kind of civil activity which will bring honor to the nation and glory to Christ.

Christian Citizenship Sunday may be

used as a time of intensive study of biblical passages, such as Romans 13:1-7; I Peter 2:9-14; Matthew 22:21; and I Timothy 2:1-3, which rightly relate man to the civil order.

Christian Citizenship Sunday may be used to rehear once again, through both the spoken word and music, the classical thoughts about citizenship which have been recorded in the documents of democracy and the annals of church history. Keen awareness of a citizen's heritage often brings about more meaningful involvement in the present — which, in turn, will be a part of tomorrow's heritage.

Christian Citizenship Sunday may be used to launch a program of Christian citizenship development. Following a brief overview of how some congregations have previously performed this ministry, attention can be directed to local issues such as intelligent voting, community political processes, and the difference one church can make in relation to these matters. Other topics to be discussed might include freedom and responsibility, love and justice, and a free church in a free state.

The time is right for thoughtful

consideration and implementation of the Christian's role in political affairs. No easy solutions exist for the complex problems confronting our nation. Governmental structures and leadership need the insights, counsel, and active participation, as well as the prayers, of Christian citizens.

A time-tested proverb warns that all that is necessary for evil to triumph is for good men to do nothing. This truth is especially relevant today. A person may be a good citizen without being a good Christian but one cannot be a good Christian without being a good citizen! Celebrate Christian citizenship on July 1. And keep it up.

Brown joins Baptist Sunday School Board

NASHVILLE (BP) — Nobel D. Brown, missionary to Nigeria for 10 years, has joined the Southern Baptist Sunday School Board as editor of young adult materials in the Sunday School department.

Brown, a native of McHenry, Ky., is a graduate of North Texas State University, Denton, and Golden Gate Seminary, Mill Valley, Calif., where he earned the doctor of theology degree.

Prior to coming to the Sunday School Board, Brown served six months as visiting professor of preaching at Golden Gate Seminary. He was on the staff as instructor at Southern Seminary, Louisville, for one year and has served one semester at Golden Gate Seminary as visiting professor of New Testament and one semester at Baylor University as visiting professor of missions.

During his stay in Nigeria, from December, 1962, to June, 1972, Brown held various positions in the Nigerian Baptist Theological Seminary.

He also has held pastorates in churches in California and Kentucky.



NASHVILLE — Writers for "Guide C for Preschool Teachers," 1974-1975, attended a writers' conference here recently to receive guidance and instructions concerning writing assignments for that periodical. Shown here are (seated l to r) Mr. Fred E. Love, First Church, Norphlet, and Mrs. Wade Lewis, First Church, Morrilton, with Jo Alice Haigh (standing left), and Marie Hedgecoth (standing right), editors of the periodical.



Think Cooperative Program!
LIFELINE TO WORLD MISSIONS

Ira G. Corn leads First Church to be first in offering plan

By Iris O'Neal Bowen

Ira G. Corn, 318 Linwood Court, Little Rock, has been a member of First Church, Little Rock, since 1920. He has served faithfully under 11 pastors in various places of leadership. Perhaps the greatest accomplishment for his church was leading it to become the first in Arkansas to give to the church through the Sunday School offering plan.

In 1925, after he had become Sunday School superintendent, the church began to get literature from Baptist Headquarters in Nashville, encouraging them to work toward a Standard Sunday School. The plan was presented to the officers and teachers and it was agreed that they would try to reach the standard. Materials were ordered, goals were set, and before the year was out the Sunday School had reached its goal! The following year, Corn, with 21 of his officers and teachers attended a southwide Sunday School convention at Memphis, Tenn. It was at this meeting that the plan for giving to the church through the Sunday School offering was presented. When the plan was brought to the church, Corn states, it was accepted and, of course, has been used ever since. First Church, Little Rock, was the first church in Arkansas to adopt this method of taking the offering. Prior to this time there had been a small offering taken for Sunday School literature and another offering taken for the support of the church during the worship service. The Sunday School and church had separate treasurers. Corn observed that this method had brought literally thousands of dollars more into the church for the Lord's work.

In 1931, Corn resigned as Sunday

School superintendent to become chairman of the board of deacons. However, the new Superintendent moved away after a year, and Corn again accepted the job.

In 1932, Arden P. Blaylock came to serve as pastor at a time when all the churches in Arkansas were having financial troubles, and Little Rock First did not escape. The membership could not even pay the interest on the money they had borrowed to remodel their building.

Blaylock, according to Corn, was the first pastor they had who really stressed the importance of tithing. As the members started tithing, the church's financial problems began to be solved, and soon the bills were being met without trouble.

Up until this time, too, the women's work had been supported through rummage sales and other money making projects. Pastor Blaylock did not approve of this and the church voted to put the women's work in the church budget.

As the church family grew, more space was needed. Soon a new building was started south of the original building on Louisiana. Since many of the members were out of work, most of the labor was donated, cutting considerably the cost of the building.

It was also under the leadership of Pastor Blaylock that in 1936 the first enlargement campaign was initiated in Arkansas. About 15 people came from Nashville to train workers. Out of this effort, hundreds of prospects were found and so many members were added that the Sunday School was

divided into departments, with classes within the departments.

By 1941, the Sunday School had again outgrown its space and the large auditorium now standing on the southwest corner of 12th and Louisiana was constructed.

Under the leadership of Dr. R. C. Campbell, who came as pastor in 1947, a new educational building was built south of the main auditorium. It was also during his pastorate that the church raised \$50,000 for foreign missions. Corn states that \$44,000 was raised during one Sunday morning service.

Corn was Chairman of the Deacons when, in 1955, the church sent their pastor, Nolen P. Howington, to the Baptist World Alliance and the Holy Land. Before Dr. Howington and his wife left, Ira Corn handed them a check for over \$2,000 which the members had raised to finance the trip. In the envelope with the check was a poem Mrs. Corn had written expressing the love of the people for their pastor, and the poem was later published in the church paper.

Corn, although long a member of First Church and an active business man in Little Rock, was not a native of Arkansas. He was born in Townes County, Ga., and discovered Arkansas when he left the army after World War I and decided to travel and see some of the country. Working as an itinerant barber to underwrite his expenses, he visited, among other places, Hot Springs and later decided to settle in Arkansas.

During his travels, he worked in a barber shop in Chattanooga, and it was there he was converted under the preaching of Billy Sunday.

Corn says he learned the barber trade as a youth, when he worked on the farm hands on his father's plantation. Soon he was barbering in a nearby town on Saturdays, and he stayed with that trade until his retirement only about a year ago.

When he returned to Arkansas from his early travels, he and his brother bought a shop in Little Rock. When the Donaghey Building was erected in 1925, Corn established another shop there. At one time the Corn brothers operated three barber shops and two beauty shops in Little Rock.

Soon after settling in Little Rock, Corn made a visit back to Georgia to marry the girl who was waiting for him. They were married by Otto Whittington, who was then pastor of the First Methodist Church in Douglas, Ga.

Faithful to the work of the Lord, the Corns have reared five children, all of whom have been baptized into the membership of First Church. They are Ira Corn Jr., Dallas industrialist; John P. Corn, lawyer and insurance man, Little



Mr. and Mrs. Ira Corn

Rock; Martha Owens, public school teacher, Little Rock; Virginia Drexler, teacher, Fullerton, Calif.; and Katherine Rogers, teacher, Yorba Linda, Calif.

In 1969, Ira Corn Jr. purchased one of the 16 known copies of the Declaration of Independence, a very rare find. This document was displayed on Columbus Day at First Church, a fitting tribute to a fine old church which has been home to the Ira Corn family for over 50 happy years!



The Ouachita-Southern Advancement Campaign

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

Typical examples

By Jim E. Tillman, Director

It is impossible to list all of the glowing testimonies regarding the Advancement Campaign, but I want to share two of them for your inspiration.

This first example begins at a Phase 2 Fellowship Dinner in the Mt. Zion Baptist Association on April 30. Frank Lady is the Associational Chairman and Carl Bunch serves as the Associational Coordinator. Among those attending the dinner were pastor John M. Lemmons and deacons from the New Antioch Church at Brookland. As this group journeyed home from the dinner, they had an unofficial deacon's meeting. It was decided by this group to recommend a change of the suggested goal of \$640 to a goal of \$1,000. The church later voted to enter the Campaign and to accept this new goal of \$1,000 to be paid over the next five years. The church action was taken two days after the Phase 2 Dinner.

The Smithville Church voted on June 6, to enter the Ouachita-Southern Campaign. The suggested goal was \$1,911. The church voted to give \$2,000 over a five-year period. Pastor Lendol Jackson reports plans are being made to have a special day each fall to receive an offering for the Campaign. "In the event the special offering exceeds the \$400 annual goal, the entire offering will be contributed. In the event it falls below the goal, funds from the budget of the church will be applied to bring it to the \$400 level."

Churches like these are entering the Campaign all over the State of Arkansas. In fact, over \$50,000 in pledges have been made during Phase 2 of the OBU-SBC Campaign.

Doctrines of the faith Accuracy in doctrine

By H. E. Williams

President, Southern Baptist College



Dr. Williams

A colleague and I were talking with a highly skilled airplane mechanic one day about matters pertaining to religion. I asked him what his religious persuasion was and he replied, "Oh I believe in all of them. After all I don't guess it makes much difference. They are all about the same anyway."

My colleague, a member of the Southern Baptist College staff, responded by saying, "Now you can't believe that, surely. You work on aircraft where accuracy is often critical, and tolerances very exacting. Surely you don't believe that just anything goes in the area of religion."

Those of us who believe that God spoke to us in his revelation, which is recorded in the Bible, believe that accuracy in interpretation is very important. There are some doctrines that are vital to real Christian experience. The Bible very clearly sets forth the fact that the regenerative experience accompanies full belief in the fact that Christ is alive. There can be no equivocation here.

Also the doctrine of his divinity is essential to Christian salvation. One who doubts the reality of Christ being the Son of God cannot enjoy the presence of the Holy Spirit in his life. If one could receive the Holy Spirit without belief in the divinity of Jesus Christ, it is evident that the Holy Spirit would be in conflict with Jesus, which is absurd. The Holy Spirit and Jesus cannot be in conflict. Jesus said the purpose of the coming of the Holy Spirit would be to provide fuller enlightenment of his purpose in the world. God cannot be in conflict with himself. So, if the Holy Spirit enters a life to produce the regenerative experience, then he enters because he has found an intelligent understanding and acceptance of the reality of the purpose and teachings of Jesus in that life.

The Christian community has been divided on the matter of accuracy in doctrine because there have been so many absurdities promulgated for doctrines through the centuries. At one time the theologians were debating how many angels could stand on the point of a needle. At another time the English clergy split over tonsure, some saying that orthodoxy in the clergy should be denoted by shaving the top of the scalp in a round manner, while others held that the head should be shaved in a streak from front to back. I presume that is where the term "hair splitting" originated.

Recoiling from absurdities usually produce other absurdities. If a Baptist determines his doctrinal position simply as the other extreme from the doctrines of the Roman church, he likely will not have a faith, but rather a nice set of prejudices. Such is likely to last only a little while because true religion cannot be sustained on prejudice, but can be sustained on faith generated by the truth of God as found in his Word and confirmed in Christian experience.

It does make a difference as to what one believes. All of my professional life I have witnessed the tragedy of people trying to build a solid Christian life on error and general disregard for accuracy in understanding of the Bible. It never works for long and very often ends in double tragedy. Jesus rebuked the "blind guides" of his day by telling them they never really entered the Kingdom themselves, and in their errors, they also prevented those who might enter from doing so.

It is possible to be accurate in ascertaining what God meant in his Word, the Bible. If one becomes a sincere student of the Word of God in the original Hebrew and Greek, acquaints himself with the true meaning of the original texts in historic setting of the words, and then opens his mind to the leadership of the Holy Spirit, it is possible to arrive at very accurate doctrinal positions.

New subscribers:

Church	Pastor	Association
New budget:		
First, Mountainburg	Herbert L. Stout	Clear Creek
First, Henderson	Gerald Harlan	White River
Unity, Waldron	Levi Stephens	Buckner
One month free trial:		
Trinity, Ft. Smith	Ken Freemyer	Concord

Between parson and pew

What's a nursery for?

By Velma Merritt



Mrs. Merritt

Some folks in the church who remember the days when there was no nursery often think that it is unnecessary. The church could exist easily without the nursery but the convenience of it and the benefit the children receive makes it a worthy

part of our modern church structure.

Church nurseries are not free from problems, however. One of the most common is getting volunteer help in it. Too many times only a handful of women will stay which means they do more than their share. The excuses for not working in the nursery often excel those given by folk outside the church for not being able to attend. Capable people should take their turn. Some, however, should not. The elderly who cannot physically handle small children, those who do not like children, and anyone who would upset the children should be exempt.

Some churches try to solve the problem of nursery help by hiring some-

one to do the task. This does not allow the paid worker to get spiritual nourishment thus encouraging a stagnant Christian. In the cases where the workers are not Christians, it keeps them from hearing the gospel presented through sermon.

One of the most successful ways of providing sufficient nursery help is to personally call on all capable members of the congregation — men and women. The children need to know that church is not just for women and children, and some men enjoy taking a turn with the little ones. Churches who use both men and women in their nurseries find it to be quite successful.

Nursery workers should be given instruction as to what their duties of teaching are. The fallacy that the nursery is for baby sitting needs to be wiped off the slate. Children are in the nursery to learn about Jesus. Even tiny bed babies can recognize pleasure in a voice. Why not let them hear you say ever so sweetly, "Jesus loves you little fellow." Certainly very small children cannot sit and listen as adults, but they can learn as they play and careful teachers take every opportunity to help a child learn about God and his love.

Woman's viewpoint

His gospel to proclaim

By Iris O'Neal Bowen



Mrs. Bowen

I am indebted to Mrs. George Cuff of Vimy Ridge for this appealing little story.

A missionary family by the name of Jordan had been sent high into the Andes, South America, to live with the tribes and to learn their languages. No

two tribes spoke alike and the Jordans' task was very difficult.

After much study they were able to approach the chief of the tribe where they were stationed and had made his friendship. He had even expressed an interest in their Jesus, and they were encouraged.

By canoe and snow trails lumber had been hauled up from a village 100 miles away to build the Jordans a house, so that they would have some privacy.

Soon they were blessed with a package from one of the churches back

home, and the chief just had to see what was in that package.

As the package was opened, they found six cans of Spam and three cans of Maxwell House coffee. "Canned Spam!" Mr. Jordan exclaimed, and "Canned Maxwell House!" and the chief repeated the words after him. So the coffee was put on and the chief was given two slices of Spam.

They went back to the rest of the unwrapping, and soon found a hand-cranked record player. The missionary turned the handle and they heard the lovely old song, "Jesus, Lover of my Soul."

The coffee was ready and the chief was given another helping of Spam.

He had to say it:

Pointing to the meat, he said, "Canned Spam."

Pointing to the coffee, he said, "Canned Maxwell."

And pointing to the record player, he said, "Canned Jesus Man!"

God moves in mysterious ways, his gospel to proclaim!



- *The Progressive Tax Myth* — According to Ralph Nader, corporate tax revenues have slipped to third place, behind both personal income and payroll taxes. In 1970, he says, more than 1,300 people making \$50,000 or more paid no income taxes at all. U. S. Steel and Bethlehem Steel also paid no federal income tax. In the same year, Gulf Oil netted \$990 million before taxes, reports Nader. The tax rate for the company should be 48 percent, but loopholes permitted Gulf to pay only 1.2 percent in federal taxes.

(From "Briefcase,"
Everybody's Money, Spring '73)

- *Malnourishment and Children's Problems* — S. A. Richardson and associate at the Albert Einstein College of Medicine studies the activities of school-aged children who were severely malnourished during infancy (*Journal of Health and Social Behavior*, September, 1972). The children who were hospitalized for severe malnutrition had many more problems than their classmates in comparison with behavior related to classwork, social relationships, conduct, and friends. The picture that emerges is of a quiet and withdrawn child rather than an aggressive and rowdy one; but a quietness which is unresponsive, uncommunicative and painful. He has a poorer memory and attention span, is more distractible, less spontaneous and willing to contribute to classroom discussion. He doesn't get along well with his peers, has trouble with classwork, and displays conduct and behavior problems.

(From "Roundup,"
Society, March-April, 1973)

Child Care

A happy ending results from caring

The facts are true. The name is fictitious to protect the identity of the young person involved.

Jim was 13 years old when he was referred to our office by his pastor. He had run away from home due to his inability to handle the many problems there. Jim had met a young adult who befriended him by offering him a place to stay for a few days. For the first time, Jim was introduced to drugs. Finding himself involved produced feelings of excitement and fear. Needless to say, his mother was alarmed as she had sole

responsibility for him; she and her husband were divorced. Her problems with Jim seemed to get more severe each year.

Jim talked readily about his problems, his fears, and his feeling of not being able to work through his problems at home: "I want to do better, but it seems as if I'm always getting into trouble." He was afraid he was not strong enough to handle the temptations which were being pressured by his "new friends" and wanted help for himself. After talks with Jim, his mother, their pastor, and the school officials, it was decided that Jim needed the structure, security, Christian direction, and the treatment-oriented program at the Children's Home.

Jim needed help with the unworthy feelings he had about himself; he needed direction with his moral standards, and had many questions about himself, his background, and his future.

The two years Jim lived at the Children's Home were difficult times for him as well as for the staff working with him. He had difficulty accepting responsibility and had problems with authority figures. He continued to have good intentions, but he would not always follow through with appropriate behavior to support his good intentions. However, the staff continued to try to reach him and help him gain self-understanding and control.

This was not an easy task, but required a great deal of patience, Christian love, and understanding, as well as professional direction. It required the kind of daily strength needed by the houseparents and other staff that comes only to the Christian who daily seeks this strength and concern for others from God.

After two years, Jim returned home to his mother. Throughout this time, his mother had received counseling in our area office and was preparing for his return. She loved her son, but needed direction and interpretation of the growing needs of her teenage son. Jim has been home for several months and appears to be getting along fine. His mother and grandparents are so proud of his improved attitudes and his willingness to accept responsibility. Jim also rededicated his life to the Lord while living at the Children's Home.

This story might have ended quite differently for Jim. He could have easily drifted into a life of drug addiction and irresponsibility. However, someone cared about him and believed in his potential. Jim must be grateful for a pastor who recognized his need for help and is thankful to Arkansas Baptists for meeting his needs at this critical point in his life. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Utah-Idaho BSU director says thanks for student workers

Contributions from Arkansas Baptists to Utah-Idaho Baptists have been timely, generous, and a real blessing here in this home-mission field.

Many of you will recall that the Arkansas Student Department made employment of the first full-time student worker in Utah-Idaho possible by paying part of the bill for my coming as student director. The sponsorship of two workers for local campuses was also undertaken by the Arkansas BSU, through some individuals and churches have helped. Rhonda Wiley of Piggott and Becca Hutchison of Evening Shade served as a result of this project.

Rhonda had a unique ministry to her campus, Westminster College, in Salt Lake City. Since no single-denomination religious group can be organized and recognized on campus, Rhonda maintained ministering relationships with many of her fellow students through opportunities that are overlooked by many campus ministers. She cared, shared, and prayed with students at various times and places on campus.

Rhonda also lead a regular "Bible Rap" in the dorm and worked with administrators to restore an active chapel program to the campus.

Becca Hutchison served as director of the University of Utah BSU, also in Salt Lake City. She faced the difficult challenge of directing a group of students who were already organized and had student leaders with considerable capability. She did a good job of bringing the needed ideas and direction to lead this group to more nearly meet their potential. Many students have been reached with the Christian relationship which they sought on this vast campus because of Becca's work.

Both Becca and Rhonda have had a positive influence upon our total program of work with students in the Utah-Idaho SBC. Perhaps the most important way they have done this is by their presence alone, though they have made many very significant contributions. Their presence, however, will tend to cause some of our Baptist families to stop and think. The parents who send their children away from Utah and Idaho to attend school may realize that their sons and daughters could make contributions to a vital Christian ministry and fellowship right here at home just as Becca and Rhonda have come to do.

These Arkansas students have also made important contributions to their churches here. Rhonda served in several important roles in one of the Spanish missions. She has also led some of her friends from school to involvement in the work of the mission.

Becca served the University Baptist Church as pianist and teacher of the college and career class. Student participation in the life of this church also increased and became more regular through Becca's work in the community.

We of the Utah-Idaho Southern Baptist Convention staff and churches sincerely thank you for making this ministry to our students possible.

In Christian love,
David Barnes
State BSU Director
Utah-Idaho

Can you help?

Gary Beville of Bearden who won in the Carey Association Speakers' Tournament can be sent to Ridgecrest July 15-21 if he can get an adult sponsor. He is 17 years of age. If a man who is going to Ridgecrest that week will be willing to sponsor Gary, please contact Ralph W. Davis at the Church Training Department. Gary has a way to go but must have a man sponsor. —Ralph W. Davis

Christian attitudes toward money

As a very small boy, I remember being downtown in my hometown with my older sister. It was during the days when the "Man on the street" radio programs were quite popular; many cities had them.

In our town, one of the local radio stations would station a reporter with a portable microphone on the main street. He would stop passers-by, ask them some simple question, and, if they answered correctly, reward them with some small gift provided by a sponsor whose product he advertised in the process.

He stopped us, and my sister, being older than I, was the spokesman. The question was, "What is the root of all evil?"

Very quickly, she answered in one word, "Money." She did not get the prize, because the correct answer was "the love of money." I think I remembered that Bible lesson more distinctly than any I ever had in Sunday School.

Oftentimes I find others laboring under the same wrong impression that

my sister had, if not in words, at least in attitude. Frequently an individual in the community or in the church who has a lot of money is looked upon as being a little less spiritual than those of us who are more familiar with poverty.

Such is simply not true. There is nothing about money itself and nothing wrong with making money. In fact, in many cases the individual who has accumulated a good bit of money may have done so simply because he was a better steward of his time and talents than those of us who have little.

It isn't true that one with money is more evil or has been a better steward; the mere possession of money proves neither point. It is the use of the money, regardless of the amount, that separates the good steward from the poor steward.

One's attitude toward money, whether he has it or doesn't have it, will reveal more about spiritual condition than the size of his bank account. At least that's what Jesus taught. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Special issues

Every issue of *Church Training* is special, but there are three issues that are extra-special and you will want to keep them for further use.

The May issue of *Church Training* contains the curriculum outlines for all the periodicals for October, 1973, through September, 1974. This issue does not contain the units and sessions for *Young Adults in Training*, but all of the units and session outlines for adults will be found in the Adult Curriculum Folder which our department will prepare and send to the churches in July.

The June issue of *Church Training* contains the Resource and Planning Guide for 1973-74. The issue contains specific guidance for working through eight steps designed to enlarge and improve a church training program. Heretofore this has been a cost item. We encourage you to order extra copies of this June issue.

The October issue of *Church Training* will contain job Training Guidance for training church training leaders. One of the best ways for instructing leaders is to tell them how to do their work. —Ralph W. Davis

NOT DOIN' MUCH OF ANYTHING?

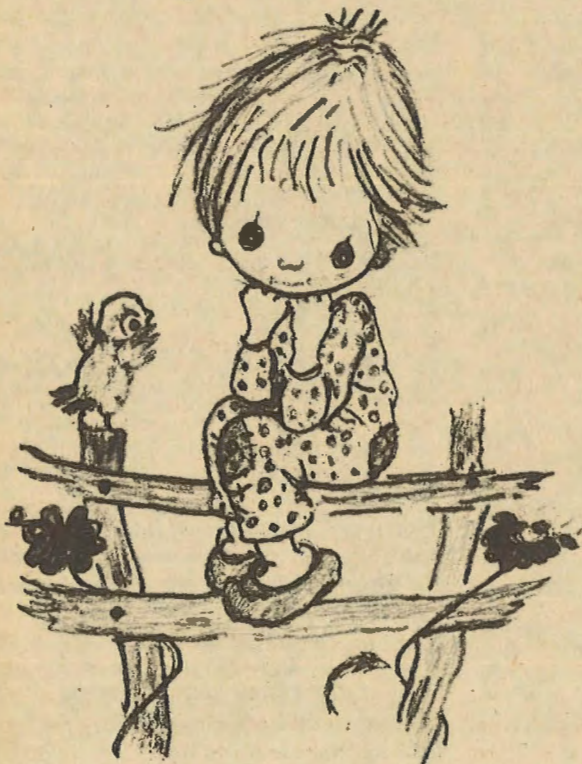
Why Not COME TO

TEENS CAMP!

JULY 23-28

CAMP PARON

WRITE WMU BOX 550 LITTLE ROCK



GA campers will hear missionary speakers

The first week of GA Camp is "just around the corner." Many exciting activities await girls in grades 4 through 6 — campfires, swimming, Bible exploration, singing, crafts, nature hikes, "GA Laugh-Out," and missions galore!

Missionaries play an important role in GA camping at Paron. Missionary guests for GA Camp, July 2-7, will be Miss Amanda Tinkle and Miss Delores Kube.



Miss Tinkle



Miss Kube

Miss Tinkle served as a missionary nurse in Nigeria for 34 years where she participated in Baptist medical ministries in Ogbomoso, Shaki, Iwo and Okuta. Miss Tinkle is a native of Benton where she now makes her home.

Miss Kube serves with the Home Mission Board in the area of Christian Social Ministries. She is on the staff of Ervay Baptist Center in Dallas, Tex.

These two missionaries will have much to share with the campers at GA Camp! See that your girls have this opportunity in missions education. Registrations are still being received in the State WMU Office, Little Rock, for the weeks of July 2-7 and 16-21. Send registrations now! —Julia Ketner, Camp Director

"M" Night Drama

"CHURCH: the Sunday Night Place... and People" is the title of this year's "M" Night drama. Written by Dr. Bob R. Taylor, Youth Consultant in the Church Training Department, this inspirational drama challenges adults and youth to make their "CHURCH: the Sunday Night Place" for training... for fellowship... for worship. The complete drama including music and narration is on reel to reel tape. Available from your Baptist Book Store, the drama is approximately 14½ minutes long. Staging is not complicated and only one character, the interim pastor, has a long narration. Cost of the tape and staging instructions is \$5.95. An order card listing this and other "M" Night products is included in the "M" Night Kit 1973 which will be sent to associational directors this summer. —Ralph W. Davis

Dateline — Southern Baptist Convention



CELEBRATION SINGING — A musical group from First Church, Ft. Smith, called "The Celebration" performed for the Southern Baptist Convention meeting last week. The group is directed by Charles Collins.

Cauthen foresees China mission, calls for 800 new missionaries

PORTLAND, June 12 — Prophesying Southern Baptists will send missionaries to China again, Baker James Cauthen, executive secretary of the denomination's Foreign Mission Board, asked Tuesday for 800 new recruits immediately.

Cauthen, whose foreign missions operations spans 77 countries and 2,507 missionaries, said he has an urgent appeal for 800 new missionaries and specific places for them to work.

"There is work to be done which cannot be done until reinforcements are available," Cauthen told the 6,500 messengers attending the 116th meeting of the Southern Baptist Convention at Memorial Coliseum.

The foreign missions executive singled out Vietnam, India, and Bangladesh as countries where Southern Baptist missionaries need reinforcements.

Cauthen said he would like to double the strength of the 42-missionary Vietnam Mission and expand ministries to more than 500 million people in India and Bangladesh.

A former missionary to China, Cauthen said he was absolutely convinced the time would come when "we can take steps to strengthen Christian witness in that country." He wouldn't predict exactly when.

"The time is coming when we must pour into China once again rivers of love and compassion, to share with our Chinese Christian friends the message of life for all their land.

"Get ready, Southern Baptists. The time is on the way and a vast array of life, talent and resources must be available

when the doors swing wide open."

Southern Baptists gave \$19,644,972 to foreign missions in a special offering five months ago. Earlier Tuesday they voted an allocation of \$17,387,284 to foreign missions for the 1973-74 fiscal year.

Cauthen's address highlighted the annual report of the mission board. The messengers also received accountings from three other agencies, Annuity Board, Stewardship Commission and Baptist Joint Committee on Public Affairs.

The Annuity Board reported it had increased pensions for annuitants by 6 percent on Dec. 31 and arranged a new health benefit plan Jan. 1 for church employees.

Other gains the Annuity Board reported included new high in investment income, assets held and benefits paid.

The Stewardship Commission announced plans for increasing gifts to the Cooperative Program between 1973 and 1975 by encouraging churches to hike by one percent each year their contributions through the unified financial plan.

As part of the promotional effort, churches will be asked to observe a convention-wide day of commitment the last Sunday in October during the three-year period.

Earlier Tuesday, the messengers approved a record Cooperative Program budget of \$35 million for its 20 agencies and Executive Committee and agreed to hold annual meetings in Atlanta in 1978 and Houston in 1979.



1974 SBC officers are James G. Harris, 1st vice president; Owen Cooper, president for a second term; and Clifton Brannon, 2nd vice president.

Pastors are urged to broaden their perspective on ministry

PORTLAND, June 11 — Five Southern Baptist pastors challenged fellow ministers here to broaden their perspective on ministry — not bind themselves to a one dimensional approach.

Speaking to 2,000 at the opening session of the Southern Baptist Pastors' Conference at the Memorial Coliseum, the men emphasized personal evangelism, unwavering faith in God's leadership, keeping the spiritual household (the church) in order, keeping personal "equipment" in repair, and "plugging in" to God's "power source."

Padgett C. Cope, pastor of Calvary Church, Little Rock, Ark., said personal witness to non-Christians is "obligatory, not optional.

"Nine times as many people in our world today have never heard the word of God as there were in the world when Jesus Christ gave his 'Great Commission' to go and tell them about Him."

Emphasizing the importance of personal soul winning as an essential piece of equipment for a pastor, Cope said, "We just seem to swap members and not go out and win souls for Christ. All the religions of the world are in search of God. Christianity is not just a religion but a way of life."

He said that a church must be doctrinally sound to be a New Testament church but, he added, "We can be doctrinally sound and yet be sound asleep."

"Faith is the principle by which God operates in the world," said J. C. Mitchell, pastor of First Church, Winter Park, Fla.

"Faith is the key that moves God out of heaven and down to earth. Our church members want to see the power of God at work," Mitchell said.

He testified of a personal application of faith when he said he felt called by God to give to the church \$7,000 saved for his children's college education.

Cooper re-elected SBC president; Harris first VP

PORTLAND (BP) — Owen Cooper, a retired Yazoo City, Miss., business executive, was elected to a second one-year term as president of the 12 million member Southern Baptist Convention without opposition.

Elected first vice president of the convention was James G. Harris, pastor of University Baptist Church, Fort Worth, and named second vice president was Clifton Brannon, an evangelist from Longview, Tex.

Harris had defeated Brannon in a runoff for the first vice president slot after a field of four candidates had been nominated.

The following day, Brannon won the second vice presidency in a runoff against Mrs. Robert Fling of Pleasantville, N.Y. Eight persons had been nominated, but Brannon won on the claim that a full-time evangelist had never been elected to high office in the SBC.

Three other officers in the Convention's non-salaried, administrative organization were reelected without opposition.

They are Clifton J. Allen, recording secretary; W. Fred Kendall, registration secretary; and Porter W. Routh, treasurer. All live in Nashville, Tenn.

Routh is also executive secretary of the SBC Executive Committee, a salaried staff position.

"The demonstration of faith is the sovereign will of God. When we believe God, it makes the desert an exciting place to live."

A Virginia pastor confronted the pastor-husband-father who must lead two families — an earthly one and a spiritual one.

"The personality traits in the households of faith should be community, communion and communication," said Charles Fuller, pastor of First Church, Roanoke.

He defined the church as being "God's thoughtful provision in an unbelieving world."

Harper Shannon, pastor of Huffman Church, Birmingham, Ala., talked about the pastor's personal "equipment — a sense of divine calling, an inner compulsion that the ministry is God's will, an outward compassion of others, intellectual stimulation and a willingness to do God's will."

(Continued on page 20)

Costumed missionaries illustrate their work

PORTLAND, June 12 — Two hundred furloughing foreign missionaries garbed in the national dress of their adopted countries gave Southern Baptist Convention messengers here Tuesday night a microview of foreign missions advance during the last 25 years.

Baker J. Cauthen, executive secretary of the Foreign Mission Board, reported that the missions force has increased from 600 to more than 2,500 since the FMB launched an advance in 1948.

The 200 missionaries dressed in bright African cottons, heavy Middle Eastern embroideries, shimmering Asian brocades, and nubby Latin American weaves to show their identification with the people and the countries where they serve.

Cauthen used the colorful group of missionaries to call for new personnel.

We have a place for 800 new missionaries this hour according to official requests from the mission fields, Cauthen told the 8200 messengers.

Mission Board officials introduced 21 of the 200 new missionaries they expected to field in 1973. The appointees include a surgeon, a physician, musicians, a civil engineer, school administrators, preachers, nurses, and business managers. They are en route to Colombia, Costa Rica, Hong Kong, Vietnam, Indonesia, Japan, Senegal, Togo, Ethiopia, and India.

Cauthen said that Southern Baptists will concentrate this year on building up the missions effort in Vietnam, India, and Bangladesh because of unusual opportunities opening up in these countries.

"The need is desperate in Vietnam," he said. "They have begged us to come now. Here is a phenomenal, unparalleled open door. We hope at least to double our missionary strength in Vietnam."

Picking up on one appointee's statement that she will be working in Hong Kong in anticipation of gaining entry to Mainland China, Cauthen said, "I don't know when, but I know that soon the door to China will be open, and we will find Christians there."

Nilson do Amaral Fanini, pastor of the First Baptist Church of Niteroi, Brazil, and president of the Brazilian Baptist Convention, thanked the messengers for their investment of 225 missionaries in his country.

From the first 5-member Baptist church in Brazil in 1882, Fanini said that Brazilian Baptists are expecting to number one million by their centennial in 1982.



WOMAN'S MISSIONARY UNION MEETS — The opening session of the Woman's Missionary Union, an auxiliary to the Southern Baptist Convention meeting this week in Portland, Oregon, attracted about 4500 Southern Baptist women from throughout the nation. The theme of the meeting was "All Things Are Made New."

Must keep missions as priority, Woman's Missionary Union is told

PORTLAND, June 11 — Three speakers warned Southern Baptist women here they must reinvest in missions and keep it as a pure priority.

Jesse Fletcher, director of the missions support division for the Southern Baptist Foreign Mission Board, charged that the convention will commit suicide if it allows anti-missions seeds borne on the winds of change to take root.

"We are essentially a missionary people," Fletcher said. "To lose the essence of our being would be suicide."

Fletcher said some Southern Baptists are lured away from world missions by the desire to concentrate exclusively on domestic crises.

"These problems do not have to be solved before the missionary task can continue," he said. "The missionary task has no conditions. Our basic command is to go into all the world."

Fletcher said world missions is being threatened by persons who equate with missions anything done by the church. "The New Testament teaching is that the mission task is carried out beyond the borders of the church."

"We have opposition from those who would sacrifice the effectiveness of a corporate task for the personal satisfaction of unilateral effort," he said. He charged that Southern Baptists are now in a better position than ever

before to pursue the missions task because of improved technology, better resources, and political changes which create readiness for Christian witness.

"The gospel is the key to freedom, dignity and meaning for peoples in emerging nations," he said.

Fletcher's theme was given practical illustration by Mrs. R. L. Mathis of Waco, Tex., the president of Woman's Missionary Union. She reported on a recent tour of Vietnam at the invitation of missionaries.

She said she travelled under tight security to several cities to encourage the emerging Vietnamese Baptist women to organize.

"One thing is certain in Vietnam and all Indochina," she said, "and that is uncertainty." The Vietnamese and the missionaries are physically tired but are excited about their opportunities to help rebuild the country."

Mrs. Carlos Owens, missionary nurse who operates 20 mobile nursing clinics in Tanzania, told the women that their missions thrust must be now, because political changes in the young African Nation have made missions both welcome and in peril.

She said that Communist aid to Tanzania in its quest for independence and internal improvement are threats to continued missionary presence in the country.

SBC messengers reject proposal to abolish Stewardship agency

PORTLAND, June 12 — For the second consecutive year, messengers to the Southern Baptist Convention Tuesday vetoed a proposal to abolish the denomination's Stewardship Commission and turn its function over to the convention's Executive Committee.

Duke McCall, president of Southern Seminary at Louisville, Ky., made the motion. It was similar to one defeated last year in Philadelphia. The 1972 proposal originated with the Committee of Fifteen, a group of Executive Committee members studying effectiveness and structure of convention agencies.

Messengers responded favorably to arguments of the opposition that such a move would centralize too much power in the Executive Committee and not really accomplish any greater benefit for Southern Baptists' program of cooperative giving.

McCall cited statistics which he said indicated the Executive Committee had done a more effective job of stewardship when it had control of the function before the commission was organized in 1961.

The seminary president said the Stewardship Commission has done a good job but not as good as the

Executive Committee has done in the past or, in his opinion, would do in the future.

A. Rudolph Fagan, Stewardship Commission chairman, argued that such a change would cause the Executive Committee, which considers all cooperative Program requests from agencies, to lose its objectivity if it became a competitor for such funds.

Citing growth in giving and effectiveness of the Stewardship Commission, Fagan, a pastor from Bradenton, Fla., said, "Before any major changes are made, the reasons for doing so should heavily outweigh the reasons for not doing so."

Speaking for the motion, Richard Beale, a messenger from Sparta, Va., and member of the Executive Committee and Committee of Fifteen, said the Stewardship Commission was just another SBC agency while the Executive Committee was the keeper of the budget.

"Stewardship does not need to be in a visible agency in competition with other agencies but an invisible part of the makeup of every Southern Baptist," Beale argued.

E. C. McDaniel, a member of the Executive Committee from Jacksonville, Fla., was one of several speakers to raise the question of too much centralization of Authority.

McDaniel also said he "resented," as an Executive Committee member, receiving correspondence on seminary stationery from McCall asking for support of the motion "when McCall said he spoke as an individual Baptist."

He said the seminary should "not be used as a launching pad."

Roy Lewis, stewardship secretary for Arkansas Baptists, cited Cooperative Program growth in his state and good working relationships between the states and the currently-constituted Stewardship Commission.

"We are reluctant to see an agency dissolved on the outside chance it will help," he said. "We don't want to take such a risk while things are growing."

A messenger called for a ballot when SBC President Owen Cooper ruled the motion had lost in a standing vote, but McCall closed the session by requesting that the chair's ruling be sustained. He called on Baptists to continue to work together in unity and support the Stewardship Commission.



MOTION TO TRANSFER — Duke K. McCall, president of Southern Seminary in Louisville, Ky., introduces a motion to the Southern Baptist Convention which would transfer responsibilities now assigned to the Stewardship Commission to the SBC Executive Committee. Messengers rejected the motion.

Northwest Convention feted on birthday

PORTLAND, June 10 — Southern Baptists could add a chapter to Emily Post on birthday partying.

The Southern Baptist Convention's Home Mission Board and Woman's Missionary Union threw a birthday reception for the 25-year-old Northwest Baptist Convention here Sunday night and 3,700 people came.

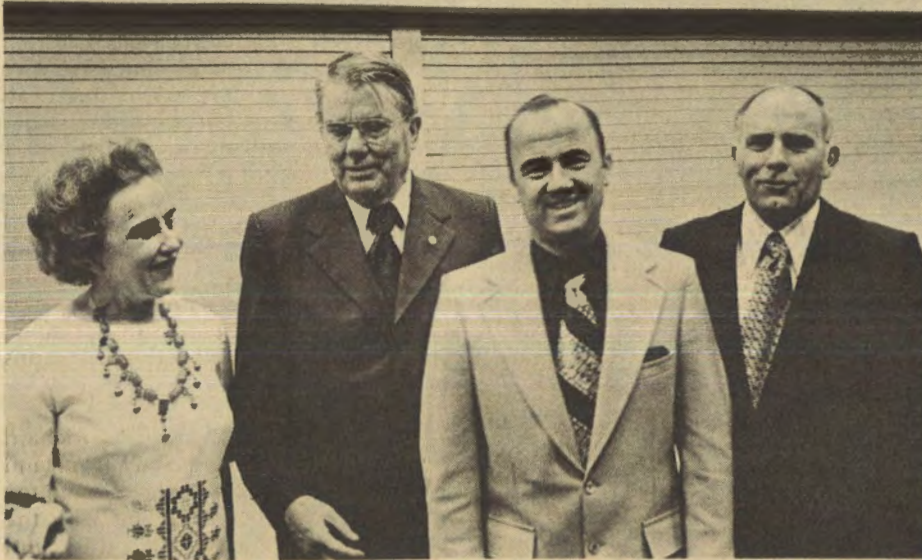
Flooding into the Memorial Coliseum Exhibit Hall, they swept through a line of welcoming VIPs in the national and state convention, ate 35 huge birthday cakes, gulped 85 gallons of punch, and munched a case and a half of nuts.

Then they clustered to hear the peppy music of the Spring Street Singers. The select mod music ensemble was assembled by the mission board for its new television series, "Spring Street USA."

Bob O'Quinn of Red Carpet Catering Service said the reception was the largest of its kind he had catered in Portland.

Earlier in the evening the birthday bunch attended the keynote session of the WMU annual meeting. An estimated two-thirds of the 4,500 people attending were Northwesterners. Baptist churches in the Northwest Convention dismissed usual Sunday evening services to attend the special session.

Dan Stringer, executive secretary of Northwest Baptists, said people had come to the anniversary observance from Saskatchewan, British Columbia, Alberta, Idaho, Washington, and Oregon.



CONGRATULATIONS ON 25 YEARS — Alma Hunt, executive secretary of the Woman's Missionary Union, an auxiliary to the Southern Baptist Convention, and Porter Routh (left), executive secretary of the Southern Baptist Convention's executive committee, congratulates Northwest Baptists Cecil Sims of Tacoma, Wash., and Dan Stringer of Portland, Ore., at a reception celebrating the Silver Anniversary of the Northwest Baptist Convention. Sims is president of the Northwest Baptist Convention and Stringer is the convention's executive secretary. The reception was sponsored by the WMU and the Southern Baptist Home Mission Board at the Southern Baptist Convention.



BAPTISTS SING — Southern Baptist pastors and their wives from throughout the nation join in congregational singing at the morning session of the Southern Baptist Pastors' Conference held in Portland, Ore., this week.

Conference officers include father, son

PORTLAND, June 11 — A father and son were elected president and vice-president of the Southern Baptist Pastors' Conference Monday at Portland's Memorial Coliseum.

Jaroy Weber, pastor of Dauphin Way Church in Mobile, Ala., was elected president of the conference, defeating Frank Minton, pastor of St. Louis' Tower Grove Church and present vice-president of the conference.

Minton then nominated Weber's son, Billy, pastor of Northway Church in Dallas, to serve as his father's vice-president. The younger Weber was elected to the post by acclamation.

Harold Coble, pastor of First Church in Midway City, Calif., was elected secretary of the conference over George Heath, pastor of Calvary Church in DeSoto, Tex.



FATHER-SON OFFICER TEAM — A father and son were elected president and vice-president of the Southern Baptist Pastors' Conference at its meeting last week in Portland, Oregon. Jaroy Weber (center) pastor of the Dauphin Way Baptist Church, Mobile, Ala., and his son, Billy Weber (right), pastor of Northway Baptist Church, Dallas, Tex., were elected president and vice-president. Harold Coble (left), pastor of First Baptist Church, Midway, California, was elected secretary.



WMU OFFICERS RE-ELECTED — At the annual meeting of the Woman's Missionary Union in Portland, Ore., last week, Mrs. Roy E. Snider (left), Camden, Ark., was re-elected recording secretary of the women's auxiliary to the Southern Baptist Convention. Mrs. R. L. Mathis, Waco, Tex., was re-elected president.

Convention emphasis on association asked

PORTLAND, June 11 — The Southern Baptist Association of Superintendents of Missions voted here Monday to petition their denomination's calendar committee to find a day or week for an "associational emphasis" to be placed on the Southern Baptist Convention calendar of activities.

The unanimous action of the mission superintendents' organization came at the request of the Illinois Baptist Conference of Association Superintendents of Missions. The petition was presented by E. R. Cagle, Jr., president of the Illinois group and superintendent of missions of the Three Rivers Baptist Association at Joliet.

During the discussion it was pointed out that several state conventions already observe such a season of emphasis. It was the desire of the group to give conventionwide approval to a season of prayer for associational missions.

Although no specific date was requested, it was the general consensus that some time in May or June would be appropriate.

Newly elected officers of the association are Hugh Chambliss, Huntsville, Ala., president Lawrence Chiles, Charlotte, N.C., vice president; C. Burt Potter, Jr., Omaha, Neb., secretary; Robert Helmich, Muskogee, Okla., treasurer; and E. D. Strahan,

Champaign, Ill., editor of the publication, *The Open Circuit*.

The 1973 session of the Association of Superintendents of Missions was presided over by President G. Allen West, Louisville, Ky., superintendent of the Long Run Baptist Association.

Theme of the meeting was "Building Bridges." Speakers besides West included Arthur B. Rutledge, executive secretary of the Home Mission Board, and Wilmer C. Fields, assistant to the executive secretary and public relations secretary of the SBC Executive Committee.

EXECUTIVE COMMITTEE OFFICERS — Porter Routh, Executive Secretary; Mrs. Ned P. King; Stewart Sims; and Charles Harvey, pastor, Sunset Acres Church, Shreveport, La.



Pastor calls on WMU members to make organization influential

PORTLAND, June 10 — While Women's Lib will affect every woman, including those in the church, Christian women should remember that they are the only truly liberated women, the former director of evangelism for the Southern Baptist Convention's Home Mission Board said here Sunday night.

Speaking at the opening session of the Woman's Missionary Union in Memorial Coliseum, Kenneth Chafin called on the 4,500 women to "redig the well of your feminine identity as an aggressive organization of the women and girls in the church."

Chafin, pastor of South Main Baptist Church, Houston, Tex., contrasted the need of the 12-million-member Southern Baptist Convention which he described as "almost a lumbering giant," to that of Isaac Genesis, the first book of the Bible. Isaac, he noted, solved his problem by redigging his old wells and digging new ones.

"This is no time for the WMU to get engaged to the Brotherhood or be absorbed by some super church organization," Chafin said.

"WMU ought to become in this generation the largest and most

influential women's organization in the world."

Chafin also urged the women to "redig the wells of emphasis" upon prayer, mission education, mission giving, and missions as a vocation.

"I am convinced that the emphasis of WMU upon prayer is as vital to the cause of missions as the emphasis upon giving."

Chafin said one reason why Evangelist Billy Graham was able to preach recently to more than a half-million people in a single service is that the church in Korea is a praying church.

The Baptist preacher predicted that before he retires in about 20 years, Southern Baptists will be giving \$30 million annually through their Lottie Moon Christmas Offering for Foreign Missions and \$15 million each year through their Annie Armstrong Easter Offering for Home Missions.

Baptists as a whole do not enjoy giving to "an expanded bureaucracy but will give sacrificially to new ministries," Chafin said.

A new Southern Baptist ministry Chafin cited is "Spring Street, U.S.A.," a 30-minute television program featuring

Christian music and a short message by Chafin or various Christian celebrities.

Chafin also predicted that the role of the missionary will change constantly.

"We are already seeing the role of the layman expanded, and I think we will see the day when young people will go on mission tours as a part of their Christian responsibility."

In an unscheduled appearance on the program, SBC President Owen Cooper, Yazoo City, Miss., commended the WMU in its missions support.

"I'm looking for a church with 25 percent of its gifts to missions which has a financial problem," Cooper said. "I haven't found one. I know plenty who give zero to missions who have a financial problem."

Other speakers at the opening session of the women's auxiliary included Mr. & Mrs. Kenneth Goad, missionaries to Vietnam; Joe Vasquez, missionary to Spanish speaking in Seattle. Fanny and Christine Toledo, missionaries to Indians in New Mexico; Willie Johnson, missionary to Eskimos in Alaska; and David Saludez, missionary to Filipinos in Hawaii.

Pastors to broaden perspective on ministry

(Continued from page 14)

Both Shannon and Jack Taylor, pastor of Castle Hills First Church, San Antonio, Tex., emphasized that the pastor's equipment is useless without the power of God's Holy Spirit.

"Those pieces of equipment are dead appliances unless they are plugged in to the Holy Spirit.

"Great is the controversy regarding the Holy Spirit. I hope we stop being divided on the definitions. It doesn't matter what we call it as long as we have it."

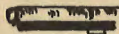
Taylor asserted that God has strung power lines around the world, "but most of us are still operating on wind-charged power. God is ready for us to plug in and minister through the power of the Holy Spirit."

Deaths

John W. Mayfield, Clarksville, died May 29. He was a deacon in First Church, Clarksville.

Dewey Goodwin, 75, Batesville, died May 25. He was a member of Rehobeth Church.

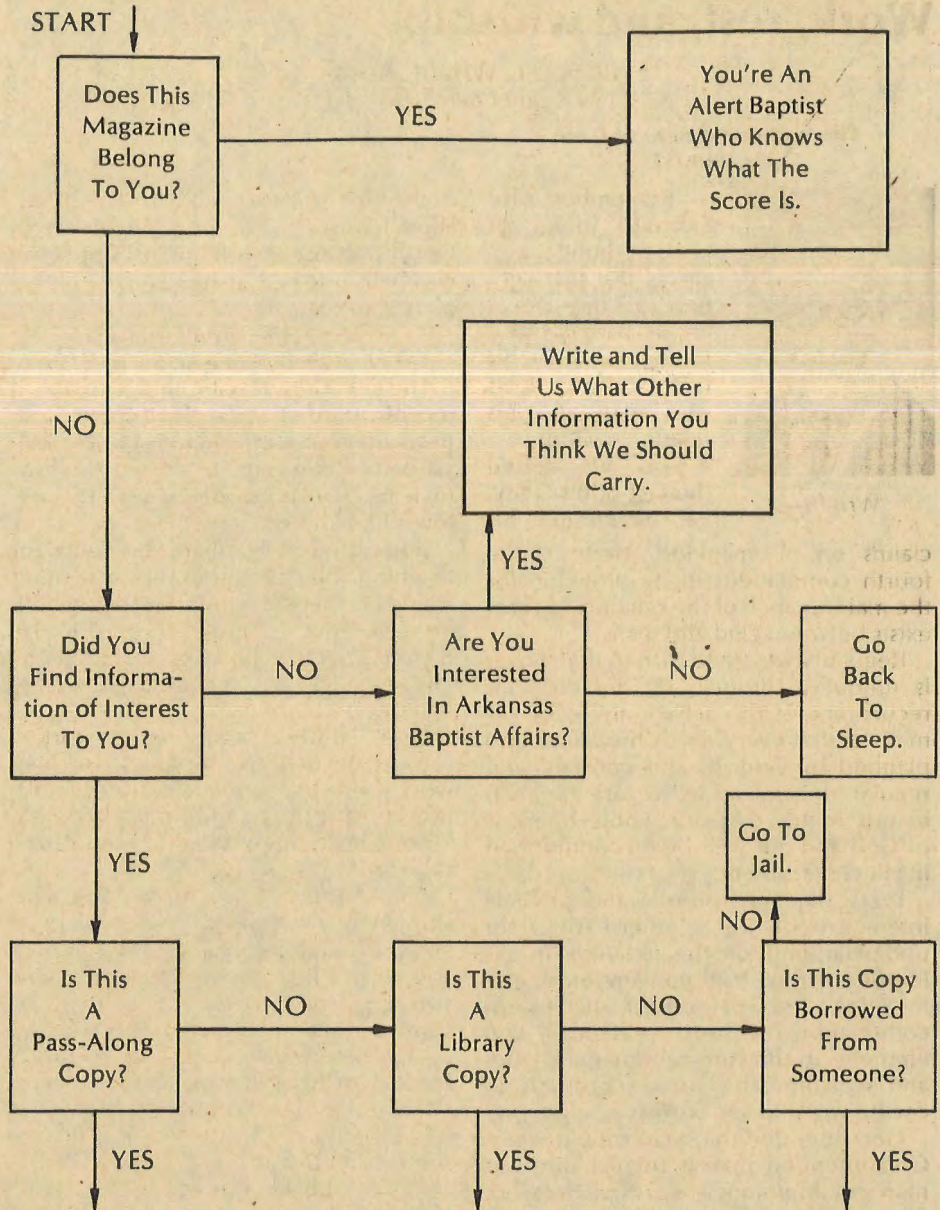
Support of the ministry



"Why should the church pay his retirement dues? Let him practice what he preaches — 'the Lord will provide.'"

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June 24, 1973

Exodus 20:8-11

Mark 2:23-28

Luke 4:16-23; 14:1-6

Hebrews 10:25

Work, rest, and worship

By Bob L. Wright, Pastor
First Baptist Church, Harrison

The commandment of God Ex. 20:8-11



Wright

"Remember the Sabbath day, to keep it holy . . ." closes the first section of the Decalogue. Basically and fundamentally this first section deals with man and his relation to God.

God has stated the fact of his Deity. He has urged his

claims on all mankind. Here in the fourth commandment he provided for the maintenance of the relationship that exists between God and man.

Regularly we are to turn to that which is uniquely spiritual. By the constant recurrence of this act we are to be reminded that every day is measured and planned by God. By this constant and regular turning aside we are to keep in our minds that our whole being is of God and our well-being conditioned in His Government.

Every day the spiritual and physical interact upon each other. The right understanding of this relation is all-important to a true conception of the meaning and method of the fourth commandment. There are basically two elements in the commandment — work and worship. The correct order is of course worship and work.

God intended that man should work. God intended that at regular intervals man should uniquely worship. The work that man is to do is to be the work of carrying out a Divine purpose. The worship which contemplates, meditates and adores is work of the highest realm.

In the economy of God, work was never intended to be "secular" and worship "sacred." The two were to complement each other and were never intended to be divided as we know the division today. G. Campbell Morgan says, "He who never works is unfitted for worship. He who never pauses to worship is rendered incapable of work. It is absolutely necessary to start with a clean understanding that the final statement in the first section of the Decalogue is that man fulfills the ideal relationship to God, contained in the statement of the first three commandments, only as he is a worker and a worshipper."

The command to work and worship is one. To fail God in one is to make it

impossible to succeed in the other. Worship creates the power to work in God's purpose. Work in God's purpose compels one to worship. God's original plan is unbeatable.

The application of Jesus

(Mark 2:23-28; Luke 4:16-23; 14:1-6)

The Pharisee made the sabbath a terrible burden and man a slave to it. Jesus made it a blessing and a joy. The sabbath was meant to lift and to allow man to share in a special way the fellowship with God.

Jesus used the sabbath as a time for teaching his disciples and his other friends (Luke 4:16.) Jesus let the sabbath be a blessing as he healed on that day (See Matt. 12:11-12; Luke 13:13; 15-16.) The apostles met for worship on the first day of the week.

Until Christ came, men worked toward the sabbath. Since Christ, men work from the sabbath. Before Christ, the sabbath depended upon the work. Since Christ, the work grows out of the sabbath.

The change of day for unique worship in our Christian time is of great value. Though the change from the last day to the first day of the week came without proclamation and gradually it came with a clear right. It is the day of Christ's resurrection. It is probably the day of his ascension, and of Pentecost. It has been observed since the earliest days of Christianity. It is indeed the "Lord's Day."

"The sabbath was made for man" indicates that the Christian Sunday and its religious observance are indispensable to the religious life of individuals and nations.

A present dilemma

How are we to recapture Sunday? Never! Unless many more Christians give God priority. Never! Unless many more Christians believe in God supremely. Joy Davidman has it right. "God is the goal." Churchgoing itself cannot be the goal. Joy Davidman continues in her book *Smoke On The Mountain*: "A forced churchgoer has no religion, a terrified churchgoer has no Christianity, a bribed churchgoer has no morals." We should go to church because we prefer God to everything else. As we go elsewhere we judge ourselves in our relationship to God.

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One of the first necessities of the Christian life is the coming together as a congregation for worship. The tragedy is that of "Forsaking the assembling of ourselves together" (Heb. 10:25b.) Solitary worship, listening and watching in living rooms is not the same as communion between man and man and is hardly Christian worship at all.

Worship on Sunday in God's house is not negotiable. If a person does not want to accept the discipline of weekly worship that is his choice, but there is no point whatever in his being a member of the church. This means, according to reports on worship attendance, that two-thirds of American Protestants and one-third of American Catholics could resign. If a person does not want to recognize the rule of God in all of his life that is his choice, but there is no point in his claiming to be a citizen of God's Kingdom. If a person does not want to give God priority in values, time, and activity that is his choice, but there is no point whatever in his being called a Christian.

"Remember the Sabbath day to keep it holy." You miss the point and ask the wrong question when you ask: "Do I personally want to attend worship on the Lord's Day?" The real question, the pertinent question is the one posed by Elton Trueblood: "What is required of me as a responsible citizen of this place? What is my duty in keeping alive a continuity of culture which has helped to save this world from being a worse madhouse than it is?"

Too long we have seduced people for Christ. The soft sell of a soft gospel has attracted soft people to soft jobs and will never turn the world upside down for Jesus. Dietrich Bonhoeffer called it "cheap grace" and says that it lets men rest secure in their ungodly living. Cheap grace has turned out to be utterly merciless to our churches. The price being paid today is only the inevitable consequence of our policy of making grace available to all at too low a cost.

So the problem we face is the same problem that brought forth the first four commandments. We face the matter of priority.

The loss of Sunday came with the dethronement of God. We will recapture Sunday only when the Lord of every day recaptures us; we will recapture the Lord's Day when we re-order our values.

Normal Christianity

By John B. Wright, Pastor
First Church, Little Rock



Wright

One of the reasons for the lamentable display of the average church in our day is that we have gotten away from the truth of what normal Christianity is all about. Normal Christianity is simply living in the fulness of all that Jesus is. We

have lived such sub-normal Christian lives that when we see someone living the normal Christian life we accuse them of being abnormal.

One of the tragedies of the day is that so many Christians are satisfied simply with a conversion experience. Dr. Gaines S. Dobbins was asked if conversion was the end of salvation. He replied, "Yes, the front end." The fullness of life or normal Christianity is simply a life in which we can experience heaven before we die.

The discovery of this principle is not to be confused with the second blessing. It is the second half of the first blessing. The purpose of this study in the unit on Bible Teachings About Man is designed to point the Christian forward from his initial conversion experience to discover the abundant life that is available in Christ.

The criteria of the normal Christian life (Matt. 5:48)

Keeping in mind that criteria is a "yardstick" we have in this verse a standard of measurement which, in reality, is the goal for every Christian. This verse expresses the goal toward which every believer should strive, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Many people have difficulty with this command because the Bible does not teach sinless perfection. Our tendency to sin, however, does not lower God's demand. We should never be satisfied with living below a lesser standard than God's character. Dr. Culpepper, in a message one day, asked the question, "Can a Christian sin?" The answer, obviously, is yes. He then asked the second question, "Can a Christian not sin?" What he meant was, "Does a Christian have to sin?" The answer to that question, naturally is no. A Christian, although he does sin, does not have to.

The completeness of the normal Christian life (John 10:10)

The person who is living the normal Christian life has discovered that not only has Christ given life, but has given it "abundantly." He has discovered in Christ a completeness. Paul said in Col. 2:10, "And ye are complete in him. . ." Completeness is a companion quality of perfection, as is seen in Col. 4:12, ". . . that ye may stand perfect and complete in all the will of God." The word "more abundantly" means overflowing all the edges around. When Jesus met the woman at the well he took her water pot and gave her "a well springing up into everlasting life" (John 4:14.)

There are many Christians still going to Jesus asking him to fill their cup, while all the time he wants to give them a well. He said "If any man thirst let him come unto me and drink . . . as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38.) There are many people who are saved and will go to heaven when they die, but have not discovered that "getting there is half the fun." Jesus came, not to give mere life, but life abundantly. We can find our completeness in him.

The course of the normal Christian life (Phil. 3:7-16)

In this passage Paul sets out the course one must take in order to experience this abundant life. Verse 7 and 8 . . . "But what things were gain to me, those I counted loss for Christ. Ye, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ." This verse indicates that we must want this life more than anything else in the world. Paul said what things were gain to him he counted loss. He gave up everything, then turned his back on it and counted it loss for the "excellency of the knowledge of Christ Jesus my Lord." The problem with the average Christian is that he wants Jesus and the world. We must forsake all and follow him.

Verse 9 . . . "And be found in him, not having mine own righteousness which is of the law, but that which is through faith of Christ, the righteous-

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Life and Work

June 24, 1973

Matt. 5:48

John 10:10

Phil. 3:7-16

ness which is of God by faith." Here Paul speaks of the abundant life being found in God's righteousness. Many Christians think that there is something good in them that is acceptable to God, and that we are to groom and polish that goodness and improve it a bit day by day until it meets the demands of God. They initiate a program of self-improvement. However, the scripture says "There is none righteous" (Rom. 3:10.) Recognizing our unrighteousness, we are to "put on Christ" (Gal. 3:27.) Paul says an interesting thing about the righteousness of God in Romans 3:22, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all. . ." The emphasis is on the "unto all" and "upon all." God's righteousness is available to everyone, but Paul mentions here the manner of appropriating the righteousness. He says it comes "upon all." That is, one puts on the righteousness of God as a coat and is clothed in it. This carries the same idea of the Galatian text, "put on Christ."

Verses 10-11 . . . "That I may know him in the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead." The course of the full life in Christ is expressed here in a different way. Paul says here we are to know him personally. We must know him in three ways. We must know him in the "power of his resurrection." Paul wanted to know the power of the risen Christ in his life. Then we must know him in his suffering. Paul wanted to experience the fellowship of his suffering. To comprehend the depth of God's love in Christ he wanted to have his Gethsemane and Calvary. Paul continues to say that we must know him in his death; "Being made conformable unto his death." The word conformable means to be made like him or in the form of Christ in his death. Hudson Taylor calls this the "exchanged life." The way to a full and complete life, then, is to exchange our life for his. This is the meaning of being conformable unto his death.

Verses 12, 13, 14 . . . "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I

(Continued on page 23)

Life and Work lesson

am apprehended of Jesus Christ. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Here Paul speaks of the necessity of acknowledging that you have not arrived, and that you are not all that God expects you to be. He was not proud of his "spirituality." He was determined to forget the past. One imperative course in attaining the full life in Christ is not to remember what God has forgotten; that is, your sins. He has cast them into the bottom of the sea, and they will never be seen again. They will never come to the surface, for they are too heavy to float.

Verses 15-16 . . . "Let us therefore, as many as be perfect, be thus minded: and, if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." The normal Christian life is continued by walking. Travelling by walking means you make progress by one step at a time. A juggler can keep a number of dishes sailing through the air at one time, but you cannot manage but one moment at a time. The secret is in the walk, just one step at a time.

Yard by yard, life is hard.
Inch by inch, it's a cinch.

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The witness was certainly no chicken, and the young lawyer thought it would be to his advantage to get her rattled.

"And now, madam," he said, "I must ask a personal question. How old are you?"

"Young man," she replied, "it isn't more than an hour since the judge, there, objected the hearsay evidence. And I don't remember being born, all I know of it is hearsay."

VBS Reports

June 4-June 11

Name of Church	Enrollment	Average attendance	Professions of faith
Augusta, First	157	120	0
Brookland, New Antioch	76	65	2
Charleston, First	112	103	0
Clarksville, Woodland	37	31	0
Danville, First	95	89	0
Dermott	98	85	7
Eudora, Northside	84		9
Flippin, First	94	83	2
Gassville, First	48	40	0
Gassville, Whiteville	45	37	0
Green Forest, First	130	105	0
Harrison, Woodland Heights	91	75	5
Leslie, First	101	85	0
Magnolia, Immanuel	69		0
Maynard, Witt's Chapel	69		0
Montrose, Mt. Pleasant	38		0
Monticello, Enon	62	60	0
Nashville, First	146	133	0
Nashville, Ridgeway	72	57	0
Paragould, Immanuel	68	53	0
Parthenon	45	38	5
Little Rock, Forest Highlands	194	173	0
Luxora, First	107	87	0
Paragould, Oak Grove	41	36	0
Paragould, West View	79	60	0
Reydel	60	52	0
Rosebud	84	74	6
Smithville	87	77	1
St. Charles	55	51	0
Tillar, First	38	31	0
Tyronza, Whitton	39		0
Viola, Enterprise	55		3
Warren, Immanuel	152	135	0
Wilmot	85	70	0

A smile or two

If you get up earlier in the morning than your neighbor, work harder, scheme more, stay up later figuring out how to make more money, burn the midnight oil more planning how to get ahead of your neighbor while he's sleeping, not only will you leave more money when you die, but you'll leave it so much sooner.

* * *

A young husband did not like hash. His wife acquired a French cookbook giving recipes for using leftovers. The next evening she had one of the fancy mixtures in a covered dish on the table. The husband reached over and raised the cover.

The wife looked questioning. "Why don't you ask the blessing first, dear?"

The husband replied, "I don't believe there is anything here that hasn't already been blessed."

* * *

A harassed mother, who picked up her 5-year-old at kindergarten, learned that the regular teacher was absent and that a substitute had taken over.

"How did you like your new teacher, dear?" she asked on the way home.

"Oh, she's smarter than Miss Brown. When we sang she played the piano with one finger, Miss Brown has to use two hands when she plays."

* * *

One smart cat ate a pound of sharp cheese and then breathed heavily into the mouse hole with baited breath.

Attendance report

June 10, 1973

Church	Sunday School	Church Training	Ch. Addn.
Alexander, First	65	36	3
Alma, First	315		8
Alpena	96	29	3
Banner, Mt. Zion	40	13	
Bentonville			
First	269		
Mason Valley	71	42	
Berryville			
First	161	59	
Rock Springs	105	53	2
Booneville, First	202	184	
Cabot, Mt. Carmel	185	187	1
Camden, First	425	63	1
Cherokee Village Mission	101	35	
Conway, Second	348	114	2
Crossett			
First	449	120	
Magnolia	158	97	
Mt. Olive	295	164	1
Dermott, Temple	89	100	2
Des Arc, Temple	168	49	
El Dorado, Caledonia	36	22	
Forrest City, First	679		
Ft. Smith			
First	1053	183	4
Haven Heights	227	114	1
Temple	135	67	4
Trinity	175	62	
Gentry, First	146	43	
Greenwood, First	291	100	2
Hampton, First	137	56	11
Harrison			
Eagle Heights	255	114	
Woodland Heights	73	42	1
Helena, First	227	51	
Hope			
Calvary	174	115	1
First	442	98	2
Hot Springs			
Grand Avenue	220	260	13
Leonard Street	76	52	
Park Place	380	119	
Piney	217	91	7
Hughes, First	163	44	
Jacksonville			
First	321	57	1
Marshall Road	256	96	1
Jonesboro, Central	488	104	
Lake Village, Parkway	73	42	2
Lavaca, First	297	109	2
Lexa	166	72	
Little Rock			
Crystal Hill	137	72	
Geyer Springs	665	195	5
Life Line	516	124	4
Martindale	111	69	
Woodlawn	101	40	
Magnolia, Central	542	142	1
Melbourne, Belview	162	86	1
Monticello, Second	214	92	4
North Little Rock			
Calvary	380	106	3
Gravel Ridge	184	90	1
Levy	338	77	3
Park Hill	689	100	5
Pine Bluff			
Centennial	147	59	
First	593	109	8
Green Meadows	49	21	
Second	139	73	2
South Side	624	162	4
Paragould			
East Side	197	88	1
First	473	106	9
Paris, First	324	52	
Prairie Grove, First	156	73	
Rogers, First	548	89	2
Roland, Natural Steps	88	62	
Rudd	25	11	
Russellville, First	446		4
Springdale			
Berry Street	102	50	2
Caudle Avenue	121	43	1
Elmdale	266	38	
Oak Grove	76	25	
Van Buren, First	511	136	
Mission	38		
Vandervoort, First	44	18	1
Vimy Ridge, Immanuel	68	54	
Warren			
Immanuel	250	73	
Westside	54	36	
West Helena			
Second	200	85	
West Helena	221	84	3
W. Memphis, Vanderbilt Ave.	114	68	
Wooster, First	109	75	

Moral and political crises in USA is seen by LBJ press secretary

PORTLAND, June 12 — Bill Moyers, former press secretary for Lyndon B. Johnson, warned the Southern Baptist women's auxiliary here that Americans are "like a huddled group of sheep, waiting for a political messiah."

Speaking to the title of his book, *Listening to America*, Moyers told almost 2,000 women attending the annual meeting of Woman's Missionary Union that democracy is on trial in America today greater than any time since the Civil War.

"Millions of Americans seem to have lost their equilibrium," said Moyers who is public affairs commentator for the Public Broadcasting System, New York City. "So many of the virtues we believed to be indomitable have been shattered.

"The real crisis in America is neither technological nor environmental. The real crisis is moral and political."

Moyers also rapped nationalism which he said has become a competing religion with Christianity. "Sometimes Christianity has been subjected to the subservience of nationalism."

Being citizens of both the political and Christian realms creates pressures for people who want to be useful to both realms, Moyers said.

"Modern man is uncomfortable with the responsibility of free will. . . but isn't it clear now that all we have is you and me. America can be no more democratic than you and I."

Referring to the threat of ethical anarchy in government, Moyers said, "The greatest rebuttal you have is reporters trying to dig out what may be the other side."

In business at the two day gathering preceding the 116th meeting of the Southern Baptist Convention, the WMU changed its by-laws and reelected national officers. The by-law changes will gradually eliminate members-at-large of the WMU Executive Board, making the Board membership consist only of a nationally elected president and secretary and of a vice-president elected from each state WMU.

Several other speakers at the WMU sessions warned of threats to Southern Baptist foreign missions from abroad and at home.

Jesse Fletcher of Richmond, Va., director of the missions support division of the Southern Baptist Foreign Mission Board, charged that the convention will commit suicide if it allows anti-missions seeds borne on the winds of change to take root.

Fletcher said some Southern Baptists are lured away from world missions by the desire to concentrate exclusively on domestic crises.

"These problems do not have to be solved before the missionary task can continue. The missionary task has no conditions. Our basic command is to go into all the world."

The women's liberation movement was cited by Kenneth Chafin, former director of evangelism for the Southern Baptist Convention's Home Mission Board, who urged Christian women to remember that they are the only truly liberated women. Chafin, pastor of South Main Church in Houston, Tex., spoke to 4,500 people who attended the WMU's keynote session which honored the Northwest Baptist Convention.

He called on the WMU to "redig the well of your feminine identity as an aggressive organization of the women and girls in the church. This is no time for the WMU to get engaged to the Brotherhood or be absorbed by some super church organization.

"WMU ought to become in this generation the largest and most influential women's organization in the world," said Chafin, calling on the women to "redig the wells of emphasis upon prayer, mission education, mission giving and missions as a vocation."

Mrs. Carlos Owens, a missionary nurse and one of 2507 Southern Baptist foreign missionaries in 77 countries, told the women that their missions thrust must be now in Tanzania because of political changes in the young African nation.

Tanzania, a country beset by poverty, ignorance and disease, is seeking assistance from every direction, the missionary explained. She said Communist China's aid to Tanzania has dwarfed that of America and Europe.

Mrs. Mathis, president of WMU, reported on her recent tour of Vietnam.

One of a series of speakers on language missions in the Western United States told the women that the occupation of Wounded Knee, S.D. by members of the American Indian Movement resulted in a great deal of damage to homes and churches, but opened missions doors on the reservation to Baptists.

Harold Heiney, pastor of Sioux Baptist Chapel, Pine Ridge, S.D., attributed the openness to Baptists who risked their lives to help the residents. During the occupation, Heiney brought out about 40 people in his van under guns of the militants.

He said people are returning to their homes, but many are fearful because the militants booby trapped the area with half a ton of dynamite.

Mrs. Fern Powers of First Baptist Church, Lacey, Wash., outlined a ministry to international seamen her church performs.

Mrs. Powers and other members of the Lacey church meet ships from various countries, invite the seamen into their homes and church, and take them on tours of the Washington state area.

"What they usually get in American ports are X-rated movies and taverns. But we offer them our love and they respond to it." She said nine seamen have made open professions of faith in Christ since the ministry began two years ago.

Brazilian Baptist President Nilson do Amaral Fanini, pastor of First Baptist Church, Niteroi, said Brazil, where the first Southern Baptist church was established in 1882, now has 400,000 Baptists in 2,600 churches. He said the goal for the Baptist Centennial in Brazil in 1982 is one million Baptists in 6,600 churches.

Joining Fanini in citing the success story of Southern Baptist missions in Brazil was Missionary Majorie Jones. She said Brazilian Baptists are sending out their own missionaries around the world as well as to the interior of Brazil.

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