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### January 24, 1974

Arkansas Baptist State Convention

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January 23, 1974

# Arkansas Baptist

NEWSMAGAZINE

TV special  
page 6



## One layman's opinion

# Who reads the state Baptist newspapers?



Dr. Grant

Early images are hard to erase. My early impression of who reads (and doesn't read) the state Baptist newspapers has undergone a sharp change in the past few years. I used to assume that state Baptist papers were read only by pastors, denominational workers, and by relatives and other loyal friends of those writing weekly columns in the paper. I should have doubted the truth of my early impressions be-

cause I read the *Arkansas Baptist Newsmagazine* in my Ouachita student years, and the *Tennessee Baptist and Reflector* in my Vanderbilt professor years, and I didn't fit into any of those categories.

Since Dr. Charles Ashcraft and Dr. Everett Sneed walked out on that shakey limb and invited me to write this weekly column in the *Arkansas Baptist Newsmagazine*, I have made an amazing discovery about readers. They don't fit my early stereotype at all; they include relatives and non-relatives, pastors and laymen, young and old, male and female, and those with all levels of formal education. When I write a column on the evils of demon rum (as I often do), I can expect to hear from drinking readers as well as non-drinking readers. When I dare to write on the issue of women's lib (as I once did), I can expect to hear from pro-libbers and anti-libbers among both women and men. It would be a mistake to assume that Baptist papers are read only by a small pious inner circle of professional Baptist leadership.

In a day when the mass media focus principally on the bad news and exclude "mundane religious events" as not newsworthy, the Baptist papers meet a vital need for laymen. They report the building of new churches, the paying of debts on old churches, young men ordained to preach, generous and sacrificial gifts to Baptist colleges, decisions for Christ in revivals, the appointment of couples to mission fields, new deacon ministries to the sick, poor, or handicapped, the honoring of the Association Superintendent of Missions of the Year, and a thousand and one other items of good news — newsworthy to the Kingdom of God if not to the secular mass media.

The state Baptist papers help to inform, inspire, and unite Baptist laymen by spreading good news at the grass roots. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

NEWSMAGAZINE

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# Has anything been stolen from your home?



Editor Sneed

A few years ago a gang of thieves moved through several rural sections of our state. Their procedure was often the same. They would enter a home boldly while the victim was away and take whatever they wanted. If a neighbor happened to see them, he assumed they were supposed to be there.

Sometimes the items stolen were not in plain view. The victimized family might not discover the

loss for several days.

Today, there are treasures being stolen, and no one realizes that they are gone. If the family ever makes the discovery the prize has been missing so long that it is most difficult to rediscover. The great tragedy is that families have allowed the thief to function with their full cooperation.

Each of us should search out our own homes to see if we have been robbed. We may find that some things of great and eternal value are gone.

**The Bible** — The most important essential for a stable home is the Bible. Probably you will find a Bible quickly, but if it is covered with dust or if it is located on a back shelf where it is never used, the family has been robbed of the greatest possible guide for Christian living.

**The Family Altar** — The old adage "The family that prays together stays together," remains true today. The master thief has been more effective in de-

stroying the family altar than in, perhaps, any other area. In a time when there are more marriages, about 2,200,000 annually, and divorces have hit an all-time high, families need the strength which come from a family altar.

**Family Love** — Almost every family would say that they care for each other. All too often, however, the thief has stolen their deep abiding love. True Christian love stems from giving and self-sacrifice. Until members of a family have a spiritual relationship which enables them to honestly prefer giving to receiving, they need to ask God to increase their love for one another.

**Communication** — Sadly, in many homes the art of sharing ideas, experiences, and deep feelings has been stolen. There are many forces which can destroy communication within a family. Each member may be too busy in his own activities to share with others. In some homes TV and radio have taken the place of communication and sharing. A family must not allow their communication to be taken from them.

**Church attendance** — Many homes have been robbed of the reward and strength of church fellowship. If a family is to be happy, they must be spiritually healthy. No individual can be spiritually complete apart from corporate worship.

Each family should guard these, their most precious treasures, jealously. These are our most priceless possessions which alone can produce true happiness for a Christian family.

## An interim pastor

One of the most trying times for any church is when they are pastorless. Many have found that an interim pastor helps greatly during this period.

There are many advantages to a church seeking an interim pastor. Perhaps of greatest importance is the fact that it provides a congregation with a definite spiritual leader until a permanent "shepherd" is obtained.

An experienced interim pastor can serve a church in almost every way that a pastor can. The members will know who will be in the pulpit every week. This will help to prevent loss of attendance. The old saying "When the cat is away, the mice will play," is unfortunately true.

Further, an interim can visit the sick, counsel those with problems, direct visitation, and keep the church program moving forward. The guidance of an experienced man, during this time of seeking a pastor, can prevent many problems from developing.

These factors and others make a growing number of churches feel that an interim pastor is best for a congregation as they seek a new pastor. But two im-

portant questions arise. (1) What characteristics should an interim pastor possess?, and (2) Where can such a man be found?

Obviously, an interim pastor should possess the same skill, experiences, and ability of a permanent minister. Perhaps it is more important for him to be adept at the art of diplomacy and counselling than it is for the man who becomes pastor. This extra ability is desirable because of the additional stress placed upon a congregation.

The question then arises, where can a man with these qualifications and experience be found? Undoubtedly, the best source is a retired minister who has been successful in pastorates across the years. These noble men are qualified through God's call, training and experience. Many of these men, also, have acquired great understanding and patience which will be of great benefit to a church.

Calling of an interim pastor, like the call of a permanent pastor, is of great importance and should not be taken lightly. Great care should be exercised in finding and following God's will in the matter.

**I must say it!**

## **An open Bible — an open mind**



*Dr. Ashcraft*

The only hope any leader may have to stay abreast or ahead is a conscientious, consistent, continuous and ardent habit of reading God's word. There is no way to know God's perfect will with any degree of perfectness apart from this. The Bible is a living book and it pleases God still to impart his message to those who read his Word diligently.

The open Bible did not come easy. It was rescued from its captors by a long and arduous struggle in days that were dark indeed. No longer are Bibles chained to pulpits with locks on their covers. Everyone, everywhere, can have his own copy. Most any Christian will furnish a copy of the scriptures to anyone who wishes one. Open Bibles are everywhere, but of little value unless read.

Even an open Bible is of little value without an open mind. The rich revelation and wisdom of God is not imparted to those who may misuse scripture, even if by good intention. The great need of this hour is for people to read the Bible with an open mind being simply satisfied to know what God wants them to know.

The search for proof texts to sustain an already conceived idea is a disastrous procedure. Reading the Bible to condemn those with whom you may disagree is also a frightful affront to God. Reading the Bible purely from a sense of duty will surely spoil heaven's hope of getting through to you with the message.

Searching the scriptures to find a loophole for a favorite sin will yield no strength for a better life.

Reading the Bible for the sake of religious arguments or heated debate will give no one solace in time of need. Only when we read the Bible solely and purely to know God's simple will and pleasure for our own lives will we join the choice, select fellowship to whom God reveals his beautiful secrets.

Wise scholars say the Bible simply defined is a history of man's redemption. It is the story of how men have found the God who assumed the initiative in finding them. The Bible was never intended as a medical journal, science book on astronomy, riddle book of puzzles, or a chronological almanac. The Bible is about God and the people who involved themselves with Him. This is almost too simple but it is sufficient for those who desire God's personal message for their lives.

Do you have a problem? Are you under an unbearable burden? Have you been misunderstood? Is there no way to turn? Do you feel lonely?

Have you lost a friend? Is your family breaking apart? Is there no answer for your doubts? Do you hate someone whom God loves? Are you lost from God? Do you wish to know the mind of God? Does God care?

Open the Bible with an open heart and mind and ask God to tell you what he wants you to know and then accept it. You will be surprised to find he actually communicates with you in a very warm, personal and compassionate manner. It would help then to pass your little discovery on to another who may just need this experience of personal encounter with God... today.

"We believe in the open mind and also the open Bible." — Penrose St. Amant.

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

## **Letters to the editor**

### **Praise for work**

**The following letter was written to Padgett C. Cope, pastor of Calvary Church, Little Rock.**

On behalf of the Foreign Mission Board of the Southern Baptist Convention, the Nigerian Baptist Mission, and the Nigerian Baptist Convention, I wish to express appreciation to you for the unselfish service rendered in Nigeria by your presence and participation in the crusade at Ilorin.

Only eternity itself will reveal the results of your investment of yourself, your time, your energy, and your resources. You will be interested to know that up to this point, more than thirteen thousand first time commitments to Christ have been made in the crusades across the country. Missionaries continue to praise God for the very evident outpouring of His Holy Spirit on the

efforts in His service. They continue to be effusive in their expressions of appreciation for pastors and laymen alike who have been used so significantly in the crusades.

Will you accept then this expression of appreciation for the unselfish spirit which you demonstrated in going to and traveling to Ilorin, Nigeria, to direct a lay school of evangelism which was so significant in preparation for the weeks of preaching which followed?

If I can ever assist you in any way in the future, please give me the privilege. — Wm. Eugene Grubbs (Consultant on laymen overseas for the SBC Foreign Mission Board)

### **Thanks for article**

Allow me space to say thanks for the wonderful write-up that you gave me in

the paper. I appreciate so much your coming and sharing the day with us and your presence contributed so very much to the Retirement service.

Mrs. Duffer and I have moved to 905 Polk Street in Corning where we plan to make our home for years to come. Please announce that after my retirement on Jan. 1 that I will be available for Revivals, Bible studies, and supplying wherever that the door opens for me. — J. Russell Duffer

**THE WHOLE WORLD**  
*needs the*  
**COOPERATIVE PROGRAM**





Ron Willis, minister to street people for First Church, San Antonio, Tex., recently spoke to U of A Fayetteville students as part of Project '76. Project '76 is an evangelistic outreach emphasis of the Arkansas Baptist Student Department.

## Huffman retires from bank board



Dr. Huffman

Alvin 'Bo' Huffman Jr., Executive Vice President of the Southern Baptist Radio and Television Commission, retired Dec. 31 after serving two three-year terms on the Memphis branch of the Federal Reserve Bank of St. Louis.

Twice during his tenure of service, Dr. Huffman served as chairman of the board of the Memphis branch, a position he held at retirement.

Dr. Huffman was appointed to the Federal Reserve Bank Board in 1967 by the Board of Governors in Washington. He was named to represent industry on the board.

He and Mrs. Huffman moved to Ft. Worth from Blytheville, Ark., more than a year ago. Dr. Huffman served as director of Arkansas' Ouachita-Southern Advancement Campaign immediately before going to the position with the Radio and Television Commission.

## Woman's viewpoint

### A three minute egg-sample

By Iris O'Neal Bowen



Mrs. Bowen

Ever so often I am asked where I get the ideas I use in my writing. And, like the lady who plied her rack-craft trade in Stone County, I tell them, "Everywhere!"

I have had many good ideas in the middle of the night and forgotten some of them before morning, until I found I could write in the dark, if necessary. Not nearly all my ideas are spontaneous. Sometimes I have to go searching for them, or get books down and study, or call up a sister and ask, "do you remember?..."

But for an example of a thought just turning up, read on:

Saturday night there was a terrible movie on T. V., starring two of our best known comedians. It was nothing but drunkenness, foul language, disrespect for the church, and adultery — and that was just what I saw before I took my Sunday School quarterly and went to bed to study. But the noise crashed

on till I could not concentrate, so I gave up and turned out my light. Soon, my stomach started hurting, and as I reached for my antacid, I thought, "This is what I take to help my stomach ache that is brought on by my arthritis medicine..." then:

#### The Idea

This is Arthritis that I have. These are the capsules I take for Arthritis that I have.

This is the ulcer brought on by the capsules I take for Arthritis that I have.

This is the medicine I take for the ulcer brought on by capsules I take for Arthritis that I have.

This is the man that sells me the medicine I take for the ulcer brought on by the capsules I take for Arthritis that I have.

This is the jack (money) I pay the man that sells me the medicine I take for the ulcer brought on by the capsules I take for Arthritis that I have.

This is the house that was built with the jack that I paid the man that sold me the medicine I take for the ulcer brought on by the capsules I take for Arthritis that I have.

Yes, this is the house my jack built!

## Drug education program schedule is announced

The alcohol-narcotics education program of the Christian Civic Foundation will be presented by Paul Ramsey, educational assistant, at the following schools on the dates indicated during the month of February:

- Feb. 1 — Marvell HS
- Feb. 4 — Wrightsville HS
- Feb. 5 — Portland HS
- Feb. 6 — Central JHS, Lake Village
- Feb. 7 — Arkansas City School
- Feb. 8 — Reed Middle School, Dumas
- Feb. 11 — Magnet Cove HS
- Feb. 12 — Village HS
- Feb. 13 — Waldo JHS
- Feb. 14 — McNeil HS
- Feb. 15 — Kingsland HS
- Feb. 21 — Oak Grove HS (Pulaski County) — Evening Community Family meeting
- Feb. 22 — Dardanelle Middle School
- Feb. 25 — Augusta Middle School
- Feb. 28 — Hoxie Middle School
- March 1 — Tuckerman HS

## The cover



**ANCIENT CAESAREA** — The entrance to Caesarea, one of the ancient cities of Israel, is one of the historical sites visited by television viewers when "Discovery," an hour-long special on the Holy Land is aired on NBC Feb. 3. "Discovery," produced in cooperation with the Southern Baptist Radio and Television Commission, will be shown on the network from 5 to 6 p.m., New York time. It is the first of several joint religious productions of the Radio-TV Commission and NBC that will be aired during 1974. (Radio-TV Commission Photo)

## Conference slated in Hot Springs

Ralph Osborne of Columbia, Md., President of Faith at Work, will be one of the program leaders at the third annual Arkansas Faith at Work Conference to be held at the Royal Vista Inn in Hot Springs, Feb. 1-3. With Bruce Larson, Osborne authored *The Emerging Church*.

Other program leaders include Dave Stoner, director of the Midsouth Yokefellow Center of Florence, Alabama; Peter Gillquist, author of *Love Is Now* and *Farewell to the Fake I.D.*; and Lisa and Cliff Powell of Fayetteville. Leading the music for the weekend will be Bill Elliff.

Registration is \$10 per person and should be sent to Rev. T. M. Harris, 416 N. Lake Shore Drive, Lake Village, Ark., 71653.

Faith at Work is an interdenominational Christian fellowship.

## Revivals

**Trinity Church, Texarkana, Dec. 9-12;** Hugh Jack Norwood, evangelist; 51 professions of faith, five by letter. Stan Coffey is pastor.

## Through the years

# Entering Training Union work

By Ralph W. Davis

(Second in a series)



Davis

My work in January, 1945, began with the Religious Education Department, and from the beginning of my work it was understood that I would be designated as State Training Union Director and not associate. Miss Blanche Mays had been Dr. Williamson's associate and did Sunday School, student union, and Training Union work. When she left the department to become manager of the Baptist Book Store, I became Training Union Director with the job description of doing nothing but Training Union work.

Several years ago I was talking with Jones Draper. For some time, before going as a pastor in Texas, Brother Draper served as State Approved Adult Worker. I told him that from the human standpoint he was responsible for my being in the Training Union Department. He didn't see how he fit into the picture. I told him that when he left the state I was selected as Approved Adult Worker to take his place and served all the time I was pastor of Central Church, North Little Rock. It was during that time that Dr. Williamson became better acquainted with me. When the need arose for one man to do Training Union work, I was selected.

Dr. Williamson and I worked together well. I soon learned that he wanted me to have a conference with him two or three times a year to discuss finances and general policies. After that he would let me carry the ball, which was exactly what I wanted to do. From the very beginning I had freedom to make my own schedule and execute my plans. After a few years the department was divided into four separate departments and I was made secretary of the Training Union Department.

Dr. Williamson enjoyed a good joke. One week while on a tour he and I took a carload of workers in each of our cars. At every restaurant I would order chocolate pie. One day he phoned ahead to a restaurant in Hot Springs and ordered T-bone steaks (\$1.50 each). As his car of workers arrived in Hot Springs he got a chocolate pie at a bakery and smuggled it into the restau-

rant. At the close of the steak dinner, the waitress brought me an entire pie. They all said, "We're sitting here until you eat that pie." For the first and last time in my life, I had all the chocolate pie I wanted.

Next week: Dr. J. E. Lambdin

## Staff changes

**Ray South** is now serving as pastor of Centennial Church, Pine Bluff. He has served Second Church, Russellville, for the past three years and eight months. South has attended California Baptist College and Southwestern Seminary. In 17 years of ministry, South has pastored churches in Arkansas, Texas, and California.



South



Nidiffer

**Wayne Nidiffer** has joined the staff of Pulaski Heights Church, Little Rock, as minister to youth. He comes to the post from First Church, Elkin, N.C., where he was associate minister of youth and education. He is a native of Columbia, S.C., and a graduate of Furman University. He holds the M.Div. degree and the M.R.E. degree from Southern Seminary.

**Walter Edward Combs** has accepted the call of First Church, Sparkman, to serve as pastor. He received the master of divinity degree from Southwestern Seminary in December. He has been serving as assistant pastor of Oakwood Church, Ft. Worth. Combs is a graduate of Mars Hill College in North Carolina. He is married to the former Nancy Maddox of Camden. They are the parents of four-month-old Jeremy.

**Cooperative  
Program**





The Ouachita-Southern Advancement Campaign

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

## Our Baptist colleges

By Jim E. Tillman, Director

Christian Higher Education Day in Arkansas on Sunday, Feb. 17, 1974, is becoming a significant day in the life of Arkansas Baptists. It is a day to place emphasis on our seminaries and colleges throughout the convention as well as in Arkansas.

Contrary to the thinking of many, the picture looks good for the colleges of the Southern Baptist Convention. Ben C. Fisher in his article, "Overview of Southern Baptist Higher Education — 1951-1971" reveals an impressive picture.

"The teaching staff of the college faculties increased from 3,618 to 4,828.

Enrollment increased (in these 20 years, 1951-1971) from 55,460 to 93,723. Graduate enrollment increased from 559 to 1,616. Volumes in the libraries increased from 1,571,721 to 4,214,672. Total property increased from \$87,524,000 to \$538,800,000. More importantly, Baptist colleges since their founding have graduated more than 300,000 students.

"There are in the United States today approximately 800 church-related colleges. Roman Catholics claim 283, Methodists 110, and Southern Baptists are listed third with 53."

Dr. Fisher lists "important internal factors which have contributed to the advancement of Southern Baptist colleges and universities. These include the loyalty of unusually able administrators and faculty members whose sense of mission has kept them from responding to more prestigious institutions and better paid positions in other private and public colleges and universities; the gratitude and faithful support of thousands of graduates; the steady effect of financial support through the Cooperative Program; and the millions of dollars contributed by

individual Baptists, as well as huge additional funds raised indirectly through Baptist influence."

Another fact needs to be generally known among the people of our denomination, "that all 53 Southern Baptist colleges and universities are fully accredited by regional accrediting agencies in itself a phenomenal achievement."

As we prepare for special day, Feb. 17, 1974, in our churches it will be well for us to remember this statement approved by the Southern Baptist Convention in 1968: "In view of the commitment by Baptists to promote the Christian message through effective witnessing, Christian education is not an optional interest of the church, but an important function of its mission. Baptists have established and they continue to support colleges because the colleges share with the church the ultimate purpose of the redemptive plan of God for mankind. Because no effective substitute has been found for the genuinely Christian college, Baptists must continue to nurture and support adequately their Christian institutions of higher education."

## 8th Baptist Youth World Conference

Portland, Oregon, USA

July 31-August 4, 1974



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Make Portland a **first** for you!

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Leaves: July 25, 1974

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Little Rock 72203



# Hear our prayer, O Lord

By W. W. Dishongh

**Note:** This message was delivered to a district Brotherhood meeting at Brinkley on Oct. 23, 1973. I have requested that it be printed in the News-magazine because it is a message of challenge to all mission-minded Christians in our day. It is a message to challenge each of us to put Christianity and Christ's Word into practice day by day. — C. H. Seaton

Brother Seaton asked me to talk about "Sharing the Word Through Brotherhood." As I think about sharing the word, I am reminded that one of the main objectives of the church is to accept the challenge of the Great Commission. The responsibility is to go and tell. The Brotherhood program is a church program for involving all men and boys in missions. In order to achieve the objectives we need to do some things, and I believe to pray is one of these things, however, we need to pray for specifics. If I were to give my sermon or message for tonight a title I would call it "Hear Our Prayer, O Lord." I am aware of the possibility of taking a scripture out of its setting or out of context, but I am also aware of how an application can be made.

Reading, although most of us can quote it, the model prayer:  
"Our Father which art in heaven,  
Hallowed by thy name.  
Thy kingdom come. Thy will be done in earth, as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we forgive our debtors.  
And lead us not into temptation, but deliver us from evil;  
For thine is the kingdom, and the power, and the glory, for ever."

As we come as men and leaders of Baptist Men's groups let us pray this prayer and ask God to Give us:

Yes, Christ was talking about physical bread, but the spiritual bread we need could well be men of faith. Give us men, not with just the faith to trust to be saved, but with faith over and beyond, to grow and to build. This kind of faith is illustrated by the faith of Moses, the faith of the early disciples and further back to the faith of Abraham. As Abraham went with his young son to the mountain to make the sacrifice and as he came to be ready to offer up Isaac, God came and provided the sacrifice. God really did not want Abraham to sacrifice Isaac. He only wanted him to be willing to. God wants us to be willing to let him lead, to let him control, to let him be first in our lives. We need

men who have enough faith in God to allow him to use our lives to advance his kingdom.

Give us men of prayer. Prayer changes things. "The effectual fervent prayer of a righteous man availeth much." We need to pray for leaders and for guidance of those who lead. How much do we really pray?

Give us men of love. We are to love the Lord our God with all of our heart, soul and might. When I think of love I think of the love Miss Lottie Moon had for God and for the Chinese. She was ready on one occasion to come back to America, and the men came the long distance to ask her to go with them to tell the story of Jesus and to help feed the hungry Chinese. Miss Moon unpacked, journeyed to Pingtu and ultimately gave her life for Christ in China. Do you love enough to give of self for His cause?

Also, as I illustrate this idea of love, I think of the rich man who had the two daughters, and asked each of them how much they loved him. The first said she loved him more than all the furs, the cars, the jewels and the multiplied things he gave. He was pleased with her answer. The second daughter said she loved him more than salt. He was unhappy with her answer, but to prove what she meant, she asked for permission to prepare a meal for him. She left salt out of everything, thus pointing up everything was distasteful without him. Do we love God so much that everything in the world is distasteful without Him? We must love to such degree that nothing is good without Him.

Give us men of consecration. Our greatest need today is not buildings, even though in some instances a building may be needed. Neither is our greatest need equipment or even people. The need is consecration on the part of the people we have. People like Paul Moody, Billy Graham, these men were and are consecrated to the task. We must accept this example and give self without reservation.

One of the best pictures of consecration I have found is taken from the story of a Christian artist who for some reason was cast into prison and only allowed to have paints but no canvass upon which to paint. He begged for something upon which to paint and the jailer tossed through the bars a dirty handkerchief, saying, "There, see what you can do with that." The artist took the soiled handkerchief and painted upon

it the compassionate face of Christ so well that when the jailer gazed upon it he knelt and accepted Christ in his own heart.

Now, if an artist can take a soiled, dirty handkerchief and paint upon it the face of Jesus so wonderfully that a hardened jailer can come to know Christ, then what could your life do or be completely and totally dedicated to Jesus? Yes we need men who are consecrated to the task of serving Jesus. May we as men related to Brotherhood, pray tonight and say, Lord, hear our prayer and give us!

Note, we are not only to ask for, we are to beg forgiveness. Forgive us! For What? We need forgiveness for lack of vision. We are to see the total mission program. We say we cooperate with the special mission emphasis of our church but do we also see the folk next door? As Baptist men do we visualize the many mission actions that we could get involved in. We could have home fellowships, mission Sunday schools, bus ministry, street services, personal witness, and visitation programs. We must keep walking straight and keep our eyes on the goal. Can we and do we see the potential in the lives of those we come in contact with. We are prone to say, oh, he'll never amount to much. But we must remember that God can and does work miracles. "All things are possible with God."

Too, forgive us for not loving. If we really loved, we would probably do more. God's word tells us to "love thy neighbor as thyself." I seriously doubt if any of us really do, for we are selfish men. So God, forgive us for not loving and help us to realize that "Those who bring sunshine into lives of others cannot keep it from themselves."

Someone told the story of the little street urchin in Chicago that walked miles across town to Moody's church and on being asked why he passed up all the other churches to go to Moody's, he replied, "They love a fellow over there." Lost souls are looking for love. Do you love them?

Oh Lord, hear our prayer and not only forgive for lack of love, lack of vision, but for lack of service. We are so like the disciples. We want to be first, yet we find all manner of excuses why we do not serve. When the truth of the matter is we simply do not really want to, because we want to do for self. No doubt some, maybe many, want to, but are not willing to pay the price of self discipline and dedication and

sacrifice. We really do not accept the challenge of Royal Ambassadors and Baptist Men and this would be service. O Lord forgive us tonight for not serving.

As the master continued with his prayer teaching, he then says, "Lead us not into temptation!" Then where lead? Lead us Lord to a Christ like concern for all people, to a knowledge of how Christian fellowship is being extended at home and abroad and to participate in all efforts to bring men and boys into involvement in the church program.

Lead us, Oh Lord, in a Godly walk. By this I mean a pure day-by-day demonstration of God. Lead me to shun the very appearance of evil. As Paul told the church at Ephesus to "Be ye followers of God as hear children and walk in love," let me walk before the world in such a way that they know my relationship to you, Lord.

Lead me to see the objectives of Baptist Men. May I support the church in the task of bringing men and boys to

God through Christ. Lead me to a deeper spiritual commitment, to a more meaningful prayer life, to a larger stewardship of life and possessions. Lead me to see the need for personal involvement in missions.

O Lord, hear my prayer and lead me to know God's will for my life. You probably say, well, I'm an adult, I'm mature; only this kind of praying is for youth. Not so. Many adults need to get in God's will and God has places of service for many if they would be willing to surrender. I am thinking of a man beyond 50 years of age with a good job with a great future and that from a financial standpoint would be difficult to give up. God laid his hand on him. He accepted the call to preach and gave for 10 years, before physical death came, to pastoring missions and rural situations. God used him in a great way.

Lord, lead me to see the opportunity of service in the local church with and through Baptist Men's organizations.

These objectives relate to the nature and mission of the church. A church is a body of baptized believers who are in covenant with God and each other for the presenting of the gospel of Jesus Christ to all people and for the leading of them to a personal faith. Lord, hear my prayer and help me to share the word through Brotherhood.

Someone has said we hope to be happy in heaven but why put heaven in the future? The unselfish service of and for Christ and fellow creatures is the beginning of paradise. The more we do here the more we have up there. Let us open our ears of every call of duty and teach missions, engage in mission activities, support the world mission program and giving, and provide and interpret information regarding the work of the church and denomination. If you will open every door and window of your soul to the instreaming light and love of Jesus, your joy will be full and you will be sharing the word. Let's share it!

## Baptist group sets plans to collect "oral memoirs"

By Robert O'Brien

CHAPEL HILL, Tenn. (BP) — Conferees from 26 Southern Baptist state conventions and 14 Southern Baptist Convention organizations laid ground work here for launching an SBC-wide oral history program for historical and contemporary use.

The three-day workshop, sponsored by the SBC Historical Commission, represents the first convention-wide effort to investigate the merits of oral history gathering — a relatively recent technique of filling in gaps in written records.

The oral history movement, which began about 25 years ago, uses a systematic technique of tape recording "oral memoirs" and preserving information which reveals the impact of people on events, explains Lynn May, executive secretary of the Historical Commission.

Discussion leaders and 54 conferees explored all aspects of researching, conducting, taping and transcribing oral history interviews, establishing oral history programs and possibly coordinating such an effort through the Historical Commission.

Oral history experts from Memphis (Tenn.) State University and Baylor University, Waco, Tex., and Historical Commission staffers emphasized the urgency of Southern Baptists moving

before it's too late to preserve the wealth of experience and insights of aging Southern Baptists, ranging from the top leaders to the rank and file.

"Through this technique it's possible to get things that would never be written down," said Charles Crawford, who directs Memphis State's oral history program.

"The human mind," he said, "has an infinite capacity to store and use information. Oral history gathering, which can span a half-century or more, is a matter of recovering and recording the contents of the human memory blank."

Thomas L. Charlton, who heads Baylor's three-year-old oral history program, and Historical Commission staffers emphasized that well-planned oral history projects by Southern Baptists will allow preservation of behind the scenes experiences, factors influencing major organizational changes, insights into what various generations of Baptists think about contemporary events and evaluation of the Baptist role and impact in such areas as missions, evangelism, social issues and education.

"Oral history, as important as it is in debriefing aging Baptist leaders, is equally important for collecting the observations and experiences of all

generations of Baptists," Charlton says. "The memoirs of a young person ultimately have historical as well as current significance."

"Most Baptist history over the years has been institutional history," said Charlton. "That's good but it's devoid of human quality. Except for what the Historical Commission is trying to do, the SBC has neglected to leave a record of human history. We must add the flesh of human experience to the important but dry bones of skeletal written reports."

"We're not just collecting old records for the sake of having a lot of old information," says Ronald Tonks, assistant executive secretary of the Historical Commission. "We are gathering materials to put our people in the context of their heritage and help them do a better job of present-day missions and evangelism."

The conferees, working in cooperation with the Historical Commission, will continue to study ways to coordinate convention-wide oral history gathering, both at the point of widespread input into the interview questions for multi-faceted convention leaders and utilization of completed interviews for both historical and contemporary purposes.



Mr. and Mrs. Martin

## Married 50 years

A Conway couple who are members of Oak Bowery Church will observe the 50th anniversary of their wedding Jan. 27 with a reception at the Conway AP&L Building. Mr. and Mrs. Frank Martin were married Jan. 29, 1924, at Marshall.

Mrs. Martin is the former Lessie Brown of Marshall. Martin is a retired farmer and houseparent at the Children's Colony in Conway. They have one daughter.

Martin has served as a deacon in his church for 20 years.

## The bookshelf

Paperbacks received recently from Baker Book House include the Lockyer Bible Preacher's Library, \$1.95 each:

*Twin Truths of Scripture 1*, Herbert Lockyer

*Twin Truths of Scripture 2*, Herbert Lockyer

*Triple Truths of Scripture 1*, Herbert Lockyer

*Triple Truths of Scripture 2*, Herbert Lockyer

*Triple Truths of Scripture 3*, Herbert Lockyer

Paperbacks from Broadman:

*Ephesians, Pattern for Christian Living*, Ray Summers

*The Holy Spirit Today*, by Frank Stagg

*Evangelistic Sermons*, by James Wesberry

*Real Life in Christ*, T. B. Maston

*Easter Proclamation, Remembrance and Renewal*, by C. Welton Gaddy

Other paperbacks:  
*Religion in Shreds*, by C. Brandon Rimmer, Creation House \$1.25

*God's People: from one to a nation*, by Felix Montgomery and Marjory Goldfinch Ward, Convention Press

*Creation Continues*, by Fritz Kunkel, Word Books, \$5.95

## It's happening at



church  
the  
Sunday Night  
Place!

The Church Training Department of First Church, Fordyce, has been involved in an emphasis on "CHURCH: the Sunday Night Place" since October. On Oct. 4 a "Kick-Off" Dinner was held with almost every Church Training leader present. The climax of the emphasis was a churchwide Fellowship Dinner and Singspiration on Sunday night, Oct. 28, with 215 present. A special feature was the honoring of the "Church, the Sunday Night Place Family Group" by the Church Training Director, Mrs. W. R. Benton Jr. (The family group pictured below includes (left to right) Mr. and Mrs. James Vineyard, Mrs. Jerry Rogers and Jamie, Jerry Rogers and Mrs. Bonnie Rogers.) The family group was recognized for loyalty to and participation in the church training program. Mr. and Mrs. Rogers serve as Director and Associate Director of a Children's Department. Their son, Jamie, was enrolled in Church Training at the age of four weeks. Mrs. Rogers' father, James Vineyard, is the leader of an adult training group and recently completed 18 years of service as Church Training Director. Mrs. Vineyard is faithful in attendance and has served in various leadership positions. Rogers' mother, Mrs. Bonnie Rogers, is the Director of a Pre-school Department.

Each Sunday night in October was designated as the responsibility of different church leaders including deacons, Sunday School

and WMU leaders, the music program and the youth. The average attendance for the month was 182, an increase of 63 above October of 1972. Many of the "CHURCH: the Sunday Night Place" promotional ideas in the Church Guide were used. Announcements were made in Sunday School Departments, testimonies were given in the worship service, and posters were used throughout the church.

Enthusiasm was high throughout the month of October and has continued through November and December with attendance well above the previous year. Attendance in October was 44 percent above that of September; November attendance was a 17 percent increase; December's average was a 30 percent increase.

A Church Training Leadership Conference, conducted by the Church Training Department in November, was well attended with every department and group well represented. Thirty-eight (twice as many as the previous year) attended "M" Night in the association and the church was awarded the attendance banner. Plans are underway by the Church Training Director, Mrs. Benton, assisted by the Associate Director, Miss Verna Hornaday, and the pastor, Cline D. Ellis, to continue the emphasis on making "CHURCH: the Sunday Night Place" for training, worship, and fellowship. Congratulations to First Church, Fordyce, for making it happen in Church Training.



# An attendance campaign that works



Hatfield

When you study this campaign material, it should excite and enthuse your workers to create a specific title of the project for your church. It will succeed if a reasonable amount of preparation and guidance is given by the pastor and Sunday School leaders.

The average attendance in Baptist Sunday Schools is 55 percent of the enrollment.

However, some Sunday Schools fall short of the 55 percent average. These churches could, with an effective attendance campaign increase the number of members present and help change the irregular attendance pattern of some members.

Here is an attendance campaign that works. It could work for you.

The campaign is scheduled for 13 Sundays.

The purpose of the campaign, to secure more regular participation in Bible study from a large number of people, is supported by the campaign goal. The goal is for members to attend

12 of 13 Sundays. Attendance at an out-of-town Sunday School does not count.

An award is given every one who qualifies. The church, on the 14th Sunday awards to every person who qualifies a Bible or a New Testament in modern language or some other distinctive award.

Some considerations.

1. The award is not a prize. A prize would be limited to a single person, or at the most to a very small minority of participants. On the other hand, an award is available to and could be earned by practically all interested resident members.

2. The increased offerings more than provide the cost of the awards.

3. Progress from the lesser motivation of an award to the greater motivation of Bible study is involved.

4. The irregular attendance habit of some members is changed to a more regular attendance pattern.

5. The simplicity of the program makes it strong.

6. No wall charts, seals or check lists or special records are needed. The regular Sunday School attendance record provides needed information.

7. Local planning and local color can make this campaign exciting, alive and producing. For instance:

(1) Involve local leaders in planning such a campaign.

(2) Keep the idea and promotion simple, "attend Sunday School 12 of 13 weeks." Do not add other goals to the campaign.

(3) Decide on best dates for the effort.

(4) Choose a distinctive award such as "a maroon Bible with your name in gold letters on the cover" and perhaps picture books for preschoolers.

(5) Determine a good title for the campaign such as "Calvary Crusade," "Faithful Followers at First Church."

(6) Decide to have a group picture made on the 14th "award" Sunday.

(7) Give pictures to everyone in attendance on the 15th Sunday.

(8) Publicize in writing the requirements.

8. A good source for award Bibles and New Testaments "at cost" is a catalogue from The American Bible Society, 1865 Broadway, New York, New York 10023. — Lawson Hatfield, Sunday School Department

## News briefs

• First Church, Lavaca, has exceeded their Lottie Moon Offering goal of \$2,000, making the offering the largest ever. The church also raised \$2,500 to buy a new organ.

• George Crosson Jr. was licensed to the ministry by Aberdeen Church on Jan. 2.

# Third Annual Arkansas Baptist Volunteer and Part-time Music Directors and Accompanists Music Workshop

Camp Paron — Feb. 8-9  
(1 p.m. Friday to 2:30 p.m. Saturday)

### Directors

- Look over new music
- Study song leading
- Discover specials in the hymnal
- Plan worship services
- Share and fellowship with directors



Cliff Holcomb  
Music Consultant  
Nashville

### Accompanists

- Study hymn playing techniques
- Learn how the accompanist can help the directors
- Locate music for offertories
- Share and fellowship with other accompanists
- Study the role of the accompanist in the worship service



Mrs. Ann Johnston  
Organist  
Pulaski Hts. Church,  
Little Rock

Registration deadline is Friday, Feb. 1. Send registration card to the State Music Office, Arkansas Baptist State Convention, P. O. Box 550, Little Rock, Ark. 72203. No registration fee is required.

## Sharing Christ through chaplaincies

Arkansas Baptists can rejoice in the slight but solid enlargement of the chaplaincy ministries in 1973. The vacancy was filled at the Girls' Training School at Alexander. Chaplain Doyle Lumpkin has served happily there for a year. With Chaplains Bill Heard at the Booneville Children's Colony, Dewie Williams at Cummins Prison, Joe Rubert at the Rehabilitation Center, Hot Springs, and E. A. Richmond at the Boys' Training School, Pine Bluff, Chaplain Lumpkin makes the quintet of full-time chaplains provided by Arkansas Baptists.

We can further rejoice in the part-time chaplains. Ralph Shaddox has long served capably in the jails of Jonesboro and Paragould. Three new ones have been added during 1973. All three are students in Ouachita Baptist University and all commute on week ends to respective locations. Greg Kirksey serves at the Children's Colony in Arkadelphia, Kelly Pearson works at the Children's Colony at Alexander, and Donnie Holden serves Cummins Prison.

Three new chaplaincies have been established in 1973. Although Arkansas Baptists are not providing salaries for these, our churches have produced them, our schools have trained them, our denomination has endorsed them, and their loyalty is to us, and our loyalty is to them. Jack Clack became chaplain of the Valmac Industries, Inc., Russellville. He left the pastorate of the First Church, Russellville, upon assuming this new position. This is our only full-time industrial chaplain in Arkansas. John Hagan left First Church, England, to become chaplain of Tucker Prison. Hagan is paid by the state, as is Chaplain Harry Jacobs who serves with Dewie Williams at Cummins Prison. Bill Flynt, formerly pastor of First Church, Conway, and more recently pastor of First Church, Danville, Va., became chaplain of the Ozark Guidance Center of Springdale. This is another first in Arkansas.

There are other Arkansas Baptist chaplains serving in Baptist hospitals,

state hospitals, VA hospitals, and Air Force bases. There are some pastors and missionaries who voluntarily serve in industries, institutions, Army, Navy, Air Force Reserve and National Guard units.

The chaplains bear a witness for Christ in the name of Baptists. Their mission is your mission. Give them your prayerful support that they may give their best for Christ. —Wilson C. Deese, Director of Chaplaincy Ministries

## Leader training seminar



Crowe

Enlisting and training enough leaders to adequately staff a church program is a constant challenge for most churches. The Leader Training Seminar to be held at the Baptist Building on Feb. 14-15 will offer help in enlisting and training potential leaders and with planning and conducting in-service training projects for present leaders.

Jimmy Crowe, from the Church Training Department at the Sunday School Board, will direct the seminar which will begin at 10 a.m. Thursday, Feb. 14, and adjourn at noon on Friday, Feb. 15. The cost is \$10 which includes registration, a library of training materials, a banquet on Thursday night and a diploma with a group picture.

This seminar is a must for those who are concerned with the enlisting and training of church leaders. Send \$2 registration fee to the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203.

## Baptist Men undergirds missions

Many churches will observe Baptist Men's Day on Jan. 27. This is a special day set aside to give recognition to the men of the church. Opportunity for engaging in special projects is provided for all men in the church. The day is used to enlist men in additional fields of service.

Observance of the special day can be used as a means of beginning a permanent organization of Baptist Men in the church.

Baptist Men, a unit of Brotherhood work, is a Southern Baptist Mission emphasis organization. The organization is designed, not only to let men study about missions but to lead them to active participation in missions through involvement in mission projects in their own church community.

Missions is the heart and core of the teachings of Jesus. Missions is what Christ and Christianity is all about.

Missions is really "Sharing Christ through his Word" using the ways, means and methods taught by Jesus himself. Jesus, in his earthly ministry, gave us many examples of "Sharing the Word," through his mission activities of meeting the needs of people. He was very conscious of people and their needs and never overlooked an opportunity to render service to those in need.

Jesus gave us some examples of opportunities in Matthew 25:31-45. Verses 35-36, especially point up some areas of service, "For I was hungry and you gave me food, I was thirsty and you gave me a drink. I was lonely and you made me welcome. I was naked and you clothed me. I was ill and you came and looked after me. I was in prison and you came to see me there." These, said Jesus, are services we rendered to others in his name. There are very few if any churches that do not have many of these needs in their own community and areas of service.

Missions in the teachings of Jesus, is simply looking about us, seeing the needs and in the spirit of Christ helping meet those needs. The word may be shared not only in words but in deeds as well.

Baptist Men should circle the date of March 15-16 in red. This is the date for the state-wide Baptist Men's Meeting. Now is the time to make plans to attend. More information will be mailed at a later date.

Mission-minded men are men who know about missions and the needs. Brotherhood helps develop men and boys who know.

We will be happy to assist you in organizing Baptist Men and Royal Ambassadors. Call on us. — Brotherhood Department, C. H. Seaton, director



**Share  
His  
Love**  
through Christian Giving

## Stewardship

# Something for everyone at clinic

When success comes to your church or your association in stewardship, then this department has also been successful. With that in mind a practical program has been planned for the State Stewardship Clinic on Feb. 26.

The clinic will be held at Lakeshore Drive Church in Little Rock. It will begin with a morning session to 10:30 and conclude in the afternoon at 3:50.

"Effective Stewardship" is the theme, and all of the program features are based around that. Helps will be offered

in stewardship teaching, preaching, and promotion.

In "Effective Stewardship Teaching" the many different ways that church leaders engage in stewardship teaching will be outlined. "Effective Stewardship Tools" will outline the various helps available.

A successful pastor will tell which promotional aids and techniques have been effective in his church in "Effective Stewardship Promotion in the Church." A former associational super-

intendent of missions will do the same thing for associational stewardship promotion.

"Effective Fund Raising" will be led by a Stewardship Commission staff member, who directs the convention-wide program of fund raising for churches in building programs. He will explain how the program can save a church thousands of dollars and will explain how the program is implemented by Stewardship Commission staff members. He will answer questions that you may have on the subject.

"Effective Stewardship Preaching" will be led by a state stewardship director from a sister state convention. He will offer practical tips on sermon preparation and then give an actual demonstration of his own suggestions.

Even "Effective Corporate Stewardship" will be included as a pastor and a former pastor give testimonies as to how and why their churches responded to the responsibilities of the Great Commission.

Every pastor, denominational worker, missionary, and concerned layman will find something of interest and help on this program. —Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

## Child Care

# Services are an arm of the church

From Little Rock, to Jonesboro, to Fayetteville, to Monticello, Arkansas Baptists provide a unique state-wide Christian ministry to families and children. Located in these areas of our state are the area offices and the Children's Home of the Arkansas Baptist Family and Child Care Services. More than offices, they are centers of activity, staffed by trained Christian counselors who combine their Christian faith and professional training in ministering to the tender needs of children and their families. "An arm of the church reaching out —" is the way we would like our services to be viewed.

Reaching out to do what? Reaching out to:

Eleven-year-old Tammy, who was the product of a forced marriage. Her mother rejected her before she was born and according to her mother, had put up with her for 11 years, but now she wanted out. She described her 11-year-old daughter with blond hair and blue eyes as "animal-like."

Fifteen-year-old Betty, who had no place to go when she was referred to our Jonesboro office. She had spent the last three nights in a rest room of a local service station. There was no one

in her life who cared.

Fourteen-year-old Bob, who had run away from home four times. His parents were frantic in desiring help for their son and for them, to find a workable solution to their family problems.

And there are more, many more. Last year, 92 children received care and Christian direction for their lives by living at the Arkansas Baptist Home for Children. An additional 18 children were served in Baptist foster homes in our state. Eight teen-age boys received help at our Jonesboro Group Home for Boys. There were 513 new referrals, representing a variety of family and personal problems, processed through our area offices.

We reach out to help children and youth discover the abundant life that God has promised to all of his children. At the Children's Home last year we had 14 of our children accept Christ as their personal Savior.

We offer our gratitude to Arkansas Baptists for their support and encouragement to our child care ministry, which enables us to be a "busy arm of the church reaching out." — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

# Preschool-Children's Workshops



Holley

Preschool and children's leaders will have an unusual opportunity next week to receive additional training. Three Preschool-Children's Workshops will be offered in three different areas of the state. They will be held at First Church,

Blytheville on Monday, Jan. 28; Immanuel Church, Little Rock, on Tuesday, Jan. 29; and at Phoenix Village Church, Ft. Smith on Thursday, Jan. 31. Each workshop will meet 1-3:30 p.m. and 7-9 p.m.

Conference leaders will be Florrie Anne Lawton, Nora Padgett and Robert Brown from the Sunday School Board and Catherine Prewett from Bellevue Church in Memphis. This is one of the finest opportunities for training preschool and children's leaders.

# Carney enters new type of ministry

John M. Carney, a Ouachita alumni, has entered a unique ministry as a "staff" package. He has been serving as a pastor, staff member, or chaplain since his first year of college, 17 years ago. Last year he had 28 invitations to serve churches as pastor or staffer and 32 invitations for revivals. This confirmed his "call" into what he now terms as "Pioneer Ministries."

Carney will serve three to five weeks in one association spending one week in a church and then moving to another church conducting evangelistic services in the evening and training and counseling during the day.

He will use a "Show and Tell" ministry. He will tailor the programs in graded choirs, youth work, men and boys work, senior citizen ministry, visitation and soul winning, children's and bus ministry, and Sharing Center ministry. The evangelistic services are designed to reach all ages and the training is planned to equip the church, regardless of size, with trained "staffers."

Arkansas references are Ervin Keathley, secretary of music, Arkansas Baptist State Convention; and Dr. Rheubin L. South, pastor, Park Hill Church, North Little Rock. His present mailing address is P. O. Box 141, Benton, Ky. 42027

## Allen B. Comish — One Man's road to success in Christian education



Allen B. Comish and his son Craig and wife Lucille. Comish is divisional director of the Sunday School Board for the Southern Baptists.

NASHVILLE — Allen B. Comish is a man of extreme modesty. He has been described variously by friends and fellow workers as a "person of real integrity," "sincere," and "highly respected by Southern Baptists."

"Allen is not an easy person to know," says Annie Ward Byrd, retired Southern Baptist Sunday School Board employee and long-time friend of the Comishes. "He does not open up easily and doesn't impress you with his outgoingness. He is a very serious-minded person."

These statements partially characterize the extraordinary nature of Allen B. Comish, director of the Sunday School Board's church services and materials division.

Allen was the youngest of 12 children born to Henry T. Comish and his wife, Lucy (Tucker). His father, at one time the oldest living graduate of Southern Seminary, Louisville, Ky., was a pioneer preacher in Louisiana. He was sent to Louisiana by the Home Mission Board — spent most of his life there — and organized several churches.

The younger Comish, 1942 graduate of Southeastern Louisiana University in Hammond, joined the Air Force during World War II. It was at this time, he says, while working in public relations for the Air Force, that "I knew the Lord was calling me to preach and I planned to go to the seminary following the war."

"After the war, I was offered a job

editing a daily newspaper," he continues. "I knew a man who owned several newspapers in west Texas and New Mexico. He asked me to become publisher-editor of a newspaper he wanted to start in Lovington, N.M."

The offer was interesting and challenging to Comish and he admits, "I had a serious struggle for a while. I really like newspaper work but I wrestled through that problem and went to seminary."

Influenced by his father throughout his life, Comish has always felt one of the major responsibilities of the pastor is in church administration. "So I went the religious education route in my training," he adds. "I majored in church administration and minored in preaching and New Testament. I have always felt my calling was to be a pastor."

In 1948, at the age of 28, the native Louisianian earned the M.R.E. degree from New Orleans Seminary. Later, he received the D.R.E. degree from Southwestern Seminary, Ft. Worth, Tex., and was honored with the D.D. degree from Mercer University, Macon, Ga.

It was while he was working on his doctorate that Comish met Lucille Minchew of Waycross, Ga. "Allen and I were married in 1951," states Lucille. "We were both students at Southwestern. It is interesting that Dr. W. L. Howse, later director of the board's education division, taught us in seminary. Also, Allen graded papers for Dr. Phil Harris, who is now secretary of the church training department at the board."

To know Allen fully one must also know Lucille. "She has a more outgoing personality than Allen," says Miss Byrd, "so they complement each other. Whereas, he seems less friendly and less outgoing, she is more friendly and more outgoing. Something that is not his strong point is a strong point for her, so they balance each other."

After seminary Comish served as associate pastor of First Church, Brunswick, Ga., 1951-52. He also served as pastor of First Church, Jonesboro, Ga., from 1952-55.

One of the few returnees to board employ, Comish started in 1955 as superintendent of intermediate work in the Sunday School department. "Dr. J. N. Barnette, former secretary of that department, asked me to come because he felt my pastoral experience would be an asset," states Comish. "I thought it would be a real opportunity to broaden my experience. I felt the Lord was calling me to the board."

Comish has always had a desire to build a pioneer church just as his father had done many times in Louisiana. In February, 1959, he left the board and became pastor of Waldrop Memorial

Baptist Church in Columbus, Ga. A mission of Columbus' First Baptist Church, he was the first and only pastor of the mission in the 12 years he spent there.

During this time, he served the Georgia Baptist Convention as chairman of the executive committee, administrative committee and education committee. Also, he served as moderator for the Columbus Baptist Association.

In January, 1960, the Comishes' only child, Craig, was born. According to Lucille, the eighth grader at Montgomery Bell Academy is like his father in many ways. Their activities include hunting and fishing as well as playing golf, Allen's favorite hobby.

"In 1971, I was in my second term on the board of trustees for the Sunday School Board when Dr. Sullivan asked me to consider returning as an employee," says the division director. "I had been a part of the group that planned the curriculum and had seen the direction our churches were going. I also felt that as a pastor with a background in religious education I could provide the pastoral view-point in guiding the work of the division.

"At first I was very negative about Dr. Sullivan's proposal but later felt the Lord was definitely calling me to this position. I had never intended to go back to denomination work."

Concerning his wife, Comish says, "many of her activities center around Craig, and she is an excellent Bible teacher. She teaches a Sunday School class at First Baptist Church here. Most of her free time is spent in church work."

The 13-year-old Craig is a very resourceful boy according to his mother. His first year at MBA, he was sick the day they took class pictures so he didn't get his picture in the school annual. Therefore, he asked his father to buy an \$18 advertisement in the back of the annual so he could have his picture put in it. "Craig made the headlines on the front page of the Nashville Banner for his ingenuity in solving this problem," says Mrs. Comish.

An so, life for the Comishes moves along with few disappointments and many happy moments. Lucille is active at First Church and conducts a weekly Bible study in their home. The teen-ager manages to stay busy, even getting involved in such activities as helping the Nashville police department apprehend the vandals who all but destroyed Percy Priest School last year. As for Allen, he continues to make sure the church services and materials division operates smoothly and gets in an occasional game of golf — a good one at that!

From the very beginning, Christians have been uncertain about the peace of art in their relationship with God.

The term "divorce" more aptly describes the historic relationship between the church and the arts.

Some expressions of Protestantism have become associated with a cultural insensitivity.

Southern Baptists in particular, in their more conservative moments, generally identify with those who maintain the separation between church and culture.

"Avoid all appearance of evil" is the shibboleth.

However unfortunate the content of some modern art, many Christians are interested in renewing the relationship.

Despite a mortification of the arts, the Christian's ignoring the problem has not resulted in banishing the unwanted.

tions of contemporary culture.

The failure of Christians to understand the changing times is partly due to a sheltered environment and dulled sensitivity.

Modern art initiates us into the furies and stagnations of our day: The lay prophets and uncanonical witnesses (the artists) often canvass more powerfully the deeper moral and spiritual issues of man today than do the theologians themselves.

A third justification for studying the arts involves the opportunity for assessing modern art on the basis of biblical faith.

The Christian critic has a responsibility to mark those points at which contemporary art passes into unreality, irresponsibility or error.

"Testing the spirits," as this emphasis is called, involves setting up a standard or model for criticism.

The Christian critic's model of dis-

## The Christian and arts; a much-needed dialogue

By R. Page Fulgham  
For the Baptist Press

Moreover, this attitude has fostered "beauty-parlor" Christs in Sunday School art and sentimentalism in hymns.

Many good reasons can be cited for a Christian-arts encounter.

For one, the arts give a clue to the fever of our contemporary culture. The arts and artists to some degree represent their era. They are sensitive to the frustrations, hopes, anxieties and sins of a given age.

The creative artist has a kind of antennae that others lack. By examining the works of the artist, the Christian can gain insight into the values, moods, quests and rootless spiritual life of our age.

The arts "mirror" the age. "Sick" art is symptomatic of a wide-spread cultural malignancy.

Modern art not only reflects but analyzes its culture, providing clues to the changing times. Art as barometer serves as an index of the social condi-

cerning the spirits in secular culture should be the Bible and its narratives.

The biblical narratives encompass and interweave the whole story of heaven and earth and of man in a unique fashion.

The over-arching world-plot, the very rich portrayal of human experience in concrete language and the dramatic realism of the biblical narrative provide a workable base for judging the contemporary arts.

The mystery of the incarnation is revealed in the Christian imperative to be involved in God's world, for which He lived and died.

R. Page Fulgham, associate pastor of Morningside Church, Atlanta, recently completed a dissertation on the relationship between Christianity and the arts for a doctorate from Southwestern Seminary. His article is condensed from *The Christian Index*, weekly news publication for the Baptist Convention of the State of Georgia.)



# SOUTHERN BAPTIST CONVENTION

## APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Dallas, Texas—June 11-13, 1974

Please fill out form completely and mail to:

**SBC Housing Bureau**  
**1507 Pacific**  
**Dallas, Texas 75201**

**RESERVATIONS TO BE CLEARED THROUGH THE SBC HOUSING BUREAU.** Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation,

please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin November 1, 1973.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

**NO MINIMUM RATES** can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

### HOTEL OR MOTEL PREFERENCES

1st Choice \_\_\_\_\_  
 2nd Choice \_\_\_\_\_  
 3rd Choice \_\_\_\_\_  
 4th Choice \_\_\_\_\_  
 ARRIVAL DATE \_\_\_\_\_ at \_\_\_\_\_

### TYPE ROOM AND RATE DESIRED

Single \_\_\_\_\_  
 Double Bedroom \_\_\_\_\_  
 Twin Bedroom \_\_\_\_\_  
 Parlor, Bedroom Suite \_\_\_\_\_  
 A. M. \_\_\_\_\_  
 P. M. DEPARTURE DATE \_\_\_\_\_

MODE OF TRAVEL: Automobile  Plane  Bus  Other

**NAMES OF ALL OCCUPANTS:**  
 (Please bracket those sharing room)

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

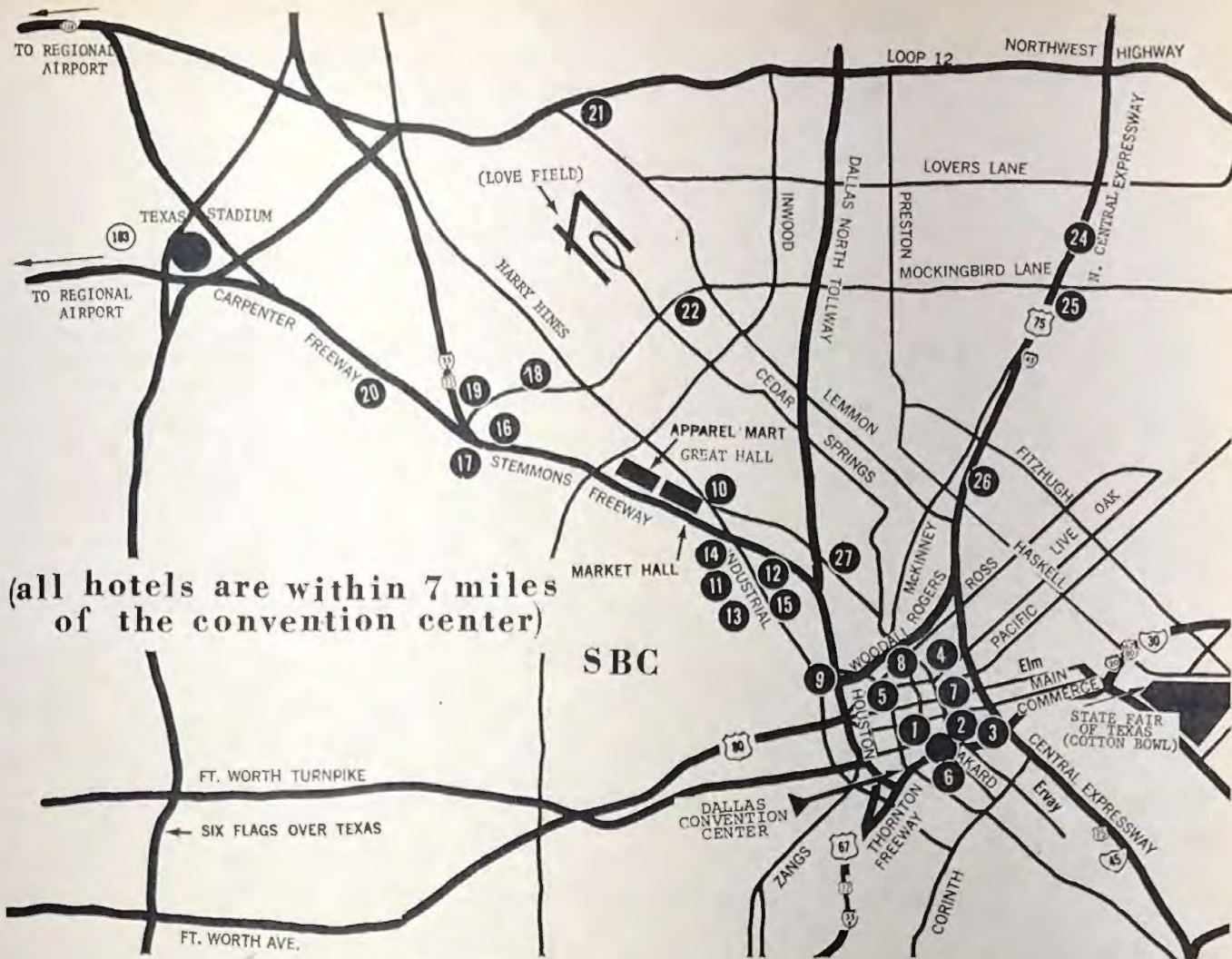
**ADDRESSES:**

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**CITY** \_\_\_\_\_  
**STATE** \_\_\_\_\_

### SCHEDULE OF MEETINGS

Southern Baptist Convention	June 11-13
Woman's Misisonary Union	June 9-10
Pastors' Conference	June 10
Religious Education Association	June 9-10
Church Music Conference	June 9-10



(all hotels are within 7 miles of the convention center)

SBC

HOTEL	SINGLES	DOUBLES	TWINS	SUITES
(1) Adolphus—Commerce at Akard	\$14.00-20.00	\$18.00-24.00	\$20.00-30.00	
(2) Baker—Commerce at Akard	13.00-19.00	16.00-23.00	19.00-25.00	2-rm \$40 up 3-rm 60 up
(3) Statter Hilton—1914 Commerce St.	19.00-27.00	28.00-34.00	28.00-34.00	2-rm 50 up 3-rm 75 up
(4) Sheraton-Dallas—Southland Center	20.50-29.00	26.50-35.00	26.50-35.00	2-rm 66 up 3-rm 94 up
(5) Holiday Inn Downtown—1015 Elm St.	20.00	24.00	24.00	
(8) Fairmont—Ross at Akard	22.00-32.00	31.00-38.00	31.00-38.00	2-rm 60 up 3-rm 95 up
(7) White Plaza—Main at Harwood	12.00-16.00	15.00-18.00	20.00-24.00	
(9) Hyatt House—899 Stemmons Freeway	23.00	30.00	30.00	2-rm 60 up 3-rm 90 up
(12) Marriott Motor Hotel—2101 Stemmons Freeway	18.00-25.00	22.00 26.00	23.00-31.00	2-rm 60 up 3-rm 84 up
(25) Hilton Inn—5600 North Central Expressway	17.00-25.00	23.00-31.00	23.00-31.00	rates subject to change
(26) Holiday Inn Central—4070 North Central Expressway	16.00	22.00	22.00	2-rm 35 up
(11) Quality Inn—2015 North Industrial	16.50-18.50	18.50-20.50	18.50-20.50	2-rm 35 up 3-rm 95 up
(21) Royal Coach Inn—3800 West Northwest Highway	19.00-27.00	28.00-34.00	28.00-34.00	2-rm 35 up 3-rm 95 up
(22) Executive Inn—3232 West Mockingbird	18.00-25.00	23.00-27.00	24.00-28.00	2-rm 60 up 3-rm 88 up
(13) Holiday Inn Market Center—1955 North Industrial		15.00-17.00	19.00-25.00	2-rm 30 up
(10) Travelodge Market Center—4500 Harry Hines	16.00-19.00	19.00-23.00	21.00-24.00	2-rm 45 up
(6) Ramada Inn Convention Center—1011 South Akard	20.00-21.00	25.00-26.00	25.50-26.50	2-rm 46 up
(27) Town House—2914 Harry Hines	14.50-16.50	19.50	19.50	2-rm 35 up
(20) LeBaron—1055 Regal Row	20.00-26.00	24.00-30.00	24.00-30.00	2-rm 55 up 3-rm 75 up
(19) Greenwood Inn—8204 Elmbrook	24.00-28.00	28.00-34.00	28.00-34.00	2-rm 48 up
(18) Sheraton Inn Mockingbird—1893 West Mockingbird	15.50	18.00	18.00	
(16) Stemmons Inn—6950 Stemmons Freeway	16.00-17.00	20.00-22.00	20.00-22.00	
(17) Howard Johnson Stemmons—3111 Stemmons Freeway	14.50-16.50	20.50	18.50	
(15) Rodeway Inn Market Center—2026 North Industrial	10.50	14.00	16.00	
(14) La Quinta Market Center—2023 North Industrial	12.00-15.00	14.00-17.00	16.00-19.00	
(24) Ramada Inn Central—6060 North Central Expressway	20.00-22.00	25.00-27.00	25.00-27.00	

# Mission strategy gets top priority in worldwide studies in Lebanon

By Ione Gray  
Baptist Foreign Mission Board

"How can we assume a more direct evangelistic approach?"

That is one of many questions with which Southern Baptist missionaries in Lebanon are struggling. The struggle has been going on for months as the missionaries have criticized and evaluated their own work and that of each other as part of current and long-range mission study and planning.

Mission strategy planning in Lebanon is part of the worldwide strategy studies now engaged in by Southern Baptist missionaries. The in-depth evaluation, prior to detailed strategy planning, by missionaries of the Near East was spurred by a conference on witnessing to Muslims, held in Teheran, Iran, in 1969. It got further impetus from a Middle East Strategy Conference held in Nicosia, Cyprus, in March, 1973.

The Teheran conference helped bring about a greater determination to witness to Muslims, the religious majority in the Arab world. About 50 percent of the Lebanese are related, most of them nominally, to some Christian denomination or group. The people of Jordan are more than 90 percent Muslim.

Practically all of the time and effort of missionaries in Lebanon is given to and through institutions. When some of the institutions were started they were considered to be the most effective, and in some cases the only, way to get an entree into the homes and lives of the Lebanese. Others, such as publications, were started to help the churches and individual believers in Christian development.

Several of the institutions — the Arab Baptist Theological Seminary, the Baptist Radio Center, Baptist Publications, and to some extent Reconart, a ministry of reconciliation through the arts — are Pan-Arab. Though missionaries working in these institutions are domiciled in Beirut, the impact of their efforts is hopefully made throughout the Near East.

The Beirut Baptist School, with its enrollment of about 600 pupils, is well known in the community for its high academic standing, and the Christians

of the area recognize its evangelistic influence on individuals and in homes. It attempts to present Christ and his teachings through chapel services, Bible classes, and the witness of Christian teachers.

Several women of the Lebanon Mission (organization of Southern Baptist missionaries) are engaged in a full program of social work in a small apartment located in a slum area of Beirut known as Karantina. It is a pilot program which the missionaries think should be developed on a large scale — if personnel and money were available.

J. Conrad Willmon, director of Reconart and chairman of the strategy committee, says, "The Lebanon Mission is both international and local. This 'both-and-ness' is a good indicator of the diversity of gifts among us. We should recognize this diverse character, thank God for it, conceive a new organizational structure to accommodate it, and then get on with the work."

Some of the missionaries think the Mission structure should be left as it is, and that now is the time to get on with the work.

The Lebanon Mission has been divided into six study groups for detailed discussions and recommendations in specific areas. These groups completed their work in mid-November. The Mission strategy committee will now take these recommendations, refine and coordinate them, and present a "package" plan to the Mission as soon as possible.

National and international crises in the Near East, with their imposed curfews, et cetera, have delayed the missionaries of that area in the development of their goals and strategy. "At last," writes one of them, "we are on the verge of a breakthrough in goals." After adoption of specific goals the missionaries will determine the strategy for reaching them.

Many, if not all, of the missionaries are questioning too much reliance on establishing a Christian "presence" and commending Christianity mainly by loving deeds and by Christian character and conduct.

"Experience is teaching us that human love and behavior are inadequate and even unreliable as means of commending the Christian faith to others," says Dr. John D. Hughey Jr., secretary for Europe and the Middle East for the Foreign Mission Board. "Proclamation of some sort — with grace at the heart of it — is essential."

In addition to reflecting a personal conviction, Dr. Hughey was also summarizing the consensus of the representative group of missionaries who met in Nicosia, Cyprus, for the strategy conference.

The major responsibility for evangelizing any country rests with the Christians of that country, but many missionaries in the Middle East have reached a new depth of conviction about their inadequate involvement in direct evangelism. Nancie Wingo, who teaches in the Beirut Baptist School, says, "We don't have the handle to the thing we have come to do."

The history of Southern Baptist mission work in Lebanon reveals that the first missionary couple to live in Lebanon gave full time to direct evangelism or congregational related ministries for six years. Since that time (1954), except for one brief exception, no missionary has given full time in similar evangelistic activities.

Bill (William O.) Hern is currently serving as city missionary for Beirut, but he also gives encouragement to the Baptist pastors and churches of Egypt and teaches in the Beirut seminary. Bill and his wife Nancy have been assigned to Lebanon since the end of 1971 when it became evident they would not be able to get residence permits for Egypt, where they had been transferred from Jordan.

The Lebanon Mission has adopted some evangelistic goals for the immediate future. Among them is the objective of assisting the national Baptist convention in opening mission stations in the leading city of every province. There are plans for establishing missionary field evangelists in South Lebanon, the Bekka Valley, and Tripoli. A couple for this work is now in orienta-

tion, and another couple was recently appointed.

"Every church should be encouraged to sponsor missions in accordance with its ability through the use of lay leadership," says Hern. "The continuing monetary crisis compels our Mission (the missionaries) to plan its part in the future expansion of the work through the utilization of laymen. Laymen's training institutes should be planned and promoted.

"An effort should be made to start as many home Bible studies as possible under the leadership of properly trained laymen. When the 1972 census was taken there were 472 members of Mission-related churches in Lebanon, including 55 members of the English-speaking University Baptist Church in Beirut. This represents the fruit of about 24 years of missionary service.

"In regard to long-range goals, we should plan and pray for that number to increase at least 10-fold by the year 2,000, giving Baptists about 5,000 members in Lebanon."

Although Baptist work in Lebanon was begun in the 1890s by a young Lebanese who was converted in the United States, it was not until 1948 that Southern Baptist missionaries went to Lebanon to live. There are now 26 career missionaries and one missionary associate living in the country. Eleven churches, 12 missions points, and 14 Lebanese pastors cooperate through the Lebanese Baptist Convention.

Hern is adamant in his belief that the Mission should consult with the Lebanon Baptist Convention or the pastors, or both, before requesting missionary personnel to work with the churches. His first task was to win the confidence of and build personal relationships among those with whom he was expected to work. He began by volunteering to work under the direction of the Lebanon convention in one of its new mission projects.

James K. Ragland, who believes fiercely in the evangelistic impact of Beirut Baptist School which he directs, says of direct evangelism: "Lebanon is the freest of the Arab states. It is a bit puzzling that the Mission has not taken advantage of this freedom by encouraging and leading in direct, aggressive evangelism. We should consider declaring a moratorium on all non-direct evangelism projects until a better balance of effort is achieved."

Though the missionaries believe their institutional approach really prepares the way for the straightforward approach, most find a degree of agreement with Jim Ragland.

## Graham Association announces new assignments for four executives

ATLANTA Ga., — New assignments for four executives of the Billy Graham Evangelistic Association have been announced.

Walter H. Smyth, director of all Billy Graham Crusades for the past 10 years, will assume the new position of vice-president for international relations and Team activities. He will continue to be headquartered in the Graham Team Office here.

Sterling W. Huston, director of Crusades for Billy Graham's Associate Evangelists, will take over as director of the Billy Graham Crusades.

John W. Dillon, formerly director of Associate Crusades, will return to that post in the Team Office after completing an assignment in Great Britain.

Harry B. Williams, a Crusade director since 1963, will become director of special projects for the organization.

In announcing the personnel shifts to his Team, Graham explained that the association's activities outside the United States had grown to such an extent that someone was needed to devote a major amount of time maintaining liaison with the foreign offices and directors. The newest BGEA office in Hong Kong has been open about a year. Others are located in Sydney, Tokyo, London, Paris, Frankfurt, Buenos Aires, Mexico City and Winnipeg.

Most of the offices abroad have grown out of a concern for a follow up ministry after Crusades in their areas, Graham told the Team. Their activities include placement of the "Hour of Decision" radio program and Crusade telecasts, distribution of evangelistic films, translation and publication of Christian literature as well as production of the association's DECISION magazine. There are now 10 editions of the magazine, including a new one in Chinese.

Smyth joined the Graham team in 1951, serving initially as director of its film arm (now World Wide Pictures). In 1957 he was coordinator of the group reservations project in the Madison Square Garden Crusade in New York City. The next year he directed the San Francisco Crusade and subsequently had charge of preparations for the evangelist's meetings in cities around the world. He was later named a vice president of the association, and when the Team Office was opened here in 1964 he was named director of Crusades and Team activities. He will continue to supervise the Team Office, with Donald L. Bailey continuing as his executive assistant and Team Office manager.

Huston, Dillon and Williams will also be administratively attached to the Atlanta Office and will report to Smyth.

Huston has been with the association since 1966. He worked initially as a coordinator of Crusades for Associate Evangelists and subsequently as an assistant to the director of Associate Crusades. He took over as director in 1972.

Dillon became a field representative for World Wide Pictures in 1961 and three years later moved into the Associate Crusades program. He was its director until he took an assignment as assistant to George Wilson, executive vice-president of BGEA in Minneapolis, in 1972. During 1973 he has been in London helping with the planning and follow up of SPRE-E '73, a pioneering youth evangelism training event conducted in August.

Williams, one of the directors on Smyth's staff, has supervised preparation and follow up of Graham Crusades in many American cities. Among the recent ones for which he was responsible were those in Cleveland, Atlanta and Raleigh. In addition, he has been in charge of arrangements for a number of the evangelist's major appearances outside of Crusades.

Graham reported to his Team that 1973 found him speaking to more people and having more listeners respond to the evangelistic invitation than during any previous year in his ministry. It was also the largest year, statistically, for the Associate Evangelists.



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# Retirement: It calls for creative advance planning

By Theo Sommerkamp  
For the Baptist Press

A pastor should plan far ahead for his retirement years by developing hobbies, learning to live on less money and keeping mentally and physically fit.

One of his greatest adjustments will come in surrendering the spotlight of the pulpit and becoming another "layman" in the pew.

He may have to change his place of residence by moving out of the church-owned parsonage. He may even feel he should move out of the city where he has served as pastor for a decade or more.

If he remains a member of the church where he was a pastor, he will have to relinquish the decision-making to his successor in the pulpit. Yet at the same time, wherever he attends church, the retired pastor should remain active in church work.

Sometimes he will have more free time on his hands than he wants or knows what to do with. At times, the retired pastor may suffer from feeling "not wanted or needed" as the congregation reaches out to the new pastor.

The pressure of daily and weekly deadlines will suddenly evaporate and

leave a vacuum he must fill by other activities.

More retired pastors will find outlets in gardening and yard work than perhaps in any other activity. Fishing, reading, travel, visiting shut-ins and other retirees and various crafts will also help fill the time.

Reduced income may prevent the retiree from doing all the things he had planned to do in retirement. Ill health may handicap him as well.

"Keep busy" is the best advice he will get from those who have preceded him into retirement. They will also urge him to maintain a cheerful outlook on life, not be a chronic complainer and keep up-to-date through reading, association with other people and home study.

These are the opinions of participants in the first pair of Annuitants' Conference sponsored last summer by the Annuity Board of the Southern Baptist Convention.

About 120 persons attended the conference in Ridgecrest, N. C., in May, and 130 the conference in Glorieta, N. M., in September.

Questionnaires were completed by 63 participants at Ridgecrest, 49 at Glorieta. However, many married couples turned in only one questionnaire, apparently worked out together.

Asked "What were your biggest adjustments when you retired?" the largest number (24) said, "None." Seventeen said it was coping with the great amount of free time suddenly thrust on them.

Fourteen found it hardest to adjust to contacts with others being severed by retirement or by moving elsewhere.

Thirty-five advised those not yet retired to begin planning for retirement long before the age at which it comes.

Gardening, yard work and growing flowers ranked as the leading hobby or outside interest of 43 respondents. Fishing and reading followed with 29 mentions apiece.

Travel, visiting shut-ins and fellow retirees, handcrafts and woodworking also drew frequent mention.

Different persons will face different retirement problems, but some common factors remain constant. It will benefit a potential retiree — pastor, church staffer or denominational worker — to lay the proper groundwork for what can be a happy new era of service in retirement.

(Theo Sommerkamp is associate director of public relations at the Southern Baptist Annuity Board, Dallas.)

## Home Board appoints 26 missionaries, associates

ATLANTA (BP) — The Southern Baptist home missions force of more than 2,200 received another boost with the appointment of 26 missionaries and missionary associates.

The 13 men and 13 women work on mission fields across the U.S. under the joint appointment of the Southern Baptist Home Mission Board and the state Baptist conventions in which they serve.

Career missionaries are as follows:

Duane and Edith Highlander serve in Chattanooga, Tenn., where he directs Christian social ministries for Hamilton County Association and the Baptist center.

An Alderson, W. Va., native, he is a graduate of Temple Seminary in Chattanooga. She is a native of Paducah, Ky.

Donald and Peggy Pinkerton, Asheville, N. C., natives, serve in the New South River Association, Fayetteville, N. C., where he directs Christian social ministries. He is a graduate of Western Carolina University, Cullowhee, N. C. and Southeastern Seminary, Wake Forest, N. C.

A Detroit native, Joyce Mitchell directs Priscilla Hall, a mission center in her hometown. She holds a B.A. from Wayne State University, Detroit, and an M.R.E. from Southern Seminary, Louisville, Ky.

Larry Baldrige is pastor and director of weekday ministries at Caney Creek Church, Pippa Passes, Ky. A native of Hueysville, Ky., he holds degrees from the University of Kentucky, Lexington, the University of Louisville and Southern Seminary.

Baldrige's wife, Martha Sue, the daughter of retired missionaries to Brazil, James and Nelle Lingerfelt, is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary. Appointed missionary associate by the Home Mission Board in 1965, her status has been changed to missionary.

Appointed to El Portal (Calif.) Baptist Mission, Kenneth and Shirley Brooks are natives of Las Cruces, N. M., and Purcell, Okla., respectively.

Both hold degrees from the University of Oklahoma at Norman. He also is a graduate of Golden Gate Seminary, Mill Valley, Calif.

William and Wilma Bell are pastoral missionaries serving the First Church of Cucamonga, Calif. A Muldoon, Tex., native, William is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary, Ft. Worth, Tex. Wilma is a native of Haskell, Tex.

Thomas and Barbara Davidson serve in Warren, Ohio, where he is superintendent of missions. A graduate of Georgetown College, Georgetown, Ky., and Southern Seminary, he is a native of Catliffe, Ky. Barbara is a native of Newcomb, Tenn.

The missionary associates are as follows:

Delbert and Barbara Penrod, to serve in Springfield, Ill.; Domingo and Dolores Ozuna, Chicago, Ill.; Antonio and Margurita Ramos, Miami, Fla.; Manuel and Ivette Alonso, Tampa, Fla.; Fred Everson, Oakland, Calif.; German and Gloria Ballesteros, San Antonio, Tex.; David and Marisa Lages, Ft. Worth,

Life in Christ

By Carl M. Overton  
 Superintendent of Missions  
 Ashley County Association

International  
 January 27, 1974  
 John 15:1-11



Overton

How often have we heard the expression, "Man, that's living"? We usually refer to some experience of luxury or the use of some possession which renders living easy or desirable.

Our lesson for today has to do with the results of life in

Christ. The passage is out of the discourse of Jesus with the disciples on the night before his crucifixion. The whole story in John's Gospel occupies the material from John 13:1 through the betrayal of Judas and the illegal trials. Included is the lesson for last Sunday, "Love Among Believers," next Sunday's lesson, "Promise of the Counselor," and Jesus' teachings about his departure.

Jesus' use of parables is well known. However, we are prone to get lost in the details of the story and miss the main point. In each parable Jesus is attempting to get across one main point. Every other idea and teaching which may be found in the story must correlate with this main point and grow out of it. In this parable the main emphasis is that life, and therefore fruit-bearing, is to be the result of being "in union" with Christ. (The New Testament: A Private Translation in the Language of the People by Charles B. Williams. All scripture quotations are from this translation.)

**The figure used**

The figure of the vine and the branches which Jesus used here was very familiar to the disciples. It is likely that each of them had had some experience with the growing of grapes. The picture is that of the grafting a shoot from a good variety of grape onto the vine. From its appearance it might seem to be a part of the vine itself. But its production of grapes would indicate that the graft had taken. It is out of this idea and teaching that all the other concepts of this passage grow.

One thing must be avoided in dealing with the passage. This is the error of mistaking the pruning and cutting away of the branches which do not "take" in the grafting with the idea of "falling from grace." Jesus is not dealing with salvation here. He is teaching about fruitbearing and this teaching

we must constantly be reminded of lest we err.

**Fruitbearing depends on union**

If we are to bear fruit, which is the result of life in Christ, we "must remain in union with" Christ (vs. 4) Some few plants seem to grow with no union with a trunk or vine. But not so with the grapevine. It is the branch that produces the fruit. But branches that have no union with the vine produce no fruit and wither. They must be disposed of and so are cut off and burned. The branch has only one useful purpose. This is to produce fruit. It is good for nothing else. However, it must remain in union with the vine. By itself it can do nothing. So without a vital union with Christ, the Christian cannot bear fruit.

**Sustenance for fruitbearing**

The source of supply for fruitbearing is the vine. For the branch to have its needed materials out of which the fruit is produced it must remain in union with the vine. This picture should not be difficult for us to grasp. It is more difficult for us to practice than to understand.

For this reason Jesus says, "If you remain in union with me and my words remain in you, you may ask whatever you please and you shall have it" (vs. 7) So in our praying we close with words like, "For Jesus' sake." Too often they are mere ritualistic. They simply are the only way we know to close a prayer. Sometimes it may be that they are added because there is supposedly some magic performed by their utterance, much like a magician's "Abracadabra."

What Jesus is saying is that in union with him our requests will be for the supplies that will enable us to continue to bear fruit. These will be given and our asking for "whatever you please" will be in this light and for this purpose.

**Complete Joy**

Jesus had told his disciples he was going away. He was going "where (they could not) follow . . . just now, . . ." (John 13:36) In reply, Peter wanted to know, ". . . why can I not follow you right now?" (13:37) Then began Jesus' teaching concerning his promise of the coming Spirit and the assurance

that they could rely upon his leadership, for he was Christ's Spirit. So now Jesus tells them the purpose of his teaching. "I have told you these things, that the joy which I have had may remain in you and that your joy may be complete" (15:11)

How hard it is for us to realize that joy and happiness are not the absence of difficulty and sorrow. In John 14:1, Jesus had said, "Stop letting your hearts be troubled; keep on believing in God, and also in me." "Remain in union with me." Joy is complete assurance of an inexhaustible supply for the needs in fruitbearing.

**Abiding Truths**

Life in Christ is joy that is not dependent upon the outward circumstances of life. The inner assurance of the presence of Christ's Spirit should be sufficient for serenity of mind and heart and the joy that accompanies it.

Life in Christ is a fruitful life. John does not give us a listing of the fruit. Evidently Jesus did not catalogue it as Paul did in Galatians 5:22-23.

Life in Christ is abiding — remaining in union, a constant attitude and experience — in Christ.

Life in Christ supplies all needs for fruitbearing. Whatever is lacking is to be requisitioned in Christ's name. It is all ready for "shipment" through the channel of "remaining in union" with the vine.

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## Does Jesus care?

By James A. Walker Jr.  
First Church, Warren



Walker

Authority can be a fearsome thing. Hitler used it to murder thousands. Communists use it to force weaker nations. Political bosses use it to whip people into shape. Even religious authority, when misused by threatened, insecure individuals,

was made between those who were demon possessed or those inhabited by unclean spirits.

These forces were in opposition to God. The man in the synagogue wasn't the person God wanted him to be. His life was ruled by a satanic force.

A fierce struggle was going on within the man. Unclean spirits cried out in recognition of Christ. It was thought that if one knew the name of the spirit, he could be cast out. When demon possessed men met Christ, they frequently greeted him. Were they acknowledging the authority of our Lord? Did they know the reign of Jesus meant an end to the dominion of evil?

Jesus cared! He commanded the evil spirit to be silent and get out. Christ addressed a personality which was able to leave the man. All the forces of evil were challenged by the power of Jesus. With a wild cry of protest, the evil spirit departed.

While some affirm and some deny demon possession, we shouldn't overlook the larger lesson. Christ continues to care. In our "demon-haunted world" we humans feel the pressures of evil. Jesus comes to restore. He gives a right spirit. Those who come under his influence have their life-styles changed. The power of God is able to accomplish this work of grace and shouldn't be trusted to those whose claims at miracle working are exceeded only by their failures.

### For the isolated (1:40-42)

Powerful persons can forget the little people. Once the sway of authority is complete, the masses may be tromped on.

Christ didn't forget the man others had neglected. While multitudes were amazed, our Lord directed his attention to a leper.

Study Leviticus 13-14 for the law's concept of leprosy. Several different skin diseases were covered. No disease could cause more fear or pity. A leper had to wear "torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry, 'Un-

clean, Unclean.' He shall remain unclean as long as he has the disease; he is unclean; he shall dwell alone in a habitation outside the camp" (Lev. 13: 45-46 RSV)

The physical discomfort was bad enough. Add to this isolation. Relatives didn't want them near. Neighbors agreed with the Law. Lepers weren't able to enjoy the privileges of work. They weren't welcome in public worship. Loneliness was a way of life.

How then, did this one get through to Christ? It was his insistence, his faith. He had heard of Him who had the authority to cleanse and, more importantly, his willingness. This is the way he worded it, "If you want to, you can cure me" (v. 40 Williams)

Begging on his knees, he didn't doubt the ability of Christ. He did question whether Christ, or any man, cared for him.

Christ cared! "Moved with compassion" he touched the untouchable. The isolated was made whole in the presence of Christ.

Lonely people remain the objects of Christ's care. On the brink of despair, isolated men respond positively to "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28)

### For the fearful (4:35-41)

The kind of power which disregards human hurts makes scampering mice of men. What kind of authority was it which caused cowards to rest in the presence of Jesus?

It was the kind the disciples experienced that day they thought a storm was going to sink their shallow boat.

Almost any day a storm could come up on the Lake Galilee. High mountains, including Mt. Hermon, to the north-east caused the colder unstable air to rush down narrow valleys to the lake.

An overloaded fishing boat was caught in the squall just after sundown and before dark. Even experienced fishermen couldn't bail out the water quick enough or head the boat to shore.

In desperation they cried out. Where was Christ all this time? Asleep in the stern, the place an honored guest took

(Continued on page 23)

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## Life and Work lesson

(From page 22)

when aboard. The sinkers complained, "Master, carest thou not that we perish?" (v. 38) Like the leper, they didn't doubt his authority over the waves. What they questioned was whether or not the Master cared. Were they irritated, maybe even angry, that Christ appeared to be neglecting them? The verbs used indicate that Christ was sleeping soundly and the disciples had trouble awaking him.

Christ had no trouble with the storm. That problem has been left to moderns who try to see everything on a naturalistic basis. Nor did the disciples question how the waters became calm.

Christ cared! And that was important. He knew they were afraid. The moment they realized he used his authority in an expression of concern, their fears settled.

We need this. We are both fearful and faithless. He calms our fears, not by bashing us over the head, but by quieting the storms in our lives.

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See story on page 13

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## A smile or two

The shipwrecked sailor had spent nearly three years on a desert island, and one morning was overjoyed to see a ship in the bay and a boat putting off for the shore. As the boat grounded on the beach an officer threw the sailor a bundle of newspapers.

"The Captain's compliments," said the officer. "And will you please read through these and then let him know whether you still wish to be rescued." — *American Opinion*

\* \* \*

One way to save money today is to have very short arms and very deep pockets.

\* \* \*

One winter morning, the man heard his neighbor trying unsuccessfully to start her car. He went outside and asked: "Did you try choking it?"

"No," she replied, gritting her teeth, "but I sure felt like it." — *Good Reading*

\* \* \*

Vision sees through a problem; determination sees it through.

\* \* \*

A new resident in the village was invited to join the volunteer fire department.

"I'll do it," said the newcomer reluctantly, "but I must warn you that I'm not as young as I used to be, and I don't expect I'll be much good climbing up a ladder."

"Don't let that worry you," the chief assured him. "Nine times out of ten by the time we get there there's nothing to lean a ladder against." — *Good Reading*

\* \* \*

The inquisitive old lady asked the parachutist how many successful jumps he had to make before graduating. "All of them, lady, all of them," he replied. Reprinted from Quote Magazine

## Attendance report

Jan. 13, 1974

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	76	50	
Alma, First	356	100	1
Alpena	62	38	
Belme, First	54	26	
Berryville			
First	144	61	
Freeman Heights	111	35	
Blytheville, Calvary	168	86	
Booneville			
First	243	219	1
Glendale	96	47	
Camden, First	472	134	
Concord, First	104	38	
Conway, Second	357	100	2
Crossett			
First	528	182	5
Mt. Olive	367	211	10
Des Arc, First	197	74	
Elaine	153	53	
Ft. Smith			
First	1241	282	5
Temple	160	88	3
Trinity	178	78	
Windsor Park	671	158	6
Gentry, First	131	79	4
Grandview	83	55	
Greenwood, First	320	117	
Hampton, First	138	74	
Hardy, First	97	56	4
Harrison			
Eagle Heights	315	123	
Woodland Heights	70	53	
Heber Springs, First	264	74	
Helena, First	256	90	6
Hope			
Calvary	178	87	
First	462	125	
Hot Springs			
Grand Avenue	284	183	6
Leonard Street	98	62	
Park Place	392	108	2
Hughes, First	194	57	
Jacksonville			
First	417	69	
Marshall Road	321	118	2
Jonesboro			
Nettleton	262	118	3
North Main	542	234	4
Jones Mills, Shorewood Hills	50	38	
Lambrook, First	111	72	
Lavaca, First	304	122	
Lexa	150	90	4
Little Rock			
Crystal Hill	136	65	4
Geyer Springs	753	279	4
Life Line	554	136	4
Martindale	92	58	
Woodlawn	107	45	
Magnolia, Central	617	211	4
Melbourne, Belview	124	114	2
Monticello			
Enon	77	65	
Second	291	91	3
Murfreesboro, First	126	58	
North Little Rock			
Baring Cross	559	142	
Calvary	433	139	7
Gravel Ridge	187	65	
Levy	432	139	4
Park Hill	747		
Sylvan Hills	352	115	5
Runyan	110	47	
Paragould			
Calvary	199	168	1
East Side	198	97	1
First	414	133	3
Paris, First	361	65	
Pine Bluff			
Centennial	135	60	
First	650	130	
Green Meadows	62	32	
Second	149	58	
South Side	643		
Oppelo	11		
Tucker	17		
Rogers, First	512	124	1
Russellville			
First	499		2
Kelly Heights	38	20	2
Second	176	44	
Sheridan, First	243	103	1
Springdale			
Elmdale	348	61	
First	928		2
Oak Grove	85	24	
Van Buren, First	484	147	
Mission	28		
Vandervoort, First	44	22	
Warren			
Immanuel	288	116	10
Westside	59	36	1
West Helena			
Second	201	94	2
West Helena Church	268	96	1
W. Memphis, Vanderbilt Ave.			

CAUTION...

COOPERATIVE  
PROGRAM  
DOLLARS  
AT WORK!





SAN DIEGO, Calif. (BP) — When Michiko Trusty, a Japanese-born serviceman's wife, stepped out of the baptism several years ago, she threw up her dripping arms and proclaimed: "I'm so happy, I feel like I fly."

It was almost a double miracle — first that she had turned from her Buddhist background to accept Jesus Christ and second that she could say the words in English at all.

Michiko's transformation resulted from a program called TESL — Teaching English as a Second Language — sponsored by Paradise Hills Southern Church, San Diego.

Only about five years ago, Michiko could not speak English nor read and write in English.

Today she is an international, unofficial Southern Baptist missionary who has personally used the TESL approach in three countries.

Edith Haggan, coordinator of the TESL program for Paradise Hills Church, first met Michiko when she went visiting with a Japanese lady involved in the program.

The two visitors noticed Michiko's venetian blinds rise and drop just before they walked up to the door. But no one responded to their persistent knock.

The Japanese lady called out in Japanese, telling Michiko that they knew she was there, but not to be afraid. She asked if they could visit for a minute.

Slowly, the door opened, with chain latch still locked. Two scared eyes peered through the slit in the door.

Edith and her Japanese friend asked Michiko if she had any Japanese friends who would like to learn English. Michiko replied, in Japanese of course, that she did and that she wanted to learn English herself.

From that point began a relationship with three different teachers that blossomed into love and eventually resulted in Michiko's baptism.

After she became a Christian, Michiko became concerned that other people find the same kind of happiness that made her feel like she might fly.

She began to save her money so she could go to Japan to see her sister and share her new-found faith with her. Michiko made that trip, and her sister also accepted Christ.

During periods her husband was assigned to military bases on the Pacific island of Guam and in Germany, Michiko helped establish TESL ministries among the wives of servicemen.

In between the Guam and Germany tours, the Trustys returned to San Diego where Michiko, as her proficiency in English improved, served on Paradise Hills Church's missions committee, did a lot of interpreting and ministering to women and even began to teach a

## TESL teaches Michiko;

## Michiko teaches TESL

By Jim Newton

Sunday School class as an associate teacher.

J. Court Shepard, who coordinates the TESL program in the San Diego area for the Southern Baptist Home Mission Board, is convinced that the TESL approach to missions is a practical, effective means of reaching internationals with the gospel.

"It's concrete, it's real, it's personal, it's effective — it's tremendous," he explained.

"Even shy people, like Michiko, can get involved in TESL because it is all done on a one-to-one basis. You don't have to be a big leader or a dynamic public speaker.

"All you have to do," he continued, "is to be willing to try to help one person and to take a 12-hour workshop that teaches you how to be effective in the TESL ministry."

TESL, according to Shepard, is a form of literacy work. Instead of teaching an adult non-reader how to read and write

(literacy), TESL includes teaching conversational English, as well as how to read and write, to someone who speaks another language.

Shepard, a language missionary of the HMB is concerned not with just teaching internationals to read and write and speak English but with involving them in Bible study and ultimately winning them to Christ.

"I'm interested in reaching people at their point of need and interest, but not as an end in itself," he said.

One of the problems that Shepard sees in the TESL approach is that laymen have not yet really caught the vision of its potential.

Of the 100 volunteers currently involved in the program in the San Diego area, only about 15 of the volunteers are men. The women, especially members of the WMU, have responded well, but the men have not.

Shepard observed, however, that many men from foreign countries, and especially the Japanese, are reluctant to study English as a second language from a woman teacher because of their cultural background.

"But if laymen ever get turned on and comprehend the effectiveness of this tool (TESL), I think it holds one of the best potentials of any approach," Shepard said.

"It is the most economical, efficient, compassionate thing you could ever get involved in," he said enthusiastically. "It doesn't overload an overworked pastor, and it's something that laymen can and should do.

(Jim Newton is editor of *World Mission Journal* (formerly *Baptist Men's Journal*). This article is condensed from the November issue of *World Mission Journal*.)

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