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June 13, 1974

Arkansas Baptist State Convention

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June 13, 1974

Arkansas Baptist

NEWSMAGAZINE

75th Anniversary
1899-1974



75 years of work
with the deaf
page 6

One layman's opinion

Youths caring for the elderly



Dr. Grant

Mark Twain's famous comment about our talking a lot about the weather without ever doing anything about it, might well be applied to the American problem of the aging.

Columnist William F. Buckley Jr., with whom I reserve the right to disagree on occasion, recently made a proposal for more effective care for our elderly citizens, and I think it deserves our serious con-

sideration. He proposed that every high school graduate be drafted for one year of service to perform the nonprofessional work required in nursing homes, hospitals, and other agencies working to meet the needs of the elderly. For those young people planning to go to college or into the job market immediately after high school, this would simply constitute a one-year delay in their plans. A single visit to a nursing home for the elderly makes it clear that a severe manpower shortage exists in doing the important work of these institutions.

There is much to be said for such a program. It could very well translate some of the early idealism of the Peace Corps into a universal program for all young people to work together in a common cause. Many good things could come from one year of association between young people and the older members of our society. The maturing effect of this one-year interlude between high school and college might very well help college students to know a little more clearly what they want to do in this world. It reminds me of the strong Buddhist tradition in Thailand that every male young person should spend at least three months, and preferably one year, in the priesthood for study, prayer, meditation, and begging daily food in the vicinity of the Buddhist temple. This practice was heavy on the meditation, and weak on community service, however.

On the negative side, such service to our senior citizens would be so much better if it grew out of a heart of Christian love and concern, rather than because the government ordered it by the unpopular conscription device. If draftees in nursing homes engaged in typical "barracks complaints" like draftees in the army, this would do little to help the morale of the elderly. Furthermore there is always the problem of exemptions from service and the accompanying charges of favoritism and corruption in the administration of the program.

I still like the idea of young America working for older America, if only for one brief year in every citizen's life. I am tremendously encouraged by the quality of young people now entering college, and I strongly suspect we of the older generation have underestimated the depth of their idealism. They just might like such a program. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

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First Church, Little Rock, first in the Southern Baptist Convention with work with the deaf, has observed the 75th anniversary of this ministry.

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A coach who attained athletic success even to national recognition of his football ability has left coaching to study for the ministry after many years of fighting the call.

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Gerald Jackson has been named associate in the Church Training Department of the state convention, succeeding Robert Holley, who became head of the department this year.

Arkansas Baptist

NEWSMAGAZINE

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Can your church fully support a pastor?



Editor Sneed

One of the most difficult decisions for small churches is determining whether they should give full support to their pastor. The purpose of this editorial will be to discuss the pros and cons of the matter, as well as to give some general guidelines.

The problem of determining whether to give full support to pastors is complicated because it is both a practical and a spiritual problem.

Obviously, it is a practical matter since a fully supported pastor must be paid, as well as all other bills. It is, also, a spiritual matter, for every church could do far more than they are doing if the members would honor God with their time, talents, and money.

It is the dream of almost every young preacher to have a church which provides full support for him and his family. It is a difficult task to perform two full-time jobs. This is exactly what a church is asking a man to do who must compensate his income with secular employment. The demands of any church, when done properly, will require the total energy of a man of God.

It is well for both the pastor and the congregation to examine the meaning of the term "full support." Full support means that the pastor and his family will live as well as the average members of the church. Sometimes the people forget that the pastor has expenses that many of the congregation do not have. The very nature of a pastorate demands considerable travel. In many communities the hospitals are removed some distance. A good minister will want to visit the sick. To visit prospects will, also, require much mileage. The pastor will have more clothing costs than

many of his members. And he will need books. This is an additional expense that most people will not have. Money will be required to meet these needs.

It is unwise of both the church and the pastor for the preacher to attempt to serve a congregation at great personal sacrifice. Often, dedicated men will say "I can serve this congregation for \$50 less than my actual needs for six months. Perhaps by then they will have grown enough to raise my salary." Rarely will such a procedure work. More often the pastor will have grave financial difficulty which can produce great injustice to the preacher's family as well as damage his future ministry.

A church becoming completely full-time by the pastor's sacrifice can harm the congregation. Almost inevitably the church must return to part-time service producing a sense of defeat.

It is self-evident that there are many churches which are not providing full support for their pastor who can. The following are some factors which should be considered in making this decision:

Usually a church which has approximately 25 tithing families can provide full support for a pastor. Fewer families can provide this financial strength if their income is above average.

To make a factual evaluation of the potential, a committee should carefully examine the budget requirements. This should include full support for the pastor, as well as other expenses. A comparison should then be made with both the present income and the potential income of the congregation.

Finally, great prayer should be given to the matter. When God's people really want to serve him, great things can be accomplished.

Guest editorial

Hunting down heritage

Jess Moody said that he once had his family tree looked up — then he had it hushed up!

Could that explain Southern Baptists' lack of concern for their denominational past? Are we ashamed to peer over our shoulders for fear of what we might see? Certainly we would see some things that would make us shamefaced, but the positive would pop out at us, too. I don't think our fear of what has swung from the denominational tree explains our historical amnesia.

My guess is that somebody somewhere along the way messed up "past" for us. They bored us with it because they were boring. And we never learned to separate the subject from the teacher. They also taught us that names, dates, and places are dreadfully irrelevant, terribly difficult to memorize, and good only for insuring a neat grading curve. By teaching us to endure, not enjoy, the study of the past, they underscored in our tender minds that only "present" matters.

Shame on whoever pulled all those dirty tricks on us! We weren't taught history; we were mistaught! Unintentionally they took away our heritage by taking away the fascination of heritage. And denominational heritage, like family and personal heritage, is fascinating. It is the story of glorious goof-ups, humorous mix-ups, inspiring get-ups. It is the story of people like you. They cry. They hurt. They try. They fail. They dare. They doubt. They risk. They believe and they misbelieve. And finally they die. And they believe that God matters in life and in death.

We Southern Baptists need to hunt down our heritage. I have three practical suggestions which can help you in your hunt.

One, make sure that your church has a copy of the three volume *Encyclopedia of Southern Baptists*. This is one of the most exhaustive resources available for

(Continued on page 4)

I must say it!

Revivals — what's the use?



Dr. Ashcraft

The Wesley revival is credited with having resulted in (1) the anti-slavery movement of Wilberforce, (2) Howard's prison reforms, (3) the Sunday School movement of Robert Raikes, (4) the modern missionary movement of William Carey, and (5) possibly saving the nation of England.

Many centuries have been profoundly changed by the fires of revival in the hearts of a relatively few dedicated people. The 16th Century had Martin Luther. The 17th Century had Milton, Owen, Bunyan and Baxter. The 19th Century had Beecher, Moody and Finney. The 20th Century will not forget Billy Sunday, Sam Jones and Billy Graham.

While the above-mentioned changed history, many of us are not at all convinced that God is through nor is he satisfied with the degree of saturation of our revival projects.

Many of us facing the Bicentennial of our nation are looking, praying and hoping for something better. In addition to all the other ills of the American situa-

tion is the fatigue common in so many churches.

Long hard efforts at reaching people with something less than imposing results has given rise to the question, "What's the use?" The very question itself gives analysis to the need for a great revival.

Boredom, lethargy, fatigue, anemia, and disinterest are the very symptoms of an unrevived society as well as an unrevived heart. When these symptoms are noticeable the time for revival is now.

More with hopes of changing history will have to accept the reality that the only change which can be effected in society is to change people. Better people make a better society.

Aspirants for a history changing awakening will also quickly acknowledge that people are converted personally, not in ten-acre blocks. Salvation is a personal, individual encounter with God.

Those seeking a revival in our day must also know that any revival must first begin in one human heart. One can never pray, "Lord, send a revival" without adding, "... and let it begin in me."

The God of the Wesleys is still alive.

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

Hunting down heritage

(From page 3)

the study of the Southern Baptist past.

Two, read the very recently published history of the Southern Baptist Convention by Dr. Robert A. Baker of Southwestern Seminary. It is entitled *The Southern Baptist Convention and its people*.

Three, join the Southern Baptist Historical Society. As a Society member you will receive four issues of

Baptist History and Heritage, four issues of the *Quarterly Review*, and loan privileges from Dargan-Carver Library in Nashville.

I don't want our denominational heritage hushed up! I want it hunted down! Join me in the search. —Walter B. Shurden, Associate Professor of Religion, Carson-Newman College, Jefferson City, Tenn.

Homer L. Grice, 91, dies in Nashville



Grice

NASHVILLE (BP) — Homer L. Grice, 91, the man who started the widespread Vacation Bible School (VBS) movement among Southern Baptists back in the 1920's, died here following a brief illness.

Grice, a native of Citra, Fla., became the first secretary of what was then the Vacation Bible School Department of the Southern Baptist Sunday School Board in 1924, spearheading a conventionwide program, which is still going

strong.

James L. Sullivan, president of the Sunday School Board, paid tribute to Grice:

"No one will be able to measure the tremendous contribution Dr. Grice made to lives of young people through VBS. The number of children who accepted Jesus Christ as saviour in VBS and the multitudes who have received intensive Bible study comprise a grateful throng."

Before entering denominational work, Grice was a public school teacher in Alabama and was employed by the U.S. Railway Mail Service. He served as a pastor in Georgia and taught English at Ouachita Baptist College in Arkadelphia, Ark.

Grice served from 1930-33 as editor of the board's graded intermediate Sun-

day School lessons and wrote the lessons for the 13-14 year old pupils' books.

Besides editing all literature on Southern Baptist VBS and promoting VBS work, he authored about 45 books for children, ages 4-16.

An active member of First Baptist Church in Nashville, Grice had a special interest and took part in leadership of the church's mission efforts. Since his retirement, he had aided in compiling materials for a history of Southern Baptists and served as a doctrinal reader for various departments of the board. He led in numerous conferences on the aging at Glorieta and Ridgecrest Baptist Conference Centers.

His widow, the former Ethel Harrison of Birmingham, Ala., resides in Nashville.



Bill Bullington, missionary to Togo (left), talks with Morris Ashcraft at a fellowship for Arkansas students at Midwestern Seminary, Kansas City, Mo. Dr. and Mrs. Ashcraft hosted the fellowship at their home. Bullington, who is from Charleston, is working toward the D.Min. degree. Dr. Ashcraft, who teaches at the seminary is an Arkansas native and the brother of Arkansas Executive Secretary Charles H. Ashcraft. Arkansas students plan to make the fellowship a regular event.

Magnolia Baptist will provide volunteer service in Michigan



Dr. Hartsell

Bob Hartsell, Associate Professor of Speech Communication at Southern State College, Magnolia, will serve three weeks during July with the Baptist State Convention of Michigan as a communication consultant under auspices of the Home Mis-

sion Board's Christian Service Corps. He will work at the invitation of Robert Wilson, Executive Secretary of the Michigan convention.

The Christian Service Corps (CSC) is a channel through which volunteers provide needed services throughout the United States at no cost to the Home Mission Board. The HMB coordinates the program and serves as a liaison agency. Permanent CSC volunteers secure employment to support themselves then serve in local churches or agencies as time permits. The CSC coordinator himself, William Wilson, is a layman who serves without pay.

Dr. Hartsell, as a short-term volunteer, will work with the Michigan state convention during his summer vacation period. He will investigate communication programs, procedures, and

needs, and then make recommendations for communication improvement and plan training activities to be implemented next summer when he returns to Michigan for another term of service.

"Since entering the field of communication, I have sought ways to bring my professional field and ministerial background together," Dr. Hartsell said. "This is the kind of opportunity I have sought to develop for several years."

He spent 15 years in local church music, pastoral, and educational ministry before joining the Southern State Faculty in 1965.

Dr. Hartsell is a graduate of Ouachita University and holds degrees in theology and religious education from New Orleans Seminary. He also earned graduate degrees in speech communication from Kansas State University and Louisiana State University.

Baptist Building Bonds, Inc., of 716 Main Street, Little Rock, has no connection with the Arkansas Baptist State Convention or the Southern Baptist Convention.

Writes for WMU

Mrs. Jerry Sims, a homemaker and the mother of a nine-month-old from Park Hill Church, North Little Rock, has written for the June issue of *Contempo*, the magazine for Baptist Young Women.

Mrs. Sims tells of the need, beginning, and growth of a BYW organization and how it has benefited the young women of her church.

'Faith Seminar' set



Beasley

Evangelist Manley Beasley will lead a five-day "Faith Seminar" in South Highland Church, Little Rock, June 19-23. The services will be at 10 a.m. and 7:30 p.m.

Prior to entering full-time evangelism, he pastored Hillcrest Church, Nederland, Tex. He has conducted more than 600 revivals since 1955.

Letters to the editor

Recommends evangelist

The purpose of this letter is to call to the attention of Arkansas Churches and Arkansas Pastors a fine young Evangelist, Danny Jackson.

Danny is 24 years of age, married, and has two small sons. I have known him personally since he entered the ministry at the age of 16. I have received a great blessing from watching this young man grow in the Lord.

For several years Danny has pastored small churches in Calvary Association. But, he feels the Lord has more for him to do and that he is definitely being called into full-time evangelism. He has resigned his pastorate to be available for revivals any time and any where.

Danny is a young, dynamic personality who is completely dedicated to the Lord Jesus Christ. He is an excellent personal worker and a constant witness for our Lord.

He has held numerous revivals this summer and many people have been led to the Lord through his ministry.

Pastors, if you want an old-fashioned revival where Christians are revived and people are saved then prayerfully consider Danny Jackson as the Evangelist. The Lord is using him in a mighty way.

Danny can be reached at Rt. 7, Searcy, Ark. or by telephone — 323-4449. — Henry R. Chesser, Pastor, First Church, McRae

First, Little Rock, marks 75 years of ministering to deaf persons



Donald Moore is Sunday School superintendent for the deaf at First Church.

First Church of Little Rock pioneered the ministry to the deaf in the Southern Baptist Convention, and was the first to establish such a work. This year the church's deaf ministry celebrates its 75th anniversary.

The occasion was marked by a banquet held recently in the fellowship hall of the W. Dawson King Building of First Church. The guest speaker for this event was Chuck Woody, Minister to the Deaf of the North Ft. Worth Church, Ft. Worth, Tex. Woody also delivered the Sunday morning sermon to the deaf congregation. A number responded to the invitation, making their profession of faith in Christ.

The deaf ministry of First Church was organized under the direction of Miss Ruth Stephen. Miss Stephen graduated from a school in Chicago which gave special training to those who wanted to prepare for teaching the deaf. Miss Stephen, a member of First Church, taught a Sunday School class of deaf students at the Arkansas School for the Deaf. Because she preferred not to miss services in her church on Sundays, she obtained permission from the Superintendent, Frank B. Yates, to transport the students to church each week. Dr. Yates offered his fringe-topped survey to deliver the children and their teacher to the church. There she taught them the Sunday School lesson and interpreted for them in some

of the services.

In 1905 John W. Michaels, then head of the state school for the deaf, assisted by his wife, continued Sunday School classes and worship services at the church. In addition to his work at the church he was employed by the Southern Baptist Home Mission Board as Missionary to the Deaf from 1906 until his retirement after twenty-nine years of continuous service. Dr. Michaels authored a book on the sign language which was published and distributed by the Board. He died in 1942.

In 1924 Mrs. Charles L. Myers Sr. became interpreter in the church services because Dr. Michaels' work took him out of the city. Until April 19, 1964, the deaf ministry was an interpretative ministry. On this date the church called Joe Johnson as full-time Minister to the Deaf. Johnson resigned to join the staff of the First Church, Dallas, Tex.

Robert Parrish succeeded Johnson and began his work on Aug. 3, 1970, coming here directly from New Orleans Seminary. Parrish resigned Dec. 23, 1973, to join the staff of the Arkansas Baptist State Convention as the Director of Deaf Ministry.

The church is presently without a full-time Minister to the Deaf, and W. E. Perry is serving as interim minister. Pastor John B. Wright says that a permanent minister to the deaf is expected to be called soon.

Charles Woody, minister to the deaf in a Ft. Worth church, was guest speaker for the 75th anniversary banquet.





Mrs. Gerald Thompson interprets for W. E. Perry, minister to the deaf on an interim basis.

The cover



The early days of work with the deaf at First Church are represented by the portrait of John W. Michaels, first missionary to the deaf in the SBC, and by his daughter, Mrs. Douglas Johnson. Robert Parrish, (left) formerly minister to the deaf at the church, represents the recent past, and John Wright is the present pastor of the church.

Mrs. August Petersdorf directs WMU work. Interpreting for her at the anniversary banquet was C. F. Landon.



Woman's viewpoint

Thoughts on a fallen tree

By Iris O'Neal Bowen



Mrs. Bowen

However, as I looked about, I found no other trees down. Why, then, I won-

Not long ago, out by the highway, I saw a huge tree that had been blown over, apparently by a severe storm. It was such a big tree, with thick trunk and great spread of leaves and limbs, I felt it would take a terrible storm to upset such a big tree.

dered, was the big tree the one to be taken?

Then I noticed that many yards of earth and small growth had been loosened and lay, like a big wheel, perpendicular to the ground. And I saw why the large tree had yielded to the storm. Its root system lay exposed and I could see it had never put its roots deep into the earth! Therefore, it did not have the strength and tenacity to hold out against the storm.

And I thought of the small plants around the tree. When the big tree fell, all the growth uprooted with the tree

Food and fellowship Bridal showers

By Virginia Kirk and Jane Purtle

"... so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ." 1 John 1:4 NEB

One of the nicest customs in many churches across the state is the bridal shower for brides of the church membership or brides who are "marrying into" the church. All the church family should be invited, as well as friends and relatives of the family. It can be as simple or fancy as the hostesses wish, but the best policy is to make it simple. In this way, it becomes a burden to no one, and all the prospective brides feel equally treated.

Make it miscellaneous, and everyone will feel that she can send or bring a gift no matter how simple or inexpensive. Some of the gifts our brides have treasured most are the handmade pillow cases and doilies given by ladies who have time to do needlework.

Though the church can sponsor it, we've found it best for a group of hostesses to plan it and share the expenses but use the facilities of the church.

The shower can be drop-in or sit-down. We've tried both and found that in our situation a sit-down shower is best. The women enjoy visiting with a whole group and seeing the bride open and share her gifts. A sit-down shower almost always produces a better crowd. In city or suburban churches a drop-in late in the afternoon may be a better arrangement.

The food should be fun, easy, and simple. We normally fall back on hot or cold punch, sometimes with coffee, and finger foods. A workable arrange-

ment is for each of the hostesses to bring a "batch" of favorite goodies (preferably homemade.) We're including a favorite punch recipe and some finger foods that are popular at our showers.

For us, the shower is not merely a social gesture. It's a chance to share fellowship and to say to the bride, "We love you and want to share the new phase of life you're about to enter." At times members of the church who no longer attend regularly are drawn back to the church when their daughter or son's fiancée is honored by a shower lovingly planned by church friends who care.

Jello punch

Take four packages of strawberry, lime, or orange jello, depending on the color you desire and mix as directed on the package. Immediately add 2 large cans of pineapple juice, 2 cans of orange drink, and 2 large cans of frozen lemonade. Mix. Add cake coloring if desired. Serves about 50.

Sausage balls

Soften 10 ounces of extra sharp cheese by placing in a warm place for an hour or more. Mix the cheese, 1 pound of sausage (we prefer hot) and 3 cups of Bisquick with hands. Shape into 1/2 to 1 inch balls. Cook at 350 degrees for 20 minutes or until brown.

Bacon tid-bits

Take 1/2 pound of thin sliced bacon. Cut each strip in half and then lengthwise to make 4 pieces. Wrap each piece around a Waverly cracker. Place on a cookie sheet and cook in 300 degree oven for 40 minutes.

had to die, because the roots, yet young and tender, were torn away, also.

A few days later I heard a man defend his drinking.

"Yeah, I know I drink too much," he said, "but I'm not hurting anybody but myself!"

And then I thought of the big tree that had yielded to the destructive force, and in its falling had destroyed the young life about it.

"This man is like that tree," I decided. "He is not meaning to hurt anybody, but what about his children, who need a good example in a father? What about their physical needs? Are they having to do without things they need? What about the heartache he causes his wife, who sees the damage he is doing to himself, and can do nothing about it?"

And I thought how each of us has certain pet sins we try to justify, and I wondered if, as we yield to our temptations, are we, as the big tree, bringing harm to young and tender lives about us?

News about missionaries

Mr. and Mrs. W. Maxfield Garrott, missionaries to Japan, have arrived in the States for furlough (address: Box 182, North Greenville College, Tigerville, S.C. 29688). A native of Arkansas, he was born in Batesville and lived in several towns while growing up. His wife, the former Dorothy Carver of Louisville, Ky., was appointed by the Foreign Mission Board in 1935. Before her husband's appointment in 1934, he was completing requirements for a graduate degree at Southern Baptist Theological Seminary, Louisville, Ky.

Mr. and Mrs. Dwight C. Clark, missionaries to the Bahamas, have arrived in the States for furlough (address: P. O. Box 161, Drexel, Mo. 64742). A native of Missouri, he was born near Pattonsburg; his wife, the former Ann Salter, was born in Lake Village, Ark., and lived in Jacksonville, Fla., before settling in Dermott, Ark. Before they were appointed by the Foreign Mission Board in 1969, he was pastor of Memorial Church, Jefferson City, Mo.

Mr. and Mrs. John F. Anthony, missionaries to Israel, may be addressed at Box 154, Jerusalem, Israel. He is a native of Hope, Ark.; his wife, the former Connie Goble, was born in Winamac, Ind., and grew up in Mount Ida, Ark. Before they were appointed by the Foreign Mission Board in 1973, he was assistant pastor at First Church, Montgomery, Ala.

State Baptist Assembly escapes major damage

The grounds of the state Baptist assembly at Siloam Springs escaped major damage in flash flooding which occurred at Siloam Springs about noon Saturday, June 8. Gene Devor, resident manager of the assembly, reported that no damage was done to dorms or other buildings by the water. Blacktop roadbeds and some concrete were washed away, but damage is expected to be almost completely repaired as of this report.

Assembly Director Lawson Hatfield has emphasized that the grounds will be ready for the first regular week of assembly June 24-29. Roads into the area also should be in good condition by that time, according to information received from the state highway department.

Pastor's Conference set at Southwestern

FT. WORTH, Tex. — John Claypool, pastor of Broadway Baptist Church, and five faculty members will lead the 18th annual Pastors' Conference scheduled for June 24-28 at Southwestern Seminary in Ft. Worth, Tex.

Seminar leaders will be D. David Garland, Professor of Old Testament, "Preaching Resources from the Old Testament"; Douglas Ezell, Assistant Professor of New Testament, "Preaching Resources from the New Testament"; John P. Newport, Professor of Philosophy of Religion, "Preaching Resources from the Contemporary Art Forms"; Larry Baker, Assistant Professor of Christian ethics and Pastoral Ministry, "Preaching in the Contemporary Worship Service"; and Clyde Fant Jr., Professor of Preaching, "Preaching Resources; Substance and Structure."

The week of continuing education will consist of seminars, Bible study and worship designed to enhance the pastor's skill in preaching. Claypool will speak on "The Challenge of Ministry Today" at the worship services.

A special program for pastors' wives has been planned. Six seminars led by visiting guests will deal with topics which will aid the minister's wife in her role as mother, career person and church member.

Registration fee is \$10 per person with four different plans offered for housing and meals. Pre-registration and information is available through J. David Fite, Office of Continuing Education, Southwestern Seminary, P. O. Box 22000, Ft. Worth, Tex. 76112. For those who want on-campus housing, a pre-registration fee of \$10 must be sent with the request.

Through the years Goodbye



Davis

This is my last article in this series. By the time you read this, I will be in retirement. I want to thank Bob Holley for encouraging me to write these articles and Editor Sneed for publishing the stuff.

More people seem to worry about

my retirement than I do. I have a decided advantage over many people. The advantage of being lazy is that you don't have to make so many adjustments when you retire.

Arkansas Baptists have been good to me and my family. Lois and I were married six months before I finished Southwestern Seminary (Th. M.) in 1933, and after serving as pastor of churches in east Texas, we moved to Arkansas in January, 1936. For nine years I was pastor at Ashdown, Bauxite, and Central, North Little Rock. On Jan. 1, 1945, I became the State Training Union Secretary. We bought a home in 1945 at 2121 North Van Buren Street, Little Rock, where we have lived "through the years" and expect to live until the Lord calls us on and up. Awhile back I was talking with a friend of years gone by over the phone and instructing him how to get to our home, I said, "We live on the corner of Poverty and Hunger Streets."

Our daughter was talking with my wife over long distance awhile back and she asked, "How is the wart?" Of course (?), she meant the poodle dog. But my wife said, "Which one?"

My secretary insisted that I tell you this. I found a box of love letters that my wife and I wrote to each other before we were married. The termites had gotten into them and had died of diabetes.

Now about retirement. Just before his recent retirement, George Caldwell of Alabama said that the first thing he was going to do was to catch up on his fishing, but starting with the second day he wasn't sure what he'd do.

I intend to spend my mornings studying. I have just finished reading *A Summary of Christian History* by Baker. I am very interested in Biblical and systematic theology. I intend to study the Bible more closely than ever, book by book. I also mean to read a great deal of history. I subscribe to several periodicals including *U.S. News and World*

By Ralph W. Davis

Last in a series

Report, National Geographic, and Southwestern Journal of Theology.

I like classical music. I have about 125 hours of music on cassettes and a number of records. This used to be called "long hair" music until long hair took on a different meaning. During football season I turn on the Monday night football game on TV and turn the sound down. I then listen to classical music over the FM radio while I watch the football game. Bob Holley said that I'd soon have Beethoven playing half-back.

I hope to be of some service to somebody. Beginning on March 10, I have been teaching a group of potential leaders at Geyer Springs First Church using *The Book of Books* by Hester and *These Things We Believe* by Turner each Sunday. The last session was June 2.

P.S. Perhaps this article should have been entitled, "Goodbye and hello," because next week I will begin a series on "Doctrinally Speaking."

Camp rescheduled

The weekend camp for Royal Ambassadors and their fathers which was cancelled due to bad weather June 7-8 will be held June 21-22.

African famine spreads; Mission Board responds

RICHMOND (BP) — During its May meeting, the Southern Baptist Foreign Mission Board responded once again to needs created by spreading famine conditions in Africa with appropriations of \$30,969 in relief funds.

In other action, the board named a new field representative for Eastern Africa and approved the transfer of Mr. and Mrs. Earl R. Martin, missionaries, from Tanzania to the Malagasy Republic where they will begin Southern Baptist mission work.

The board also heard reports from its executive secretary, Baker J. Cauthen, and other staff members.

The Martins' transfer becomes effective Aug. 1, but they won't begin their new assignment until after their furlough and a period of language study in France.

Nathan Rose is congratulated by C. H. Seaton, R. A. Camp director for winning a camp scholarship in the Royal Ambassador speakers contest in May. Nathan is from Immanuel Church, Paragould.



Royal Ambassador Camp is a busy place on opening day. These scenes from the first camp registration on June 3.

The activities of registration mark the beginning of an eventful week for boys, a week that will change many lives and prepare them for missionary service..

The camp missionary prepares for a busy week of Missionary education for Royal Ambassadors.



Campers stroll across the grounds of Camp Paron to the Activities Building.

Royal Ambassadors experience camping at Paron

Royal Ambassadors begin an interesting and spiritual filled week at Royal Ambassador camp.



Hope coach joins a new team

Surrenders to the ministry after nine-year struggle

By *Connie Hendrix*
Feature Editor
Hope Star

Stan Parris was a young man who would seem to have "everything going for him." At Hope High School he had been a Friday night hero, a football player so outstanding that he was named to the all-state team. Later that fall, Henderson and future dreams of glory would beckon to the sports-minded freshman and Stan responded in kind. The result was All-AIC for four straight years with the best coming last, Stan's selection to the NAIA-All America team. Success continued for the athlete turned coach at Hope High School, with Stan becoming popular and admired figure to his young players. But, somehow, all of this wasn't enough for Stan. "Something was lacking." On April 21, Stan announced to a startled First Baptist congregation that he was leaving coaching and entering the ministry. He had finally realized that "he couldn't run away from God any longer."

"I know that my decision surprised, maybe even shocked some people. But it was actually a decision that I had been running away from since I was 16 years old. I just knew that I wasn't carrying out the plan that He had intended for me," explained Stan earnestly.

The decision to enter the ministry, as Stan pointed out very clearly, was not an impulsive one on his part. Rather it was the accumulation of nine years of soul-searching by Stan.

The decision was finally resolved appropriately enough, by a revival being held at the First Baptist Church that week. Stan refers to that particular moment "as the climax in my life."

"The revival did not make the decision for me; instead, it seemed to create the proper atmosphere for me to think. I had gone to the revival with the attitude, "Lord, give me a sign — any sign to let me know what You want me to do with my life." It's really strange because by the end of that week I really felt God was dealing personally with me. I needed a sign — well; I got one. Every sermon seemed to be aimed at me. The evangelist kept talking about each of us "being in the plan of God." That was the only sign I needed," remembered Stan.

Stan admitted that some people may still not fully understand his decision. It was a decision that he had pondered by himself for several years, particularly the last two or three months. The decision was reached alone, and while his



Stan Parris: He finally realized he "couldn't run away from God any longer." Hope (Ark.) Star photo by Connie Hendrix.

wife may have been surprised initially, Stan says "she is fully behind me. No one could have been a greater inspiration."

"The last few months I had been in a deep depression. I know now the cause for this mood. Deep down, I knew that I was lying to myself and to God when I said I was carrying out his plan. I thought that I could be of use to the Lord through athletics. I finally couldn't lie to myself any more and that is when I finally answered the Call. And do you know what? The minute I made that decision I could feel that burden being lifted from me," said Stan.

Although the decision to enter the ministry was a solitary one, Stan did state rather firmly that the local high school chapter of the Fellowship of Christian Athletes had made a lasting impression upon him.

"FCA greatly affected my spiritual life. It makes you really stop and think about your own life after you've seen 16 or 17 year olds testify to a personal relationship with their God," confessed Stan.

One man sticks out in Stan's memory as a lasting influence in his life. He was Coach Allan Howard, who was Hope's head football coach for not even a full year. Yet this man made a deep im-

pression upon the high school sophomore, just beginning to taste some athletic success.

"I know that my choice of Coach Howard will really surprise some people, but he really taught me some important lessons about life, not just football. He made me realize that everything has a price tag. If I ever wanted to achieve anything in life or in sports, I must be willing to sacrifice to achieve these goals," Stan emphasized firmly.

Stan admits that he will miss coaching, and yells of the hometown fans, and perhaps most of all, just the sheer excitement of being a part of sports. After all, as he so wryly points out, "for so very long it was the only subject I was interested in, the only thing I ever wanted to achieve."

"I can't just walk away from sports. I will always enjoy athletics. But I have a different goal now which is the Southwestern Baptist Theological Seminary in Fort Worth. I haven't wasted my life because I believe that my coaching will help me work effectively with young people. Now I look forward to my new life eagerly. Because I will be doing what the Lord intended all along," Stan said humbly.

— From the May 29, 1974, HOPE (Ark.) STAR, used by permission.



Workshop offers instruction to aid Churches to reach out in ministry

Jimmy Whitlock led a conference on ministering to prisoners and their families.

Approximately 50 invited participants attended a Special Ministries Workshop at Park Hill Church, North Little Rock, May 28. The workshop was a cooperative project of the Home Mission Board and the State Missions Department.

Derrel Watkins, Professor of Social Work, Southwestern Seminary, Ft. Worth, Tex., led conferences on ministering to senior adults. Graphically illustrating the number of needs of senior adults, Dr. Watkins indicated that "the church must become a change agent in society and direct attention must be given to meeting the needs of senior adults."

The needs of men in jails and prisons plus the overwhelming needs of the families of these men was the thrust of sessions led by Jimmy Whitlock,

chaplain of the Shelby County (Tenn.) Sheriff's Department and jail system. Emphasizing heavily the close, personal relationship on a one-to-one basis, Chaplain Whitlock encourages laymen to really become involved in ministering to incarcerated individuals.

Charles McCullin, Assistant Secretary, Christian Social Ministries Department, Home Mission Board, led discussions on "Seeing Your Community." McCullin emphasized that Christians often become so accustomed to their community conditions that they do not really view them as areas of real need. Noting that no missionary involvement can be universal that is not also local, he said, "Real mission involvement begins in one's own community and one's own community must not be left to the

government to minister to."

American Bible Society materials were demonstrated by Donald Johnson. The final address of the workshop was given by Jack Kwok, pastor of Mallory Heights Church in Memphis, Tenn. "Serving in an Inner-city Church" was the topic of Kwok's presentation. "It was while serving in this difficult situation that I learned the real meaning of prayer," declared the pastor from Memphis.

The workshop also featured a multimedia presentation prepared by the Home Mission Board Department of Promotion.

Resource materials provided participants included a file on "Church Community Weekday Ministries," the book *The Diakonic Task* by Walter Delamarter, and other brochures in-



Charles McCullin



Tommy Bridges



Jack Kwok

cluding the "Focus" series printed by the Christian Social Ministries Department.

Tommy Bridges, Director of Special Missions Ministries, was in charge of the workshop. In summing up the conference Dr. Bridges said, "For the most part, our churches are organized along the lines of what has been described as 'come' structures rather than 'go' structures. We must help our churches to begin to think of themselves as 'go' structures," continued Dr. Bridges, "structures where people are trained to go out into the world with clearer vision, deeper insight, and stronger motivation."

Derrell Watkins discussed ways of ministering to senior adults.



Your state convention at work

Annuity

Vital questions and answers on our insurance plans

Who is eligible for the designed insurance plan?

Employee: A full-time employe, under age 65, of a church affiliated with the Southern Baptist Convention is eligible to participate in plans of insurance administered by the Annuity Board for church personnel. Full-time, for the purposes of advertisement, is defined as actively working 30 hours or more per week.

Dependents: A wife or husband and unmarried children from 14 days until age 19 are eligible to participate in those plans of insurance in which the employe participates except long term disability. Unmarried dependent children who attend school full time are covered under the life insurance plan to age 23 and under the medical plan to age 25. Handicapped children covered under the medical plan before age 19 will be insured so long as the plan exists and incapacity continues.

Prerequisite to eligibility for enrolment in medical or long term disability coverage is participation in one of the life insurance plans other than LBP designed for church employes. An application for enrolment in one of the medical plans or the LTD plan must be accompanied by an application for enrolment in one of the life insurance plans or the applicant must be an active participant in one of the life insurance

plans. The applicant's request for coverage will be denied if one of the foregoing conditions is not met.

Why does one have to buy life insurance to get medical or disability insurance?

The highly unstable nature of medical and disability insurance require the stabilizing effect of a companion life insurance — a principle generally followed in the insurance industry.

Why is evidence of good health necessary?

In order to protect the program and keep it sound. If it were open to all, there would be a disproportionate number of uninsurable people enrolled as compared with those in good health. To make a group plan open to all requires a minimum enrolment of 75 percent of all eligibles, which the plan clearly does not have.

Is a physical examination required?

Those applying for the program are required to present evidence of good health acceptable to the underwriter. Where warranted, physical examination may be requested.

Does one have to participate in all the various plans?

No. Life insurance is required for one to be eligible for long term disability and/or medical coverage, but one can participate in life only, or with the others as desired.

Foundation

A job well done

Without a good foundation a building may crumble, become an eye sore or even endanger life.

The renovation of such a structure becomes an impossibility. The only hope is to begin anew. All of the time and much of the material in the original structure is wasted.

As the new Executive Director of the Arkansas Baptist Foundation, I am glad this is not the case with my work. During the past two years a superb job has been done by Roy Lewis and Mrs. Erline Bauer.

Both of these fine people have "filled the gap" in addition to their other responsibilities. The evidence indicates that often they went the fourth and fifth mile. Advances were made that compare favorably with those made by sister states with full time directors. This was recognized by the Board of Trustees in their recent meeting. A special resolution will become a part of the minutes.

As a result of this quality work there will be no need to start over. Their work will become the launching platform for new and exciting projects. Thank you Mr. Lewis and Mrs. Bauer for a job well done.

Because of the foundation of the past, the future looks bright. — Harry D. Trulove, Executive Director.



The Summer Missions Team for Arkansas (left to right) is Harry Black, Jane Luckie, and David Fikes.

BSU summer missions team

The Baptist Student Union Summer Missions Program has achieved another first in ministry endeavors in Arkansas by forming a Summer Missions Team composed of three college students to work with associations and churches this summer serving in various capacities. The group is composed of David Fikes, University of Arkansas, from Pine Bluff; Harry Black, Southern Baptist College, from Amarillo, Tex.; and Jane Luckie, Arkansas State University, from Reydell.

The team will be leading youth revivals, Vacation Bible Schools, visitation programs, fellowships, and youth campus in Arkansas. All three are

talented musically and will also be leading various music activities. Each is qualified for responsibilities on a revival team with David serving as preacher, Harry as song leader and vocalist, and Jane as instrumentalist and soloist.

If your church is interested in using this team this summer you should contact the Student Department, Box 550, Little Rock, Ark. 72203. The team is available for one week at a time with the church's only responsibility being to provide meals and housing. The dates of June 24-30, July 1-7, and July 8-14 are still open on their schedule. — Don Norrington, Associate State Director, Baptist Student Union

Corrected schedule

Vocational Guidance Labs will be conducted during *Bible-Preaching Conferences* at Glorieta July 27-August 2, 1974 and at Ridgecrest August 10-16, 1974, rather than during *Church Training Leadership Conferences* at Glorieta June 15-21 and at Ridgecrest July 13-19. The Vocational Guidance Labs are listed correctly in the 1974 Ridgecrest and Glorieta brochures. — Office of Public Relations, Baptist Sunday School Board

Hawkins named office supervisor at Glorieta

NASHVILLE — Marlin Hawkins, 15-year accountant in Texas, has recently been named office supervisor at Glorieta (N.M.) Baptist Conference Center, according to Larry Has conference center manager.

A native of Dill City, Okla., Hawkins received the B.B.A. degree in accounting from Texas Tech University, Lubbock, in 1961.



The Ouachita-Southern Advancement Campaign

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

New statistics

Jim E. Tillman, Director

Thousands of dollars being pledged to the Ouachita-Southern Advancement Campaign marked the beginning of the deluge of figures reporting progress. These thousands turned into millions.

Next, the number of churches participating became the featured statistic. Now we come to see a new, and satisfying, statistic appearing on the Campaign scene. Churches who have given their committed amount or have exceeded their pledge.

Churches having given in excess of the amount pledged include:

Churches	Association
Petty's Chapel	Arkansas Valley
Jarvis Chapel	Ashley
Shiloh	Ashley
Hermitage	Bartholomew
Mammoth Springs FBC	Big Creek
New Hope #1	Black River
White Oak	Black River
Chambers	Caroline
Hazen FBC	Caroline
Keo	Caroline
Old Union, Benton	Central
Collins	Delta
Oakland	Harmony
Stephens, First	Liberty
Urbana	Liberty
Harris Chapel,	
Pangburn	Little Red River
Antoine	Red River
Park Hill, Arkadelphia	Red River

Music

Show and tell

This year at the Adult Leadership class at Music Camp, the class for children's choir workers will be a time of sharing. We would like for you to bring with you some of the 'tried and proved' teaching games or favorite songs. This will be an exciting way to learn from each other. The class will be open for all children's workers in preschool through sixth grade. This will also be a work period to begin preparation for your fall program.

You will need to bring several back issues of the *Music Makers* and *Young Musicians* magazines, if this is possible. Let's get a head start on the fall music program for your church. — Joy Baker.

More 'WIN' schools and qualified directors

Recently, in a Lay Evangelism School at Stamps, I had the privilege of training 14 people who qualified as Lay Evangelism School Directors. They are Stan Coffey, Rt. 1, Box 601D, Texarkana; Leo Hughes, 3023 Pecan Texarkana; Gene Lindsey, 601 Belmont, Stamps; Robert W. McDaniel, Box 26, Bradley; Norman Sutton, Box 97, Lewisville; Ed McDonald II, 2621 East 42nd, Texarkana; Ray Nicholas, Rt. 1, Box 627 H, Texarkana; Marshall Boggs, Rt. 1, Lewisville; Tommy Thomason, Box 1420, Magnolia; Charles Jones, Rt. 1, Box 58-A, Hope; David M. Cryer, Rt. 1, Box 194, Bradley; William Garner, 500 Kirby, Texarkana; James Lindsey, 1422 Locust, Texarkana; Dennis L. Little, Box 302, Magnolia. Please add this list to your present file of directors.

Don Cooper trained nine directors at West church, Batesville April 29-May 1. The pastor, George Pirtle, taught the school.

Those attending the school and the Leadership Training sessions were Carl Rice, Rt. 3, Box 103, Batesville; S. D. Hacker, Box 112, Batesville; Noel Tanner, Floral; Paul Bass, 1715 Lyon, Batesville; Kenneth Altom, Marcella; George E. Pirtle Jr., 1100 N. Central, Batesville; William C. Williamson, Concord; John Stoner, Floral; and Allen Sharp, Floral.

John Finn, superintendent of missions in Boone-Newton association will conduct two schools soon. Aug. 12-15 he will be director of a school at Elmwood. Sept. 16-19 he will direct a school at Southside, Lead Hill.

It will be my privilege to conduct a school at Park Place, Hot Springs, July 28-Aug. 1. I shall also have leadership training sessions in the afternoon. Those interested in being qualified to teach Lay Evangelism Schools should contact me or pastor Harold Elmore immediately. — Jesse S. Reed, Director of Evangelism.

Deaths

(Notice of the death of Arkansas Baptists will be listed in this column only if they are reported within two weeks after the date of death.)

A. R. Brooks, pastor of Mt. Zion Church, Banner, (Little Red River Association) died recently. He was ordained to the ministry by the church in 1971.

Ernest Franklin Simmons, 88, Vilonia, died June 1. He was a retired minister and a member of Beryl Church. He assumed his first pastorate in 1916, and has served churches in Conway and in White, Cleburne, and Lonoke Counties.

Child Care

Design a theme poster to promote our 1974 Thanksgiving offering

"Unto the Least of These — A Ministry of Love"

"Thanksgiving Offering is All About Caring"

"To Keep the Door Open — Give"

"If You Really Care — Share"

"Thank the Lord for Children"

These have been the themes for our Thanksgiving Offering for the past five years. Posters, displaying these themes, are sent to all our churches each year to remind Arkansas Baptists of the needs of our child care ministry and of their opportunity to help meet these needs. Arkansas Baptists have supported this ministry of love to children since 1894.

This year our poster and theme will be different from anything in the past. Why do we say this? Because our theme and poster will be designed by a child or young person from one of our Vacation Bible Schools in the state. Materials about the contest were sent to the churches several weeks ago and the response to the contest is exciting! The winning poster may come from

your church. Remember: Vacation Bible School children and youth 14 years of age and under are invited to participate. The winning poster will be used for promotion of the 1974 Thanksgiving Offering for the Arkansas Baptist Home for Children. Children should use their own ideas for both poster and theme. The state winner will be selected by a panel of judges who will select the top 20 posters, then narrow it to 10, and then pick the top 5, with one first place winner. The winning poster will be featured in the *Arkansas Baptist Newsmagazine* with the first place poster on the front cover in October, 1974, along with the picture of the child who designed it.

Posters should be submitted on a piece of poster board or paper not to exceed 22" by 28". Each church is asked to select one winning poster and send it to Arkansas Baptist Family and Child Care Services, P. O. Box 550, Little Rock, Arkansas 72203, no later than Sept. 1, 1974. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Arkansas Woman writes for GAs

Mrs. James Zeltner (center) will write study materials for Girls in Action for fall, 1975. Mrs. Zeltner, of Ft. Smith, attended a writers conference at the Woman's Missionary Union building in Birmingham last week, conferring with Mrs. Iva Jewel Tucker (left), editor of AWARE and DISCOVERY magazines, and with Miss Mickey Martin, GA consultant.

SBC president speaks on Cooperative Program

Owen Cooper, President of the Southern Baptist Convention, was addressing a group of denominational leaders in Nashville. He spoke about the Cooperative Program and offered some specific suggestions on how to make it more effective. Here are his suggestions:

1. Pastors should continually reaffirm their faith in and allegiance to the Cooperative Program. It is not necessary to "reverence" the Cooperative Program; it is necessary to "reveal" the Cooperative Program.

2. Deacons should support the Cooperative Program. The deacons should know what the Cooperative Program is, and the deacons should vocally express their support of it. The deacons should lead the church to include in the budget a worthy portion of the church's income for missions through the Cooperative Program, and the deacons should take the lead in seeking to increase the funds given through the Cooperative Program.

3. Laymen should promote the Cooperative Program. Laymen should assume responsibility for financing the church and should lead in all financial matters, including promotion of the Cooperative Program in their own church.

4. Each church generation must be educated concerning the Cooperative Program. Our young people need to

learn something about the Cooperative Program.

5. New and more effective means of personalizing the Cooperative Program must be developed. There is at hand the substance for personalizing the Cooperative Program, and we must be ingenious in transmuting this substance into viable, visible, vital action.

Cooper concluded these remarks by saying, "It is my firm belief that in a church where the pastor believes in the Cooperative Program, where the deacons support it, where the laymen promote it, where the congregation is educated and knowledgeable of mission needs, and where the Cooperative Program is personalized, you will have a church that understands the Cooperative Program, that gives through the Cooperative Program, and that supports the Cooperative Program." — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Revivals

Harris Chapel, Wynne, May 13-19; Pastor John Adair House, evangelist, Herbert "Red" Johnson, singer; 21 professions of faith, two by letter, 20 rededications.

Missionary to Tanzania will be in residence at Acteens Camp



Mrs. Oliphint

camp as well as during the Mission Study period each day.

There are three major emphases for Acteens Camp this year: Prayer, Commitment and Vocations. Missionaries, creative activity, Bible study, team sports, quiet time, fun times, vespers, campfires, Acteens Time, coffee house

Mrs. Keith L. Oliphint, Southern Baptist missionary to Tanzania, will be missionary in residence at Acteens Camp, July 8-13 at Camp Paron. Campers will be privileged to share informally with missionaries during the regular routine of

and swimming give promise of good times and spiritual growth.

Working together as cabins and units at times while being allowed individual choices at other periods the girls will have experiences of sharing and self-expression. Later curfew time and later rising time caters to teenagers' desires. Opportunity for night swimming and other special privileges are granted on the basis of the maturity of the girls. Well-balanced meals, trained counselors, life guards, and a resident nurse guarantee safety and well being.

Make reservations now! For more information write:

WMU, Box 550, Little Rock 72203.

Acteens Camp — July 8-13

G.A. Camps — July 15-20

July 22-27

July 29-Aug. 3

Summer-time



Hatfield

Summer - time, Summer - time; Summer, Summer, Summer-time!

A little ditty, a small portion of music, a ding-a-ling piece of rhythm, reminds us it is summer-time again.

What else reminds you of summer-time?

Vacation Bible School? Of course, and please remember to send us a report as soon as you complete this delightful annual project.

What else reminds you of summer-time?

Southern Baptist Convention? Pray for its session in Dallas this year.

What else?

State Assembly at Siloam Springs?

We have five full weeks all planned and ready to go, starting the last week of June. Reservations are full.

What else?

Summer-time is a time for special missions emphasis. Youth groups are going afield to sing, witness and conduct Vacation Bible Schools. Have you seen the new Book Store materials on Back Yard Bible Study? It is a mini-V.B.S.

What else?

Conference Centers? Yes, we once called Ridgecrest and Glorieta our assemblies, but the name has changed. Conference Centers! But it is all the same in excellent facilities, program helps and inspiration.

What else? Sunday School every Sunday — of course!

Summer-time, Summer-time; Simmer, Simmer, Summer-time!

Have a good simmering summer for the Lord. — Lawson Hatfield, Sunday School Dept.

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Gerald Jackson named associate in Church Training Department



Jackson

Gerald W. Jackson was recently elected by the Executive Board to become an associate in the Church Training Department of the Arkansas Baptist State Convention, according to Robert Holley, secretary of the department. He will begin his work

Since 1969 he has served as pastor of the Harlan Park Church, Conway.

Jackson served as a district representative for the Church Training Department while he was pastor at Eureka Springs. He has served as an associational Sunday School director, Church Training director, V.B.S. director, and camp director. He taught in the Seminary Extension Center in the Clear Creek Association.

He will have responsibilities in the adult area of the church training program. He will also have responsibilities in the family ministry program and church library.

Brother Jackson is married to the former Ruth Martin of Norfolk. Mrs. Jackson is a graduate of Ouachita University and State College of Arkansas and is a teacher in the Little Rock public schools. The Jacksons have two children, Larry, age 11, and Rose, age 9.

on July 1.

Jackson was born in Grapevine, Tex. He attended public school in Hope, Arkansas and graduated from Ouachita University and Southwestern Seminary. He has served as pastor of churches in Texas and Arkansas including Clairette Church in Clairette, Tex.; First Church, Eureka Springs; Philadelphia Church, Jonesboro; and First Church, Ozark.

At Siloam Springs

Church vocations conferences set



Holley

A conference on church vocations will be offered during each of the five weeks at Siloam Springs this summer. The conference is not limited to those who have made a commitment to a church vocation. It is planned for any

at 11.

Leaders of the conferences include Robert Holley, secretary, Church Training Department; Hilton Lane, pastor, Fairfield Bay Chapel; Gerald Jackson, associate, Church Training Department; D. B. Bledsoe, pastor, Forest Park Church, Pine Bluff; and Mason Craig, pastor, First Church, McGehee. — Robert Holley

youth who are undecided about their life's vocation and want to explore the field of church vocations and seek God's direction in their lives.

The conference will meet each morning, Tuesday through Friday. Youth who select this conference will consider the Christian view of vocational choice and what it means to be called to a church vocation. They will become acquainted with the many opportunities that are available in a wide range of church vocations today. They will have opportunities to personally interview persons who serve in a wide variety of church vocations and become acquainted with them and their work. They will also receive materials that will be helpful to them in their choice of a vocation. In addition to the conference, there will be a fellowship for all church vocations volunteers at the assembly each week on Friday morning

WMU

Conference buses!

One bus goes east and another west . . . transporting Arkansans to Glorieta and Ridgecrest for two weeks of enrichment at WMU conferences!

Unusual response soon filled the chartered bus to Ridgecrest in August. Plans are now being made for another bus to the WMU, SBC Conference at Glorieta. The group will leave Little Rock on July 18 and return July 28.

Each day's schedule will offer Bible study, testimonies by missionaries and a choice of methods and special interest conferences.

Inquiries should be forwarded immediately to State WMU Office, P. O. Box 550, Little Rock 72203. Reservations are accepted on "first come, first served" basis. — Nancy Cooper, Executive Secretary and Treasurer

McClellan is given E. Y. Mullins Award

LOUISVILLE (BP) — Albert McClellan, associate executive secretary and program planning director for the Executive Committee of the Southern Baptist Convention, was presented the E. Y. Mullins Denominational Service Award for 1974 during spring commencement exercises at Southern Seminary here.

The annual award is the highest recognition given by the seminary's board of trustees, which voted unanimously in their annual meeting to present the award to McClellan. Some other persons who have received the award since its inception in 1963 are Herschel H. Hobbs, Gaines S. Dobbins, Clifton J. Allen and James L. Sullivan.

The Remembrance Fund

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By Steve Wall
for Baptist Press

Louisiana 'shrimper' is 'Fisher of Men' for Jesus

Reuven Duplantis clanked across the wooden pier in the early morning darkness to his shrimp boat, Ninevah.

The boat eased from the pier, heading south down Louisiana's Little Caillou Bayou where "shrimping" is a way of life.

"I guess Nineveh is a strange name for a boat," Duplantis said, "but that is just the point. I named her that because no one here had ever heard the name. When someone asks about it, I have a chance to bring in the Bible and tell them what the Lord has done for me."

Duplantis, who shrimps six months of the year and works with his father's crew boat in the oil fields the other half, says God changed his life nine years ago.

"I was really drinking a lot in those days, and I was pretty mean too. But after I accepted the Lord all that changed.

"I was taking some classes at night. During one class the instructor, a Christian from outside the community, threw out a Bible verse, and it got to me. I got a Bible to see for myself.

"I couldn't understand the verse, and neither could my wife. It really started bothering her, so she went to doctors for help. Finally, one doctor told her that her problem was spiritual.

"Then she went across the bayou to the Baptist mission pastor and talked with him. "She became a Christian," Duplantis said, "and our problems really started then.

"Naturally she wanted to go to the mission, but I forbade her going. It got so bad I went over to the pastor and told him if he didn't leave my wife alone with all that Bible and Baptist stuff, I would kill him. I meant it, too.

"My drinking got worse, and our family problems mounted. Deep down I knew what the problem was. So one night I told my wife that I wanted to talk with the mission pastor.

"It happened that was a night the mission was having fellowship.

"As we walked in, the pastor saw me. I believe he turned every color in the world and ended up as white as a sheep. He remembered my warning."

Duplantis talked with the minister that night, and "the next day I became a Christian."



Shrimping in his blood: Reuven Duplantis, a Christian Cajun and Baptist layman in the bayous of Louisiana, says that shrimping, like Christian witnessing, is just something that's in his blood. (BP) Photo by Steve Wall

As a new Christian Duplantis began visiting his old drinking buddies, telling them what had happened. And he visited some that had not been real close friends.

Duplantis chuckled, then added, "I felt like Paul after he had become a

Christian and returned to Jerusalem. My friends were afraid that it just was not true.

"But I still told everyone I was a changed man. I may not have witnessed in the right way, but it was really important for me to tell everyone."

Duplantis' new character came through one night when a Cajun man broke up a Sunday evening class at the church building.

"He came busting in and went straight to the preacher and started pushing him around," Duplantis said. "It seems that the man's wife had become a Christian and he just didn't want that.

"He said the preacher had wrecked his marriage and turned his wife against him.

"After a while, knowing that the preacher had taken enough, I went up to the man, put my arm around him, and let him know that if he did not stop it, I would stop him.

"You know, that man broke down and started crying. He said he didn't mean it and that he needed help. Later he became a Christian."

Shortly after his own conversion, and as a result of his own reading, Duplantis said he became convinced he should start tithing.

"I told my wife," he said, "and she let me know that we were so far in debt we had no money for things we needed.

"So I said we would sell the house and our new car in order to pay ourselves out of debt. And we did it. We started tithing, and now we have more than we did then.

Of his occupation in shrimping, Duplantis noted, "It's little wonder I only do this part of the year. Getting up at 2:30 and taking three hours to get to the shrimping waters is asking a lot.

"Sometimes the money is good and sometimes the prices drop, but it is just something that is in the blood. It goes back for generations."

Duplantis also believes that when a person becomes a Christian, it is also "something in the blood" that changes a person's life, no matter what he or she does for a living. (BP)

Adapted from the June, 1974 issue of World Mission Journal

450-membership church in small community in need of full-time music-youth director to institute program. If interested forward brief resume to:

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Court won't hear case of white private school tax exemption

WASHINGTON (BP) — The U. S. Supreme Court let stand a decision by two lower courts in the case of a private, religious school in Alabama whose tax-exempt status has been challenged by the Internal Revenue Service.

The school, Crenshaw Christian Academy, has been threatened with the loss of its tax-exempt status because it refuses to state publicly that it will admit black students. The five-year-old school has never had a black student but claims that no blacks have applied for admission.

While claiming to be non-denominational, the academy's statement of purpose at the time of its incorporation declared that the school was being opened "for students and parents who object to the constitutional inhibitions against prayer, Bible reading, religious study and other activities of the Christian faith in public schools."

In January, 1969, shortly after the school was opened, the IRS issued a letter granting tax-exempt status to the academy. Another letter gave advance assurance that gifts to the school would be deductible from the personal income taxes of donors.

But in July, 1970, the IRS issued a news release announcing that private schools which practiced racial discrimination would no longer be tax-exempt and contributions to such schools would no longer be tax deductible.

A year later, the IRS demanded that Crenshaw Christian Academy comply with the new regulation by establishing a clear-cut policy of racial non-discrimination and by publicly advertising such a policy.

The school declined and instead took the matter to U.S. district court, where it asked for an injunction against enforcement of the IRS decision. The court dismissed the suit on the grounds that it had no authority to grant injunctive relief and that the school had adequate legal remedy through the tax courts.

The court of appeals for the fifth circuit upheld the district court before the school brought its case to the Supreme Court.

In its brief, the school argued that the district court did have authority to grant the injunction requested. In addition, the school argued that the IRS action against it violated the establishment clause of the First Amendment and the due process clause of the Fifth Amendment to the U. S. Constitution.

In declining to hear the case, the Supreme Court evidently decided that the case need not be scheduled for oral argument because issues involved were nearly identical to similar cases recently decided involving Bob Jones University and Americans United for Separation of Church and State. In both those cases, the high court ruled in favor of the IRS.



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"Fellow Citizen, A. Lincoln" wins blue ribbon for Baptists

FT. WORTH (BP) — The Southern Baptist Radio and Television Commission here has won its second blue ribbon (first prize) from the prestigious American Film Festival for a documentary production released in its The Human Dimension television series.

"Fellow Citizen, A. Lincoln" won the blue ribbon in the festival's history and archaeology category. The film was produced by Aram Boyajian and Cecile Starr of New York for the commission.

The American Film Festival only awards one blue ribbon and one red ribbon in each category, making it a coveted award by film makers. Winning films will be distributed to libraries across the nation.

"Home," the commission's documentary on ecology, won the festival's blue ribbon in 1972.

Truett Myers, the commission's senior vice president, production services, said "Fellow Citizen, A. Lincoln" is a result of the philosophy which launched The Human Dimension television series.

"The decision was made to deal with a wide variety of subjects of interest to

today's society," he observed. "It was felt that a study of the life of Lincoln would reveal spiritual strengths that the country still contains."

The documentary details the life of the Civil War president. The script, written by Ms. Starr, includes Lincoln's description of his early life, education and political interest — which he describes as "waning" but revived when the Missouri Compromise was repealed.

Excerpts from his speeches voice his belief that the signers of the Declaration of Independence "did consider all men created equal — equal in their right to life, liberty and the pursuit of happiness" and that "In giving freedom to the slaves, we assure freedom to the free."

The documentary features numerous prints, photographs, paintings and documents relating to Lincoln from the Library of Congress, the National Archives and the Smithsonian Institute as well as several historical societies.

"Fellow Citizen, A. Lincoln" also won a Chris Bronze Plaque in the 21st annual Columbus (Ohio) International Film Festival.

SBC aging conference set for October 23-25

NASHVILLE (BP) — The first Southern Baptist Conference on the Aging, an event sparked by a resolution at the 1973 Southern Baptist Convention meeting in Portland by a 23-year-old seminarian, will be held here Oct. 23-25, 1974.

The conference, sponsored by the Southern Baptist Inter-Agency Council, will involve 225 invited participants who will develop guidelines to aid SBC agencies, state conventions, associations and churches as they develop ministries for and with senior adults.

Purpose of the conference is to increase denominational awareness of the problems of aging and the aged, to provide an information base from which SBC agencies and state conventions may act in the future and to present some guidelines for developing future programs and projects.

The conference will also seek to clarify the responsibilities of SBC agencies and state conventions in meeting the needs of senior adults.

A group of students, led by Gary Cook, then a second-year master of divinity candidate at Southern Seminary, Louisville, initiated the proceedings last June with a resolution at the annual SBC meeting. The SBC passed a resolution asking the SBC Executive Committee "to do a feasibility study on the need for a major survey of present and future ministry to and with senior adults and to take appropriate action."

The Executive Committee referred the matter to the Inter-Agency Council last September and the Inter-Agency Council, in its meeting last January, authorized a special committee to plan the conference.

The man who first advised Cook to take his concern to the convention in the form of a resolution, Albert McClellan, chairs the special committee to plan and conduct the conference.

McClellan, program planning secretary and associate executive secretary of the Executive Committee, will coordinate invitations to those with responsibilities for ministries for or with senior adults, who are interested in attending, as long as space is available.

Participants will include persons from SBC agencies, state conventions, Baptist homes for the aging, certain local church staff members and representative older persons.

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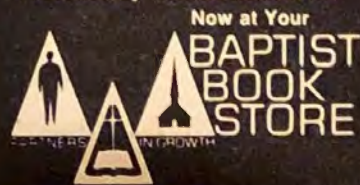
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Christ's coming, our hope

By Ray W. McClung

Director of Activities, Pulaski County Association



McClung

"There is no hope." How despairing!

My dear mother used to dream of having a new house and would talk about it longingly to my two brothers, my dad, and me. Later she dreamed of being able to move to California, feeling that such would bring to us the ultimate happiness. Alas, she realized neither of these dreams. But she had hope. And it strengthened her for the daily routines of our modest living.

Multitudes today, in spite of the greatest affluence the world has ever experienced and the almost unlimited opportunities for personal self-realization, despair of life. They seem to have no hope. And because of this they become enmeshed in all sorts of life conflicts — drugs, alcohol, rebellion against authority and the like. Obviously, we would say their greatest need is for a hope that is anchored in Christ Jesus. Yet, many professing Christians still need the reassurance of their own hope in Him.

Hope makes the Christian different (vv. 13-14)

The apostle Paul felt he needed to reassure the Thessalonians in this lesson concerning what they thought was to be the early return of Jesus to the earth. Remember that these Thessalonian Christians had turned to God from the worship of idols under the preaching and teaching of Paul and his companions "to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come" (1:10 RSV.) Some of their little band had died since Paul was there, and their friends were anxious about them for fear they would not be present to share in the elation when Christ came back. So Paul wished to enlighten them about the death of the saints. Although Paul's instruction dealt with a local problem his reassurances reach to us and strengthen us today.

Paul sought to help these new Christians to realize they should react differently from the pagans around them

"Hope springs eternal in the human heart" is an expression I remember hearing from my youth. In other life situations among extremely grave circumstances, like when a loved one is facing imminent death,

when one of their members had fallen "asleep" in the Lord, "that ye sorrow not, even as others which have no hope" (v. 13b.) Without hope death is final, the end, filled with grief, separation forever. Other mourners in Thessalonica had no expectation of reunion with their friends who had died.

Truly the Christian's faith (hope) makes him different. Life is so precious. And death is so devastating. Those who do not know of Christ's power and victory over death experience utter hopelessness and grief. But to the believer, his hope is life beyond death through his faith in Christ's coming. Paul wanted the Thessalonians (and us today) not to grieve like the unbelievers who had no hope of a reunion with their friends who had died. "To this present day nothing is more pitiful than the hopelessness of the pagan world in the face of death" (Erdman.)

The message of hope brings comfort (vv. 15-18)

The Christian believes not only in the future life, but he also believes that by a glorious resurrection his immortal soul will be clothed with a deathless body. And this hope is based on the resurrection of Christ. "Asleep in Jesus," a commentator says, is literally "asleep through Jesus." Because of the believer's relation to Him, death has lost its terror. Paul shares with us often in his letters that the resurrection of believers will be wrought wholly by the power of Christ. Do you believe that? And isn't it a comfort?

Paul's message of hope further comforts in his assurance to the believers in that far from missing the blessedness attending the return of the Lord, believers who die will be the first to share in that blessedness. "And the dead in Christ shall rise first . . . (v. 16b.) "Then we which are alive and remain shall be caught up together with them in the air; and so shall we ever be with the Lord" (v. 17.) Here the central thought is the reunion of those who have gone to be with the Lord with those who are living when Christ returns. But more important still is the assurance that both will "meet the Lord in the air." Summing up the whole message of blessedness is the one great spiritual reality: "So shall we ever be with the Lord."

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International

June 16, 1974

I Thessalonians 4:13 to 5:6

What encouragement! It is enough to give us courage and consolation even in "the valley of the shadow of death." So Paul expresses his real purpose in verse 18: "Wherefore comfort one another with these words."

Hope makes the Christian expectant (5:1-16)

Jesus is coming, hallelujah! When He is to arrive back on earth from His place at God's right hand is not for us to know. The hymn-writer sings out: "It may be at morn, when the day is awaking . . ." "It may be at midday, it may be at twilight, it may be, perchance, that the blackness of the midnight will burst into light in the blaze of His glory. O Lord Jesus, how long ere we shout the glad song, Christ returneth, Hallelujah! Hallelujah! Amen."

Two possible wrong attitudes about our Lord's return are One, that of feverish expectation; the other, that of cold indifference. Paul exhorts against both, urging his readers instead to be calm and watchful. The Thessalonians were eager to know the time of his return, some thinking it to be so soon as to affect adversely their daily work.

Paul used the simile of Christ's coming to be like a thief in the night, just as unexpected and just as surprising. The surprise will be for the unbelievers. But the watchful Christian will know and expect Christ's return. He will be ready. What will he be doing while he waits? Verse 6 suggests that he "not sleep," that is, not to show careless indifference which would be startled by the unexpected coming of the Lord. But rather, "Let us watch and be sober." Could this mean that the expectant believer is a steward of the hope that is in him (like in the parable of the talents) and that he is to diligently share that hope until Jesus comes, or if He tarries, is called to his rest?



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Watching what you say

By C. W. Brockwell Jr.
Calvary Church, NLR

Life and Work
June 16, 1974
James 3:1-18

Dateline: Virginia, 1767.

Lewis Craig, a Baptist preacher, was arrested recently for preaching the Gospel. Standing before the grand jury, he thanked them "for the honor you did me."

They were shocked by such a statement so he explained. "While I was wicked and injurious, you took no note of me, but now having altered my course of life and endeavoring to reform my neighbors, you concern yourself much about me."

One jury member, a gambler known as "Swearing Jack" Waller, was so moved by Craig's words that he became a Christian, was baptized, began preaching, and a year later faced a grand jury on a similar charge of preaching the Gospel (From Robert A. Baker's new book "The Southern Baptist Convention and Its People, 1607-1972".)

Key to maturity

James began his discussion of the tongue with a few remarks about teachers. Helpful teachers were held in high respect in his day as they are now. What a powerful influence one or two teachers can have on our life!

But James warned about volunteering. So many want to teach — some for the honor, probably none for the pay. But James insisted that those who teach take their responsibility seriously for their tongue is their stock in trade. A teacher can help build a life or help ruin a life. It all depends on the teacher.

Consider these three reasons for controlling the tongue.

1. Control the tongue and control the body. The so-called long tongue is rather small when compared to an arm or a leg, but it sure wields a lot of power. The principle under which this works is similar to that of a bit in a horse's mouth. The horse follows his head, which, unfortunately, men sometimes do not. We often follow our feet and get into even more trouble. But if we mind what we say, we can usually mind what we do.

2. Control the tongue and meet any obstacle. Look what an ocean liner must face constantly . . . waves, wind, heat, rain. Yet it moves steadily toward its destination because the rudder is controlled and directed. Isn't it true that what we say often determines the outcome of a situation? Words can incite a man to double his fist or extend his right hand. The right word at the right time is a real measure of maturity. And a wrong word at the wrong time can

wreck any meeting, in the world or in the church.

3. Control the tongue and go to the head of the line. People stand back for anyone who knows what to say and how to say it. We are seen for what we are in what we say. What you say always puts you at the head of the line. If your words are full of support and kindness, people will vie to be near you. If your words are full of poison and destruction, people will despise everything about you. But only God can measure the lasting effect that words have upon people, either for good or bad. And he will, be sure of that!

Package of power

The importance of the tongue is completely out of proportion to its size. Because it is such a small member of the body, we may easily neglect it. "Beware!" warns James. The tongue has range . . . it can destroy at a distance. It has speed . . . it can strike before its victim can defend himself. It sends forth words impossible to stop or recall. Did you ever try to kill a rumor?

The tongue is the lever the Devil uses to gain control of the heart. It is a colony of evil that spews the Devil's propaganda like Castro's Cuba spews Communism. It nourishes gossip which is a beast of prey that does not even wait for the death of its victim it devours.

And no man can tame the tongue. It is too unpredictable, for one thing. Just when it starts to preach love and kindness to strangers, it begins to snap impatiently at relatives. Just after it speaks piously on Sunday, it has been known to curse men on Monday. How treacherous it is!

Note carefully the vicious nature of the tongue. James called it a fire, raging out of control — scorching, blasting, consuming. The tongue is capable of kindling lust, speaking blasphemy, stirring up strife, dividing churches, and destroying families. Indeed, it pollutes a man's entire personality by permitting itself to be used as an instrument of sin. Nothing in life escapes its powerful influence for it is fed by the never-dying flames of hell. It is wild and untameable. Man has learned to tame some of every kind of being there is except his own body. The ever-stirring, changing tongue continues to poison man's most

meaningful relationships, ruining many lives.

Instrument of God

Only God can change its course. Isaiah testified that he can touch it with a live coal from the altar and set it on fire of heaven to shed the light of God on human life (Isaiah 5:6-7.) What it is by nature is exactly the opposite of what it can become by grace. Remember what spiritual power was shown at Pentecost by the appearance of "tongues like as of fire" (Acts 2:3)? God knows what to do with the tongue. Throughout the Scriptures he reveals his will for the tongue.

Conclusion

James implied that the tongue itself is like another creature in that it is difficult to control. Or a person's tongue may be compared to a dummy in that it will say only what a person wants it to say. Therefore, speech is one of the main ways the nature and character of a person is shown to others. Therein lies the need for wisdom from above. Mere talk, however fluent, clever, and orthodox, does not in itself prove wisdom. But speech that originates from a heart of true wisdom will be free from self-interest, peaceful, reasonable or fair, willing to yield, full of compassion and good works, impartial, having within it the seeds of righteousness.

By now you have probably noted that these traits of heavenly wisdom are without exception qualities which were visible in Christ during the days of his flesh. He was in the fullest sense the wisdom of God in person. By watching what you say, you will soon see just how like Christ you really are.

Or how unlike him.

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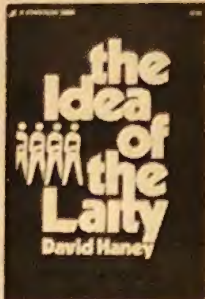
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A smile or two

An acquaintance once asked Luther Burbank what he was working on. "Trying to cross an eggplant with milkweed," answered Burbank.

"And what on earth do you expect from that?" asked the friend.
"Custard pie," replied Burbank.

Read this book for inspiration. Then read it again for ideas.



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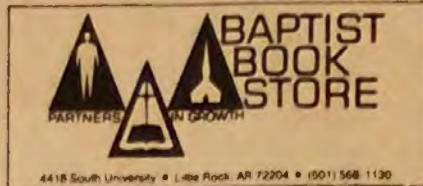
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Attendance report

June 2, 1974

Church	Sunday School	Church Training	Ch. adms.
Alexander, First	75	44	
Alma, First	347	79	2
Alpena, First	92	27	
Augusta, Grace	107	48	
Bentonville, Mason Valley	84	32	
Berryville			
First	181	73	3
Freeman Heights	119	55	3
Camden, First	416	106	
Concord, First	87	23	
Conway, Second	299	54	
Crossell			
First	434	127	2
Mt. Olive	336	195	
Des Arc, First	200	73	1
Ft. Smith			
First	1153	301	9
Grand Avenue	760	302	6
Moffett Mission	12		
Windsor Park	627	179	6
Garfield, First	63	29	1
Gentry, First	201		3
Grandview	96		
Greenwood, First	294	96	
Hampton, First	140	59	
Hardy, First	143	69	2
Harrison			
Eagle Heights	299	126	
Woodland Heights	80	52	
Helena, First	243	88	1
Hope			
Calvary	205	100	2
First	440	9	2
Hot Springs			
Leonard Street	92	57	
Park Place	383	101	
Hughes, First	192	50	1
Jacksonville			
First	384	51	
Marshall Road	253	92	9
Jonesboro, Nettleton	242	88	2
Kingston, First	39	35	2
Lavaca, First	319	125	
Lexa	141	67	
Little Rock			
Crystal Hill	150	50	
Geyer Springs	710	184	2
Life Line	558	134	1
Shady Grove	87	52	1
Sunset Lane	244	100	4
Magnolia, Central	530	270	8
Monticello			
First	278		2
Second	295	151	
Murfreesboro, First	126	58	
North Little Rock			
Calvary	443	101	1
Gravel Ridge	191	73	1
Levy	448	115	1
Park Hill	730		
Runyan	68	39	8
Paragould			
Calvary	208	164	
East Side	225	108	
First	465	115	
Paris, First	370		
Pine Bluff			
First	623	86	2
Green Meadows	58	35	
Second	127	54	
South Side	614	109	2
Tucker	15	9	
Oppelo	15	12	
Watson Chapel	305	67	
Prairie Grove, First	151	63	
Rogers, Immanuel	405	136	12
Russellville			
First	516		15
Kelley Heights	38	16	4
Second	160	56	
Sheridan, First	236	92	
Springdale			
Berry Street	109	48	
Caudle Avenue	124	33	1
Elmdale	314	74	2
First	1009		19
Oak Grove	67	23	
Van Buren, First	558	184	
Mission	25		
Vandervoort, First	59	30	
Warren			
Immanuel	259	88	
Westside	76	58	
West Helena			
West Helena Church	258	99	
Wooster, First	109	82	5

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CLEVELAND, Tenn. (BP) — Johnny, a young man with a "score to settle," came to Fred Pinckard's farm to kill a man.

Pinckard, a Southern Baptist layman and farmer from Cleveland, Tenn., had just ended daily devotions with employees at his chicken hatchery when Johnny walked in.

At first, Johnny refused an invitation to Pinckard's office to talk, but a few minutes later he came by and the farmer shared what Jesus Christ meant to him. Johnny accepted Christ as his Saviour.

The young man had meant to shoot a man who had knocked him out with a pair of brass knuckles a few nights before at a local shopping center.

Instead, he told Pinckard that he was going back home to sleep and look for a job the next day.

Pinckard, a product of the "grass roots" lay renewal movement among Southern Baptists, says God has used the movement to change his life. He has even found that things like conducting devotions at work now come naturally.

"I had seen Christian giants witness to my father-in-law," Pinckard said, "but when a dentist who was a member of the visiting group shared how real Jesus was in his own life, the 83-year-old man accepted Jesus as his Saviour."

The Monday after the group of laymen left, Pinckard took a walk into the woods among the beautiful foothills of their farm, his wife's old homestead just two miles north of the Georgia-Tennessee border.

He prayed, "Lord, I'm tired of playing at being a Christian. I'll go where you want me to go and do what you want me to do . . . You've got to give me directions."

Pinckard said the Lord told him to work, pray and stay out of the way.

The Pinckards have given not only their lives, but also their home to the Lord. Their farm's lovely old home is always open to pastors, pioneer missionaries or laymen needing fellowship, as well as church members they can minister to.

One such member, a bright young

roots beginning 22 years earlier. A layman from First Church of Hendersonville, N. C., had been a member of the church for 20 years before deciding, like Pinckard, that he was not doing anything about the business of witnessing.

As the group of men interested in witnessing for Jesus Christ grew larger, they began receiving invitations to speak in other churches. A few were added to their group at each church on whom they could call to participate in future revivals. Among them were men from the group to which Pinckard now belongs.

Shortly after Pinckard became involved in lay work he received a call from a church choir director who asked him to go "witness" to a man named Lester who was a hermit.

The man, who had once been a teacher, was at first afraid of Pinckard, but when he told the man that he had come to share Jesus, the hermit told him that he was a Christian and a member of a Methodist church.

"The man's house was in the midst of a jungle," Pinckard said. He told Lester that if it ever caught fire he would be trapped. Pinckard and another man offered to clean up the undergrowth around the modest house, using axes to cut vines from the boards and a back hoe to clear the land.

A day later they learned that the hermit had been burned out the night before by beer-drinking youngsters who had set fire to his front porch.

In spite of the most successful year ever in his business, Pinckard has closed it down; his last chickens were hatched this spring.

His time, money and home will be given instead to help others.

Lay renewal means changed life to Tennessee farmer

By Teena Andrews

An active member of lay renewal group and member of First Church, Cleveland, Pinckard exemplifies a growing number of Baptist laymen who are sometimes described as on the "cutting edge of witness for Jesus Christ."

Lay renewal groups, or the "laymen led revival" as Pinckard's group calls its activities, have not long been common among Southern Baptists, although Pinckard first learned of the laymen's group about six years ago.

The men had spoken at a church in Chattanooga, Tenn., and Pinckard heard that they "had worked for the Lord in a mighty way."

The small country church Pinckard then attended contacted the North Carolina-based group and asked them to come and hold a revival. The group was booked solid for the next two years, Pinckard said.

Finally, in September, 1970, a group of 20 laymen from six states came. Pinckard's baby chicken hatchery holds 100,000 a week when full, but he arranged not to hatch any chicks that week.

"My son Phillip at that time was 16 years old and his grandfather (Pinckard's father-in-law) was 83. His grandfather had never been saved, and Phillip didn't care much about going to heaven if his grandfather wasn't going to be there," Pinckard recalled.

man who had recently obtained his doctorate in psychology, had some trouble with the law in a northern state.

"The pastor of our church called us and two other couples to pray with the family while waiting for his trial to be held," Pinckard related. Every day they visited the family and prayed about specific people whom they knew would be involved in the trial.

During that time the man spent the night at the Pinckard home and the soft-spoken layman talked to him most of the night about the love of Jesus. The young man "really found himself that night," Pinckard said.

Shortly after his release on probation the young psychologist told the church he had turned his life over to the Lord and that he was planning a career in Christian counseling.

Since the time of his own "renewal" Pinckard has been deeply involved in the activities of groups similar to the one which visited his church.

Last September he was asked to get a team together for a revival in Florida. He said he would pray about it and asked the Lord to help him gather a group of men and women who really had the love and compassion of Jesus. As a result, he enlisted 21 men and women from six states.

The group which had such an influence on Pinckard's life had a grass

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