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Arkansas Baptist Newsmagazine

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### March 8, 1973

Arkansas Baptist State Convention

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It's a bronco, buster  
page 19

March 8, 1973  
**Arkansas Baptist**  
NEWSMAGAZINE

## One layman's opinion

### Ancient rivals

### 'Celebrate Life' together



Dr. Grant

Would you believe that Baptist students from ancient rivals Ouachita Baptist University and Henderson State College are making beautiful music together?

Such was the case recently in Arkadelphia when the Collegiate "Giorta" Singers under the direction of Don Edmondson in the First Baptist Church of Arkadelphia, presented the religious musical, "Celebrate Life," at a Sunday evening worship service. I thought the performance was unusually meaningful for several reasons.

In the first place, the singers were Henderson and Ouachita students from both sides of the famous ravine in Arkadelphia that separates the two college campuses. Tension still gets a little high during football and basketball seasons when the Tigers and Reddies engage in a little friendly athletic competition, and a certain amount of purple and red paint has been known to fly in opposite directions. It is great to see this modern example of the reconciling power of the Christian faith, even to the extent of blending together Henderson and Ouachita voices in musical Christian witnessing.

In the second place, the performance took on special meaning because it presented the Christian life as a genuine celebration rather than as day-to-day drudgery and monotony. There was excitement in their singing and in their spoken words, especially when they sang and shouted, "He is alive! He is alive!" As one who still loves the old songs, I do not "dig" some of the contemporary music, but I am convinced it is communicating the Christian gospel to young people, and that is the important thing.

These Ouachita and Henderson students will be going to Florida together during the spring holidays — riding on the Ouachita bus, and they will have an interesting story to tell to the thousands of vacationing students on the beach who may or may not know Christ as Saviour. It is the story of the Christ who overcomes all human barriers, even the paint-strewn barrier between rival college campuses!

I should know. Quite a few years ago I met my future wife on the Henderson campus. — Daniel R. Grant, President, Ouachita Baptist University

## Have You Heard About



one Lord  
one mission  
one people

## In this issue

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# Arkansas Baptist

NEWSMAGAZINE

VOL. 72

MARCH 8, 1973

NO. 10

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# Price of an extra week of racing



Editor Sneed

"My business is always down during the horse racing season," declared a Little Rock businessman. An average day of horse racing costs the bettor's over \$200,000 in losses. It has been estimated that at least \$70,000 per day comes out of Arkansas pockets. This would be \$420,000 for the extra week of racing had the Governor not vetoed the bill which had passed both Houses.

The money is undoubtedly the least important item involved in the extension of the Hot Springs racing season. It is beyond anyone's ability to estimate the damage produced by gambling.

There are many factors which produce gambling in our state. Each of us must accept responsibility to an extent, for obviously it can only occur when there is a lack of public interest in getting rid of it. As Christians and citizens we could have an important impact if we were to emphasize the actual and potential result of this blight to society.

It appears that the general conditions which allow legalized gambling are the lower moral standards of some of our people, as well as a materialistic society. It is argued that horse and dog racing produce large amount of tax revenues.

When the over-all social effects are viewed, how-

ever, it is extremely doubtful if this is true. Gambling is a disease which develops greed, dishonesty, and deprives individuals, who, through their passionate endeavor to gain something for nothing, become a menace to the whole community and whose crimes cost more than the increased revenue gambling taxes produce. It is clear that losers are often driven to theft and other crimes to live or to continue their gambling.

The \$70,000 daily minimum which leaves our state lowers the standard of living for many families. Much of this money should buy food and clothing for neglected children.

Any comprehensive police report will reveal the increase in crime due to gambling in our or any other state. It has often been stated that gambling has led to control of law enforcement agencies by professional gambling interests.

Even the casual reader of the Bible knows that greed affects man's relationship with both God and his fellowman. In Exodus 20:17 we read "Thou shalt not covet . . . anything that is thy neighbor's." Furthermore, covetousness keeps men from treating their neighbors as they would wish to be treated. (See Matt. 7:12 — the golden rule.)

Specifically, we should express our appreciation to our Governor for vetoing the bill extending the horse racing season. It is also important that we let our legislators know in clear terms that we do not desire any extension of the horse racing season.

## Church on Sunday Night

One of the most important emphasis Southern Baptists have had in years is our two-year theme "The Church: the Sunday Night Place!"

In recent years church attendance on Sunday evening has been difficult to maintain. There are numerous reasons for this problem. First, there has been an increase in activities of many of our people. These church members excuse themselves from the night service by saying "I have been so over-worked this week I simply haven't had time to be with my family until now."

Second, the popularity of television has deterred some from honoring the Lord with their presence on Sunday night. Any realistic consideration of the fact would place the blame on individual Christians rather than on the TV industry. We should remember that a basic law of good programming is to place the best at the time when there is likely to be the largest viewing audience.

Finally, people often go out for Sunday afternoon activities — visits, entertainment, or trips with every intention of returning in time for church, but they become so involved that they never get back.

The results of this Sunday evening absence is self-evident, as it often affects the total spiritual health

of a Christian. Church members may have very little knowledge of Biblical doctrine, church history, Christian ethics, or the demands of stewardship and evangelism.

At this strategic period in our history it is, indeed, fitting that we strengthen our congregations with an emphasis of increased attendance for Church Training every Sunday evening.

The importance of Church Training can be seen as one realizes that here church membership and leadership training are provided. Many of our pastors and denominational leaders had their first in-depth study, as well as their initial speaking opportunities in Church Training.

At best, the hours one spends in formal study of the Bible and church related subjects are very small. If one attended all regular weekly opportunities, it would be only five hours per week, as compared with 40 hours at work or an average of about 42 minutes per day in religious training.

"The Church: the Sunday Night Place!" promises to help greatly in meeting our need for training and worship. Let's pray and work to make this thrust breathe new life into our churches.

**I must say it!**

## **Jesus and capital punishment**



*Dr. Ashcraft*

The highest function of punishment is achieved when it becomes rehabilitative, corrective and redemptive. Punishment of a purely punitive nature serves little in the structure of our problem-ridden world (Heb. 12:5-11.)

The death penalty leaves many unsolved problems as well as no death penalty. The death penalty does not admit to any further attempt to rehabilitate the criminal.

The death penalty is admitting failure by any means to render the criminal ever to be restored to society. This supreme form of punishment has been used to protect the worthy citizens and with the hope that it may become a factor in deterring potential criminals from such acts as may merit capital punishment.

The Supreme Court uses the words "cruel" and "inhumane" to describe capital punishment while these terms are hardly equivalent of the treatment the innocent victim sustains.

There is nothing sweet, tender or merciful either in the crimes which rate capital punishment or in the condition the victim finds himself. Governor Wallace and Senator Stennis have been subjected to something closely resembling cruel and inhumane treatment.

Many great legal minds favor the death penalty with its many avenues of appeal as a deterrent for those contemplating rape, murder and a life of habi-

tual violence. The death penalty could become corrective, rehabilitative and redemptive upon a prospective criminal, certainly not to the man already executed. This is questioned by many.

The intense evangelical Christian can assume but one position in regard to this matter. Here it is. The Christian can assume no other position than the hope of the total rehabilitation of the criminal and restoration to society.

The grace of God is sufficient for any human soul, deranged or otherwise. Christ has tasted death for every man and miracle-working redemption is his very special specialty. A comprehensive effort on the part of all involved in the process could be effective.

The effort in terms of expense, time, skills and patience would be astronomical. It is to be doubted that busy America is willing to pay that price to restore criminals to society. It is doubtful that even many Christians can see the value of the broken souls under the heavy sentence.

While this article has settled no problems in regard to capital punishment I predict that there will be great sweeping reforms in the whole penal system in America. I believe good people are sick of the present crime colleges called penitentiaries we are operating at heavy expense to the taxpayer with such poor results. When the answer is found it will incorporate the philosophy and methods of Jesus.

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

## **Open forum — equal space**

### **Another dimension to the abortion problem**

The article on abortion which appeared on the Editor's Page Feb. 22 has certainly served the purpose of an editorial piece because it really stimulated my thinking. I agree with some points, but I differ with others.

First, I would agree that abortion should be readily allowed in cases involving danger to the life or physical health of the mother, high probability of fetal deformity (or serious genetic linked disease), or rape or incest.

However, I am not willing to advocate ironclad laws which totally forbid the termination of pregnancy for any reason except these. There may be instances where the more loving, Christian act would be to terminate the process which leads to birth. (I do not feel that all abortions can be lumped together as selfish or irresponsible acts.) Each case would have to be decided on its own merits. This may be the outcome of the

recent Supreme Court ruling — to place the burden upon the conscience of the mother.

Even before the relaxing of legal prohibitions, doctors have warned of guilt being a result of abortions. I cannot comprehend abortion being without an emotional price. Surely the decision cannot be made lightly by a woman who remembers that first faint stirring of life within her. But, then, the typical abortion patient is pregnant for the first time (and unmarried,) according to statistics from the Population Reference Bureau.

Perhaps this factor can suggest an alternative to abortion. Certainly no Christian would advocate irresponsibility in any area of life, but we back off when it comes to teaching young people (and adults, for that matter) that bringing new life into the world is not a child's game. The Biblical

concept of responsible child-bearing within marriage is still valid, and so is the idea that one of the reasons that sex outside of marriage is irresponsible is that a child may be an innocent victim.

Responsibility exercised before a child is conceived would certainly be preferable to abortion. Perhaps the energies of Christians would be better used in this direction. —A Baptist laywoman, Little Rock

**Bishop Eugene M. Franks, Methodist bishop of the Arkansas area, will be the speaker for the annual luncheon meeting of the Christian Civic Foundation, March 19, Second Baptist Church, Little Rock.**

## Letters to the editor

### A protest to FCC

**Note: A copy of this letter to the FCC was sent to the ARKANSAS BAPTIST NEWSMAGAZINE for publication.**

Director  
Federal Communications Commission  
Washington, D.C. 20554

Dear Sir:

I am writing you as a concerned citizen and parent regarding what is being produced over Television both in programs and advertisement. Frankly, I'm sick of seeing and hearing foul and profane language, and sex in nearly every program and in such advertisement as the sexy teeth, sexy hair, and sexy automobile.

I know that I need not call your attention to Federal Communication Commission Rules and Regulations; Sections 13:66; 13:67, and 13:68; but I call your attention to them anyway to ask what has happened to the enforcement of these? Only about six years ago, a friend of mine had his license suspended for one year for violation of the above mentioned sections.

I know also that these who are performing on the various shows and the advertisers are not licensed operators, but I also know that at the station controls there are licensed operators who are responsible for every transmittal going through that station, and the Federal Communications Commission is also responsible.

Our air-waves are not nearly as polluted with smoke, smog and fumes as they are with unnecessary, unidentifiable, superfluous communications: obscene, indecent or profane words, language or meaning.

Very often I hear a plea to "clean up America." I'd like to suggest that it begin with cleaning up television programs and advertisement. —Kenneth Hull, First Baptist, Gray Summit, Mo.

### A successful school

We have just completed a fine Lay Evangelism School. I have felt for some time the key to a thorough plan for evangelism must be the use of the individual Christian.

The week of Feb. 4-8 we followed the plan in the leadership materials for a Lay Evangelism School. The number of persons attending was most gratifying. Those participating equalled 33 percent of our average Sunday School attendance. On night four, the visiting night, we were blessed with two professions of faith by adults.

We are using the study leaflets and

letters to follow up these two new Christians. We are also using the growth booklets in our continuing activities manual to help our trainees continue to grow in witnessing.

We did not use outside leadership. I had attended a leadership school in McGehee a year ago and taught our own school. I heartily recommend the pastor to teach his own school, if his abilities allow him to teach. —Thomas G. Darter, Pastor, Portland Church

### Reaction to Conference

The annual Leadership Conference for work with National and Southern Baptists at Camp Paron Feb. 23-24, was all I could have hoped and expected it to be.

The theme "The Biblical Basis of Cooperation," was helpful to me since I'm a layman, and I'm sure the ministers and ladies felt the same boring down Biblical fact that "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ."

Other reports and pictures will, no doubt, present what actually took place as best it can be put in print, but, please permit me to give one or two personal reactions.

As was stated, it is time that pastor and layman alike need to realize that the laymen would do well to show some aggression in this field, in and through our churches. The pastor's throat can be cut with one easy blow of the knife but it takes a little longer to cut the throat of us laymen.

The matter of prejudice had best be faced honestly and without delay. We all have it. And it works on both sides of the coin, both black and white.

The time may be here that some of us laymen throw ourselves, unreservedly, into a study and effort to help correct this situation which is probably the biggest problem and opportunity facing the church today. —John H. Miller, M.D., 415 Hospital Dr., Camden, Ar. 71701

### New place of service

I have moved from First Church, Hardy, to Lulu Church, Senath, Mo. I was at Hardy two years and two months. . . . We have been on the field two weeks here and the Lord is blessing real good.

I hope to be able to keep up with the work in Arkansas, thanks for letting me be a part of work. —Leonard Williams, Rt. 1, Box 171, Senath, Mo. 63876

## Staff changes

**Bob Ebersold** has resigned as pastor of First Church, Lavaca, to accept the position of minister of evangelism with First Church, Penascola, Fla., where he will work with Pastor Jim Pleitz, a former pastor in Concord Association. During his three years at the Lavaca Church he led the members to build a new auditorium and start a bus ministry. Ebersold served in numerous positions in associational work.



Ebersold



Stoddard

**E. A. Stoddard** is now serving as pastor of First Church, Tuckerman. He comes to the church from the pastorate of First Church, Columbus, Kans. He also has served churches in Missouri and Oklahoma, and was pastor at Perryville from 1967 to 1971. He holds the B.A. and M.A. degrees from Kansas State College.

Stoddard and his wife, Earline, are the parents of four children, including twin boys.

**Kelly Dickson** is the new pastor of Northside Church, Charleston. He recently returned from Alaska, where he was pastor of the Kenai Church and president of the Alaska Baptist Convention.

Dickson, a native of Texarkana, has attended Ouachita University and Southwestern Seminary. He is a specialist in work with young adults, and has been assisting with educational work at Trinity Church, Texarkana, where he and his wife and daughter were members before moving to Charleston.

### Preacher available

**Bill Cook**, Mountain Home, a pastor for 32 years, has retired and is available for revivals and interim pastorates. His service includes the pastorate of Trinity Church, Blytheville, and his last pastorate was Island View Church, St. Charles, Mo.

He may be contacted at 516 College Place, Mountain Home, or through Charles Stanford, pastor of East Side Church, 624 East 9th Street, Mountain Home.



Members of the two congregations fellowship at the opening session of the joint Bible study.



Don Harbuck, (center) pastor of First Southern Church, introduces Garland Goodwin, chairman of deacons at his church, to Aaron McGehee, chairman of deacons at First National Baptist Church.

## Black and White churches hold joint Bible study and fellowship

El Dorado's two First Churches, one National and one Southern Baptist, jointly sponsored a study in Galatians using David George, pastor of First Church, Stuttgart, as instructor.

The study opened with a fellowship period and study session at the National Baptist Church on Sunday afternoon, and succeeding study sessions were held in the Southern Baptist Church Sunday through Wednesday evenings. Sessions were conducted after a fellowship supper.

E. A. Porchia, pastor of the First National Baptist Church, reports the jointly sponsored Bible study as "the most encouraging event conducted by Baptists in the area in recent years."

Don B. Harbuck, pastor of First Southern Baptist Church, writes that "the spirit of the meeting was excellent, and Dr. George did a superb job in teaching."

According to Robert Ferguson, Director of Work with National and

Southern Baptists in Arkansas, "this type of Baptist cooperation is most essential to our progress in Race Relations. For here the Christian by his conduct sends forth the message of Christ's relevance to our time. here the reconciliation of God's love is demonstrated in an area of tension. When Baptist churches conduct themselves in a manner of mutual concern and respect for all the people of the community, they provide moral and ethical leadership for other institutions and individuals in the community."

### Annual Parent's Day scheduled at Ouachita

ARKADELPHIA — Ouachita Baptist University will host its annual Parent's Day program, Saturday, March 10. This will be an opportunity for the parents of attending students to visit the campus, view the facilities available to the students, and talk to members of the administration and faculty.

The activities will begin at 1:30 with registration in front of Grant Hall. Events of the day will also include entertainment by the Singing Men, informal discussion periods, refreshments, free time to tour campus facilities, a complementary dinner, and the Miss OBU pageant.

The pageant will be held at 7 p.m., in Mitchell Auditorium.

### Deaths

**Aden J. Hickman**, 68, Little Rock, died Jan. 27. He was a deacon in the Woodlawn Church. He was the father of James W. Hickman, pastor of Northside Church, Monticello.

**Richard Davis**, Ft. Smith, 94, died Jan. 24. He was a member of First Church, Magazine.

**David Michael Thurmon**, 17, El Dorado, died Jan. 26. He was a member of Marrable Hill Church.

**S. E. Tull**, a Baptist preacher for more than 70 years, died Jan. 26 at Pine Bluff. He was 94. He was twice pastor of First Church, Pine Bluff, and taught Bible at William Carey College.

### Spring enrollment at Ouachita up

ARKADELPHIA — Ouachita University has announced a 1973 spring enrollment of 1,461 students.

This figure includes 434 freshmen, 326 sophomores, 238 juniors, 283 seniors, 61 graduate students, eight post-graduate students, 50 special students, six extension students in Monticello and 55 extension students in Little Rock.

There are 23 international students at Ouachita, as well as students from 28 states outside of Arkansas. Of the Arkansas students, there are 68 out of 75 counties represented.

The student body is about 51 percent male and 49 percent female.

According to OBU Registrar Frank Taylor, this semester's total enrollment shows an increase of 101 over the spring semester last year.

## Attention annuitants

The Arkansas Baptist State Convention recently passed a resolution which might provide a tax savings to you if:

1. You are an ordained minister, and

2. Your income is such that you pay income tax each year.

The Internal Revenue Service has ruled that a retired, ordained minister can have a portion of his retirement income designated as "housing allowance," thus excluding it from reportable income for tax purposes. Of course, you would be subject to prove the amount excluded was used for housing expenses. (These expenses can include mortgage payments, rent, upkeep expenses, utilities, etc.)

The resolution your State Convention passed allows you to have up to one-third of your benefit from the Annuity Board excluded as house allowance. This does not increase your annuity, but saves on the tax you pay. Your monthly check will not be changed, but a different amount will be reported to Internal Revenue Service at each year-end. —T. K. Rucker, Annuity Secretary

## Shirley Tucker is interim BSU director



Miss Tucker

Miss Shirley Tucker, a native of Pyatt, is serving as interim Baptist Student Director at College of the Ozarks and Arkansas State University - Beebe Branch.

She is a graduate of the University of Arkansas where she was active in the

Baptist Student Union. During her senior year she was part-time worker on the staff of the Baptist Student Center.

## Watch For



March 8, 1973

## From the churches

**New Hope Church, Lonoke**, ordained William C. "Bill" Park a deacon in a service held Feb. 4. Park is Sunday School superintendent for the church. He is married and has three children.

**Park Hill Church, Arkadelphia**, has celebrated their 20th anniversary. The church was organized Jan. 25, 1953, from a mission started by Second Church. After a revival was held there were 48 charter members. The church now has 295 members. Featured speaker for the

observance was Stanley Cooper, a former pastor. The present pastor is Tommy G. Cupples.

**Emmanuel Church, Hot Springs**, will have dedication services for their new educational building March 11, beginning at 2 p.m. Open house will be held from 3 until 4 p.m. R. H. Dorris, secretary, Missions Department, Arkansas Baptist State Convention, will be the featured speaker.

## Doctrines of the faith

### Christian assurance

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

Is it possible for one to know that he is saved? According to the Bible it is not only possible, but one should have this assurance. We are admonished to make our "calling and election sure" (2 Peter 1:10.) One book of the New Testament was written for this purpose (1 John 5:13.) To know that one has been accepted by God is what W. T. Conner calls the "normal Christian experience" (*Christian Doctrine*, p. 219.)

#### Nature of Christian assurance

Christian assurance is the conscious awareness that one has been accepted by God. It is a personal, experiential relationship with God. In the salvation experience one comes to know God (John 17:3; II Tim. 1:12,) and to be known by God (Gal. 4:9.) Salvation in the Christian sense is a conscious transaction. We are conscious that our sins have been forgiven and that we have entered into fellowship with God (1 John 1:3.) Christian assurance understood as a conscious relationship with God is characterized by several elements. Joy, peace, love, and hope results from this new relationship with God (Acts 8:8; 13:52; Rom. 5:1, 5; 8:24.)

#### Loss of assurance

Some feel that if a person is really saved he will always know it. However, both the New Testament and Christian experience indicate that it is possible to be genuinely saved but still have no clear and definite consciousness of one's acceptance with God. John's First Epistle was written so that those who believe might know that they have eternal life (1 John 5:13.) This clearly implies that a person might be a genuine believer but for some reason be made to doubt his salvation. If this were not so then the primary purpose for 1 John is meaningless.

There are a number of reasons why a person might not be sure of his salvation. It is possible to be confused by false teachers (cf. Gal. 1:7; 1 John 2:26.) Sin will break our fellowship with God and rob us of assurance (1 John 1:7.) Sometimes a lack of assurance results from an inadequate understanding of the ground of our forgiveness in the atoning work of Christ (cf. Gal. 3:1-3.)

#### Way to assurance

If a person lacks assurance, how does he obtain it? The following suggestions may be helpful.

First, assurance comes by way of knowledge. "Faith cometh by hearing," the Bible says (Rom. 10:17.) In order to have assurance one needs a knowledge and understanding of the fundamental things in salvation. Especially does he need to know that Christ has made full provision for our sins and that we are saved through faith.

Second, assurance may be gained through examination. Peter tells us we are to make our "calling and election sure" (2 Peter 1:10.) John tells us how we may do this. In his First Epistle he lays down three tests which we should apply to our Christian experience to see if it is genuine. (1) There is the moral test. Are we trying to obey Christ (1 John 2:3-6)? (2) There is the social test. Do we love our fellowman (1 John 2:9-11; 4:7 ff.)? (3) There is the doctrinal test. Do we believe that Jesus is the Christ (1 John 5:1ff.)?

Third, assurance comes through surrender to Christ as Lord. We must hold nothing back. Deliberate and willful disobedience usually brings doubt about one's relationship to God. Complete surrender brings assurance. (cf. John 7:17.)



## Your state convention at work

# Top 25 churches in percentage giving to Cooperative Program in 1972

The 25 churches listed below are the leaders in our state in the percentage of their undesignated receipts given through the Cooperative Program during 1971-72. The list is based on the information provided in the 1972 church letters, by comparing the Cooperative Program gifts with total receipts; it reflects only those two figures and not any percentages voted by a church or reported in a church budget.

In two previous issues we have presented the leading 25 churches in total Cooperative Program gifts, and the leading 25 churches in per capita Cooperative Program gifts.

| Church                  | Association        | Percent |
|-------------------------|--------------------|---------|
| 1. Fulton               | Hope               | 42.55   |
| 2. Almyra, First        | Centennial         | 35.67   |
| 3. Elaine               | Arkansas Valley    | 23.80   |
| 4. Wilson, First        | Mississippi County | 23.61   |
| 5. Lonoke               | Caroline           | 23.28   |
| 6. Gentry, First        | Benton County      | 22.21   |
| 7. Crossett, First      | Ashley County      | 20.70   |
| 8. Osceola, First       | Mississippi County | 20.62   |
| 9. Camden, First        | Liberty            | 20.45   |
| 10. Stephens, First     | Liberty            | 20.44   |
| 11. Pulaski Heights     | Pulaski County     | 20.44   |
| 12. Sparkman, First     | Carey              | 20.12   |
| 13. Star City, First    | Harmony            | 19.56   |
| 14. Malvern, Third      | Central            | 19.42   |
| 15. West Memphis, First | Tri-County         | 19.29   |
| 16. Carlisle, First     | Caroline           | 19.28   |
| 17. Leachville, First   | Mississippi County | 19.00   |
| 18. Levy                | North Pulaski      | 18.74   |
| 19. Pea Ridge, First    | Benton County      | 18.53   |
| 20. West Helena         | Arkansas Valley    | 18.46   |
| 21. Calvary, Batesville | Independence       | 18.39   |
| 22. Helena, First       | Arkansas Valley    | 18.31   |
| 23. Des Arc, First      | Caroline           | 18.09   |
| 24. Union               | Liberty            | 18.07   |
| 25. Harrison, First     | Boone-Newton       | 18.02   |

—Roy F. Lewis

## Between parson and pew

# The use of I and we in outreach

By Velma Merritt



Mrs. Merritt

Have you ever been around the person whose favorite subject was "me and mine"? He monopolized the conversation with his tales of personal accomplishments and those of his family. He topped everyone else with something he or his had done.

Most of us think highly of ourselves. However, to effectively reach out to the lost community we must be able to channel I, we, and our in the proper directions.

We can almost always use our own personal testimony in witnessing with the emphasis on what the Lord has

done.

We should justifiably be proud of our church and her activities.

We can share personal experiences of the Lord's working in our church, our family, or our lives.

To over use a good thing, however, in outreach is disastrous.

If a person has extremely severe personal problems, he probably will not be interested in your experiences regardless of how good they sound until he can receive some help with what he considers his immediate need. This type person might want to say, "Don't tell me about your God if you can't help me with my problem."

Some of you are extremely interested in reaching out to take a part of church to those confined to their homes. Your object is to bring the joy of Christ to other lives. Unless you are careful, you

## Brotherhood

# Concerned Baptist men should attend meeting

Are you concerned about the unsaved, the sick, the aging, the perplexing moral problems or the many other mission needs? If so, you will certainly be interested in attending both sessions of the Baptist Men's Meeting.

The meeting will be held on Friday, March 16, at First Church, Little Rock. The first Session will begin at 2 p.m. with registration.

At least four conferences on mission activities will be held at the afternoon session.

Glendon McCullough will close the afternoon session with a message, "Baptist Men as a missionary." Dr. McCullough is Executive Secretary of the Brotherhood Commission. His mission background qualifies him to lead men in mission activities and as a missionary.

Supper will be served at 5:19 p.m. The cost is \$1.75 per person. Reservations are necessary. Make your reservations for the supper and have a period of fellowship.

The evening session will begin at 6:44 p.m. with a musical program. Music will be directed by Wallace Ferguson, Minister of Music, Eagle Heights Church, Harrison.

The evening session will feature testimonies by Dr. Joel Collins, Fayetteville and Ron Barrentine, Beebe.

Glendon McCullough will bring the second message on "Baptist Men as Missionaries."

The closing message will be by Baker J. Cauthen, Executive Secretary, Foreign Mission Board.

Good singing and special music will be a feature at each session. For fellowship, food, mission information and inspiration, and a spiritual up-lift attend every session of the Baptist Men's Meeting. Bring your wife if you like. —C. H. Seaton, Director

will discover that when they start talking about their aches and problems you'll start talking about yours also. Instead of feeling joyful with the love of Christ, they feel worse when you leave for they not only have their own problems, but you've added yours to them.

Paul the apostle shows us through his writings how he used his personal experiences to be a witness. Personal accounts are much better than something you have heard about but have not experienced.

We do need to be extremely conscious of the Lord's leadership in using personal references, however.

## Woman's viewpoint

# Supper time, and the cooking is easy

By Iris O'Neal Bowen



Mrs. Bowen

When one of our presidential hopefuls won his place in the White House advocating a chicken in every pot, a lot of mothers must have groaned, for much pre-preparation was involved in getting a chicken ready for the pot. Most chickens were

the barn lot variety and had to be caught, killed, plucked, cleaned and cut up before potting time, and this often involved more than you might suppose. For instance, the only hen I ever killed got up squawking and flew the scene of the crime and was retrieved only after an embarrassing chase two blocks up the street.

Why, picking a chicken is so out of date that feather pillows cannot be

found in the stores, and anyone sent to pick a chicken for supper heads for the food store to select a nice, plump, cut-up, plastic boarded, film wrapped, fryer. A trip by the "shake and bake" display, a stop for frozen french fries and soon a good supper is on the table.

What do the cooks of America have to complain about? We have so many "table-ready" foods, frozen dinners, and hamburger helpers, I feel like a hypocrite if I fuss about preparing a meal. And I might tack on this thought: Don't whine about food costs going up if you are willing to shell out the extra money it takes to buy those quickie meals!

When my brood sat down to the table, the meal they downed in 15 minutes had taken me a good hour and a half to prepare, not counting the pot of beans that had simmered on the back of the stove for three hours.

I counted on an hour for assembling

a pie from bottom crust to meringue. Now I do well to prick the crust of the frozen variety before I slide it in the oven.

And it is impossible that the plate (or bucket) of delicious fried chicken we sometimes sit down to came home in a sack from one of the many chicken houses springing up all across town. Yep, chicken houses have changed, too!

"Who's that coming in my door right here at supper time, and me with nothing cooked?"

"It's just us kids, Mother, and don't worry. We brought McDonald's hamburgers."

Life is real good, sometimes, isn't it?

## Personalities named for music conferences

NASHVILLE — Personalities for Church Music Leadership Conferences at Ridgecrest, N.C., and Glorieta, N.M., Baptist Conference Centers this summer have been announced by William J. Reynolds, secretary of the church music department of the Southern Baptist Sunday School Board.

The Ridgecrest conference will be held July 1-7 and the Glorieta conference July 19-25. Lavonn D. Brown, pastor, First Church, Norman, Okla., will be pastor for the Glorieta conference and Charles Fuller, pastor, First Church, Roanoke, Va., for the Ridgecrest conference.

Glorieta's program also includes Walter O. Dahlin, San Jose, (Calif.) State College, as choral clinician; Donald P. Hustad, Southern Seminary, Louisville, Ky., as choral conductor; and Randall Veazey, concert artist, Foley, Ala., as guest soloist.

The program at Ridgecrest is composed of Elaine Brown, choral clinician, Philadelphia, choral techniques; Hustad as choral director; Warren M. Angell, Oklahoma Baptist University, Shawnee, as conference choir director; and Veazey as guest soloist.

John W. Peterson, composer and conductor from Grand Rapids, Mich., and Ralph Carmichael, composer from Hollywood, Calif., will be featured guests at the conference centers for a choral reading session. Peterson will be at Glorieta and Carmichael at Ridgecrest.

To make reservations write Ken McAnear, manager, Ridgecrest Baptist Conference Center, Ridgecrest, N.C., 28770, or Mark Short, manager, Glorieta Baptist Conference Center, Box 8, Glorieta, N.M., 87535.



## ... For Worship ... For Training ... For Fellowship

"CHURCH: the Sunday Night Place" is more than just a theme. It's a plan . . . a dream . . . an emphasis which is designed to strengthen everything our churches are attempting to do on Sunday evenings.

### The plan in brief

The "CHURCH: the Sunday Night Place" emphasis is a promotional effort for church training during a sixteen-month period.

- June-July-August, 1973 will be months of preparation, enlistment of leadership, training leadership, securing materials, and planning for the coming year.
- September, 1973 will be a month of intense emphasis on "CHURCH: the Sunday Night Place." This promotional effort is centered on a concentrated emphasis during September.
- October, 1973 — September, 1974 will be months of follow-through effort. Monthly emphases on a smaller scale will allow a church to sustain throughout the year the effort begun in September.

### Free help for the churches

In early April, a brochure entitled "Here's Help for You To Make CHURCH: the Sunday Night Place" will be mailed to all pastors and church training directors in Arkansas. This brochure contains a mailback form for requesting free guidance materials for this emphasis. This includes a Church Guidebook.

If you want to do something significant to strengthen your total Sunday evening program, return the reply form and become involved in this concerted effort to make every "CHURCH: the Sunday Night Place" . . . for worship . . . for training . . . for fellowship.

## Morgan predicts government regulations on pension plans

NASHVILLE (BP) — The president of the Southern Baptist Convention Annuity Board predicted here government regulations will be enacted this year covering private pension plans, possibly including those offered by religious denominations.

Speaking to the SBC Executive Committee, Darold H. Morgan of Dallas said it was impossible to say yet what the nature and extent of such regulation would be.

He said failures in a number of private pension plans in industry and in labor unions has focused legislative attention on the need for regulation.

Since the Annuity Board, which offers retirement protection for SBC pastors and for church and denominational workers, is fully funded, it may be less affected by such regulation, Morgan continued.

"Fully funded" means the board holds

sufficient funds in trust for its participants and annuitants to assure them of retirement income based on the amount of money they have contributed to a retirement program.

According to Morgan, the government will be primarily interested in "vesting" and "portability" of retirement plans.

"Vesting" means the person participating in a retirement plan has a right in the funds which are being put up in his name toward retirement, funds which will remain his throughout the future.

"Portability," according to the Annuity Board president, means a person changing places of employment carries his accruing pension rights with him as he moves from one job to another, and does not risk losing them by making a change.

## What is



one Lord  
one mission  
one people

### Child Care

## Arkansas Baptists gave young people a chance

It takes time for a flower to grow from a tiny seed to a beautiful bloom. Although the potential is there from the beginning, all seeds do not develop into beautiful flowers.

Last week was one of the finest I have had in quite some time. Two experiences made the week very special for me. Two young men, former residents of the Children's Home, came by "just to say hello."

What a blessing it was to visit with them — to hear their experiences, to share the excitement of their accomplishments and their hopes and dreams for an abundant future! I was not surprised to learn that I was facing two productive young citizens, for their potential for such a life was recognized years ago. Their potential just needed acceptance, encouragement, discipline, time, and a healthy climate in which to develop. Arkansas Baptists gave them this chance.

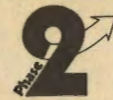
I recall that many hours of devoted, caring staff time and professional services were invested in the lives of these young men. While at the

Children's Home, each had discovered a great deal about themselves and their feelings and learned about the reality of people and things. Both of them were exposed to Christian living and caring. They found people were not only concerned about them, but extended this caring attitude to their families, regardless of their limitations. One recalled that we made arrangements for him to visit his mother who was in prison.

I was impressed with the firm living faith in God that both shared with me. Their faith had its beginning years ago, was nurtured along, and was expressed with such maturity. Each had found their Christian faith to be relevant to the times and sufficient to handle life's problems.

Fond memories of caring people who helped and encouraged them to become themselves — and gave them time — were expressed.

If no one had cared, they might have become "flower children," but instead, they are God's children, standing tall and erect! "Inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto me." — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



The Ouachita-Southern Advancement Campaign

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

## Unfinished business

By Jim E. Tillman, Director

In the business meeting of your church this month, you will hear the moderator ask, "Is there any unfinished business?" This question has different meanings to different people. Many feel this is another way of saying the meeting is coming to an end, while others consider this a time to bring up "again" that pet project that seems to have been ignored. In reality, this is a time to bring to the attention of the body any phase of work that is in need of emphasis.

Nothing is more thrilling to a pastor or moderator than for the people to express interest in the Lord's work in the church business meeting. It puts a new spark in the usual proceedings.

Many churches are considering a very important matter of unfinished business in their monthly business meetings. It is the Ouachita-Southern Advancement Campaign. This is a venture in which every church wants to become involved.

The motives for bringing up this unfinished business are clear. "We want to have a part in this far reaching endeavor. Our church is proud of her cooperative ministry. 'Finishing the task' is a part of the Christian character."

In a business meeting of the Arkansas Baptist State Convention in November, 1970, the Ouachita-Southern Advancement Campaign was unanimously approved. This matter is, therefore, being brought to your attention because it is unfinished business.

I am looking forward to the day that we can report, "the Advancement Campaign Business is finished." When all our churches are participating and all pledges honored, we can say humbly but proudly, to the glory of God, "there is no unfinished business."

### HOLY LAND AND EUROPE

May 31-June 14 — \$999 (Italy, Greece, Egypt, Lebanon, Israel) — Optional 7-day ext. (Switzerland, France, England) — \$299. Experienced Leader — Special Features — Write Today: Dr. Robert Stagg, O.B.U., Arkadelphia, Ark. 71923

# Correction

(Percentages were incorrect last week)

## Summary of 1972 Southern Baptist Convention statistics

This is a final report on SBC statistics for 1972. A report of projected figures was carried in the Dec. 21 issue.

|                                   | 1972            | 1971          | Numerical Change | Per Cent Change |
|-----------------------------------|-----------------|---------------|------------------|-----------------|
| Churches                          | 34,534          | 34,441        | + 93             | +0.3            |
| Baptisms                          | 445,725         | 409,659       | + 36,066         | +8.8            |
| Church membership                 | 12,067,284      | 11,826,463    | + 240,821        | +2.0            |
| Ongoing Sunday School Enrollment  | 7,177,651       | 7,141,453     | + 36,198         | +0.5            |
| Ongoing Brotherhood Enrollment    | 454,272         | 451,538       | + 2,734          | +0.6            |
| Ongoing WMU Enrollment            | 1,125,641       | 1,137,586     | - 11,945         | -1.0            |
| Ongoing Church Music Enrollment   | 1,173,004       | 1,088,980     | + 84,024         | +7.7            |
| Ongoing Training Union Enrollment | 2,044,445       | 2,106,855     | - 62,410         | -3.0            |
| Total Receipts                    | \$1,071,512,302 | \$975,272,939 | + 96,239,363     | +9.9            |
| Total mission gifts               | \$174,772,885   | \$160,546,250 | +\$14,226,635    | +8.9            |

### Baptist work secure in most of Vietnam

RICHMOND (BP) — Southern Baptist missionaries report that the Vietnam cease-fire has stabilized security in most areas where they work, but that Communist violations of truce terms have directly threatened at least one Baptist congregation.

James F. Humphries, missionary associate, says that on the morning the cease-fire was to become effective, Ai Lien Baptist Chapel near Bien Hoa was taken over by the Viet Cong.

Bien Hoa is approximately 20 miles northeast of Saigon in the Southern part of South Vietnam.

The congregation felt that at last, without fear, they could gather in fellowship and love, and they gathered to offer prayers of thanks for a long-awaited peace, Humphries continues. Their peace did not last long if, indeed, it began at all.

Three hours after the 8 a.m. cease-fire, lay pastor Dinh Ngoc Chau, his wife, their seven children, and a group of new converts were startled by Viet Cong soldiers who surrounded the chapel.

The troops ordered the South Vietnamese flag lowered, and in its place the Viet Cong flag raised.

The commander of the VC told the congregation, "We are the new peace team for this area. We have come to live with the people. You will stay here and not leave. From now on you obey us."

The "peace team" blew up the bridge behind them as they left to claim other areas for the VC, hoping to prevent the people from escaping, Humphries says.

Despite threats and orders not to

leave, the little group of Christians made their way over rough terrain to South Vietnamese soldiers on a nearby hillside. Once again they had become refugees of war in their country — when war had supposedly ended.

At last report, Humphries says, lay pastor Chau and the pastor of his mother church were on their way back to Ai Lien to see if the VC had vacated the area.

"The chapel was started by the Faith Baptist Church of Gia Dinh near Siagon during a time of war," Humphries reflects. "The question now in the minds of the people is, will it survive the peace?"

While Humphries was reporting that the members of Ai Lien were trying to return to their chapel, Lewis Myers of Danang, in the other extreme of Vietnam was reporting optimism about peace.

"The cease-fire is beginning to take hold in almost every province. Inspection teams are on the spot now. We will just trust the Lord and wait and see," Myers says. "One thing for sure is that we will have two or three months of spreading the gospel to many areas where we have not been before."

Myers relates that the cease-fire has already allowed him to travel to two villages in Quang Tin Province. His first stop was at a village just south of Danang.

"We have had no witness there, but about a year ago I went for a one-shot Bible study with relatives and friends of Danang Christians. We left them with gospels of John thinking we would return in a few weeks."

When recent conditions finally made it possible for Myers to return, 20 family heads there told him: "We have already believed; help us grow."

On the same day, Myers continues, he had the opportunity to visit a village at the invitation of its chief and to meet with 500 of its residents. The chief had been exposed to the gospel at Love Baptist Church in Danang.

"We praise God for these new openings," Myers concluded.

### Siloam Springs winter use

It will be good news to many Arkansas Baptists to know the program to winterize some of the buildings at the assembly is about complete.

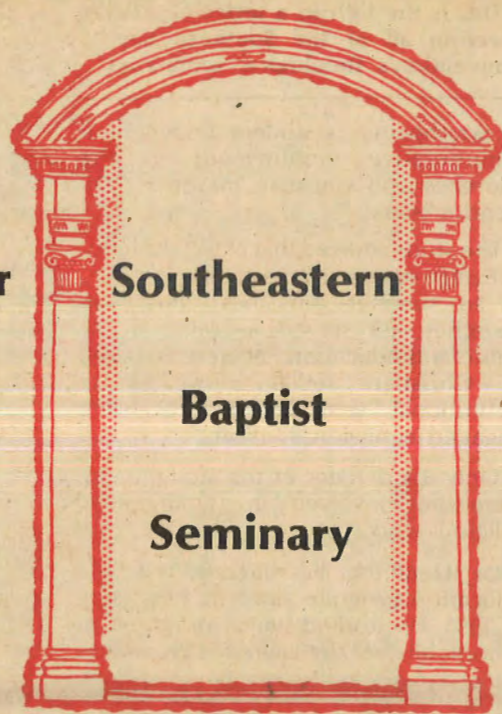
Dormitory 24, a concrete block building is being furnished with heat, water and kitchen equipment making it available for retreat use by churches and other groups.

Initial accommodations will be for about 100 campers, with future expansion possible according to need.

Availability for the spring season will be from April 15 through May. The Fall season for small group retreats will open Sept. 1. Small group retreats cannot be scheduled during the months of June, July, August while the grounds are being used by larger assembly groups.

Rates will be comparable to those at Paron Baptist Camp and will include food services. Further information and reservations write Assembly Director, Lawson Hatfield, P.O. Box 550, Little Rock, Ark. 72203.

## Location is an advantage for **Southeastern Baptist Seminary**



WAKE FOREST, N.C. — In the providence of God Southeastern Baptist Theological Seminary in the past 21 years has become a strong educational force from its vantage point in the heartland of Baptist activity.

The seminary was the first theological school to be established outright by the Southern Baptist Convention, which after three years of careful study voted in its 1950 Chicago session to establish Southeastern. The Convention also then agreed to buy the Wake Forest College campus at Wake Forest, N.C., as the site.

Southeastern's stately campus, shaded by towering magnolias and oaks, dates back to 1834 when a 615-acre plantation was bought by North Carolina Baptists "to afford to our young ministers facilities for obtaining such an education as will qualify them to be able ministers of the New Testament."

Sydnor L. Stealey was elected first president, and with three professors as the core faculty classes for 85 students began September 12, 1951. For five years the seminary was restricted to a single building on the college campus as it operated simultaneously with the college. The seminary came into full possession of the campus in 1956, and immediately began an extensive program of remodeling, renovating and rebuilding.

Six additional full-time professors were added by the beginning of the second year, 1952, when 230 students from 16 states were enrolled. In 1958 the seminary was fully accredited by the American Association of Theological Schools.

When Dr. Stealey retired in 1963, trustees elected Olin T. Binkley as the seminary's second president. Dr. Binkley had been a member of the Southeastern faculty since 1952 and had served since 1958 as the first academic dean.

Today, the rich Baptist heritage of Southeastern combines with constant improvement to create a school very much a part of the current theological scene. Enrollment is at 581 this year, an increase over the 527 average maintained since the school's opening. Students have a wide range of course selection; they choose their professors in many classes; and the curriculum is re-evaluated constantly for continued improvement.

Along with faculty, library and other assets must be counted the student body. The 581 students come from 30 states and seven foreign countries.

Students from Arkansas include Gary Don Morris, a graduate of Oakland City College, from Piggott and a third-year student. Gerald Rowe is a certificate student from Truman, and D. Dana Scrivner is a graduate student from Jonesboro.

There are 383 students enrolled in the Master of Divinity program. Others are working on the master of religious education degree, the master of theology degree and doctor of ministry degree, while 56 are working on a certificate in theology.

The seminary has an especially strong faculty composed of 37 scholars and teachers who hold 138 degrees from 49 different seminaries and universities.

Combined in this select group is the

experience of 250 years of pastoral ministry, 31 years in chaplaincy, 56 years on foreign mission fields and 343 years of teaching.

Three professors, James E. Tull, John E. Stealy and Ellis W. Hollon Jr., are natives of Arkansas.

Dr. Tull, a native of Monticello and graduate of Ouachita, joined the seminary staff in 1950 and serves as professor of theology. His wife is the former Virginia Tompkins of Burdette.

Dr. Stealy is professor of historical theology. A native of Almyra and graduate of Ouachita, he joined the seminary faculty in 1956. He is married to the former Donna Faye Brown of Perryville.

Dr. Hollon, a native of DeValls Bluff, is married to the former Gurtha Faye DePriest of Berryville. Also a graduate of Ouachita he joined the seminary faculty in 1967 as professor of philosophy of religion.

A major library supports the faculty. Southeastern's library contains more than 100,000 volumes of books and periodicals; the equivalent of an additional 70,000 volumes in microfilm; 3,500 pamphlets; 18,000 Baptist convention and association annuals; and 9,200 audio-visual items.

Only 27 of the 150 theological libraries added more volumes than Southeastern during the year 1970-71, according to H. Eugene McLeod, librarian.

Closely related to academics at Southern is the experience gained through work situations coordinated by the office of field education directed by Garland A. Hendricks.

Last year, a study showed 90.6 percent

**This is the fifth in a series of articles covering all of the Southern Baptist Convention's theological seminaries**

of Southeastern's student body found remunerative employment in the churches and Christian ministries, Dr. Hendricks said.

The study showed that of 567 students, 381 were engaged in pastoral ministries; 60 in summer ministries, mostly in churches; 39 served as ministers of music and education; 24 were engaged in Christian social ministries in institutional settings; and 10 were engaged in missionary efforts.

Only 9.4 percent of the students, 53, were not involved in remunerative religious work.

Dr. Hendricks has directed the field education program since its beginning in 1953. He studied similar programs of schools all over the United States before the program was begun at Southeastern.

"Many of the churches in rural areas and many of the smaller churches in the cities of this area come to us for leadership because they feel they can get competent leadership better from a student than anywhere else," Dr. Hendricks said.

One factor that accounts for this favorable situation is the fact that about half of all the Southern Baptist churches by number and about 40 percent of all Southern Baptists are located within 600 miles of the town of Wake Forest, he said.

"I'd like to point out also we think we're doing quite well in terms of the location of graduates of this school in churches everywhere," Dr. Hendricks said. "A good many of them serve on mission fields of the world. We have a large number of chaplains, both military and other areas of chaplaincy. It is surprising how many of our graduates of such a young school are now in the stronger pastorates. They have assumed roles of leadership in such places as the executive committee of the Southern Baptist Convention and many of the state conventions."

Dr. Hendricks said demand for services of students and graduating seniors is increasing.

Southeastern's nearness to a variety of church settings is matched by a nearness to a variety of secular opportunities. Though located in a small town, it is only 15 miles from the state capital at Raleigh, and is near the famed Research Triangle of Raleigh-Durham-Chapel Hill.

Seven major universities and colleges are nearby, and these universities make

available vast resources of learning to students and their families.

Programs of study, clinical training and internships are conducted at medical centers for both physical and mental illness.

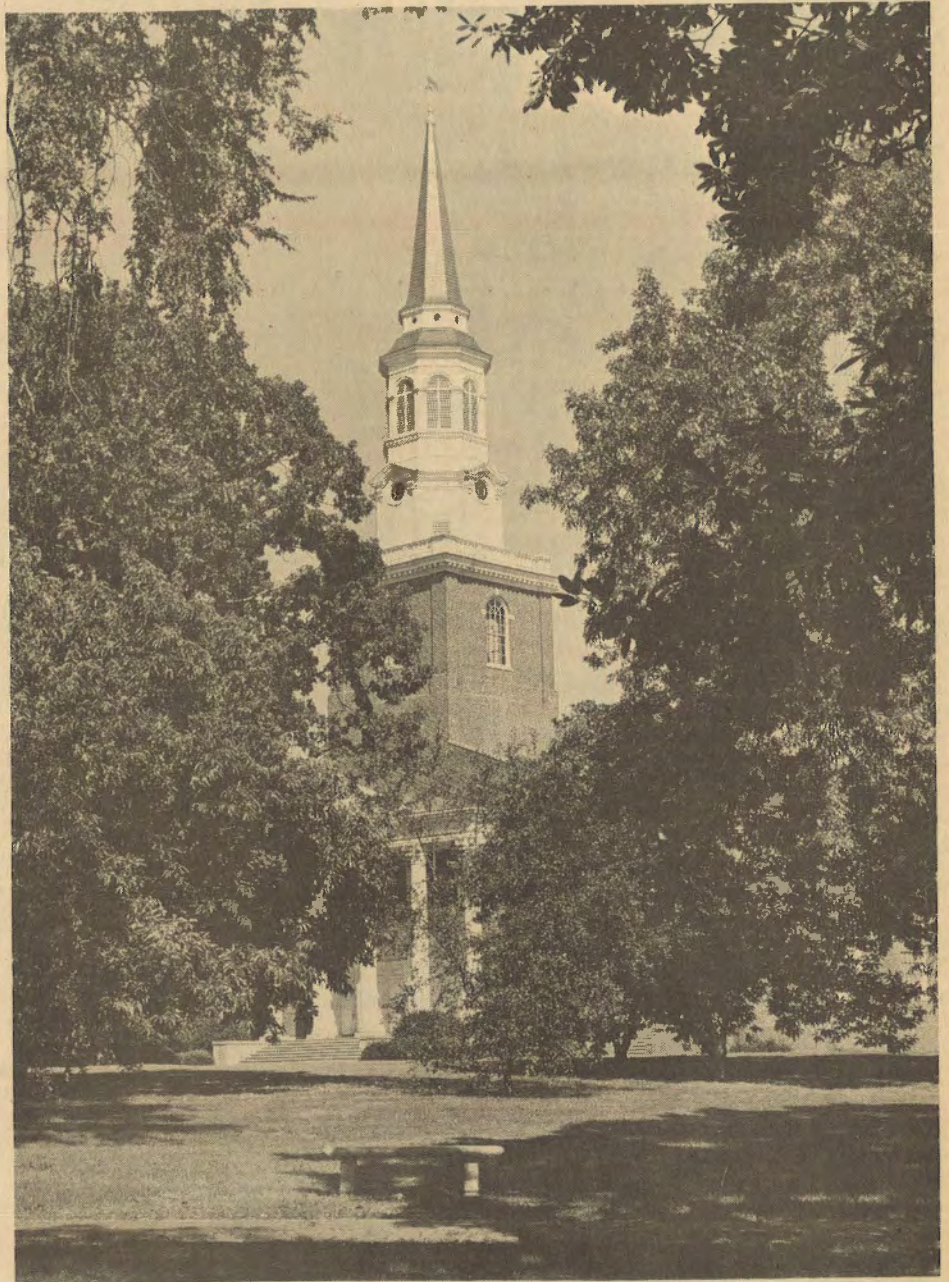
With assistance of recognized specialists, the seminary schedules various seminars on such topics as evangelism, urban studies, contemporary trends in rural life, chaplaincy, recreation, Christian education and missions.

Basically a school of theology, with majors available in music and education, Southeastern has enhanced its curriculum with new techniques, such as

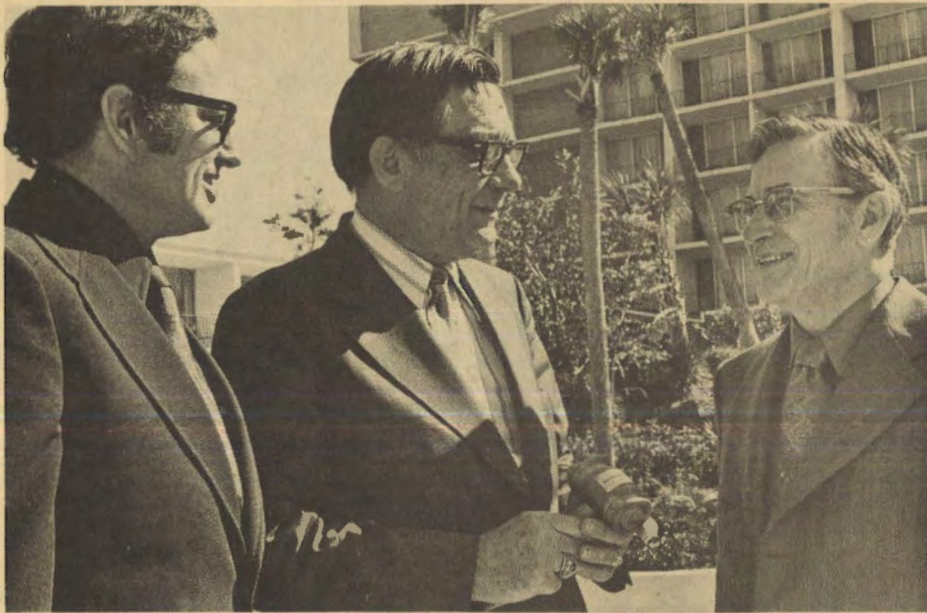
videotaping of student preaching.

At Southeastern Seminary educational opportunities are available to young people with a sense of mission in preparation for Christian service in various church vocations. There is no tuition charge. The matriculation fee is only \$100 per semester. Excellent student housing facilities are available at reasonable rates.

It is thus that Southeastern with its 2,543 alumni serving in Christian ministry in various parts of the world tries to live up to the motto expressed in II Timothy 3:17 — "That the man of God may be perfect, thoroughly furnished unto all good works."



*The Olin T. Brinkley Chapel is located in the center of the campus. It was named for the seminary's second president. The chapel seats more than 2,000.*



NEW PRESS ASSOCIATION OFFICERS: L. H. Moore (right), editor of the "Ohio Baptist Messenger," and newly-elected president of the Southern Baptist Press Association, congratulates editor O. L. Bayless (center) of the "Rocky Mountain Baptist" (Colorado), on his being named president-elect of the editors' organization. At left is Alvin Shackelford, editor of the "Indiana Baptist," re-elected as secretary. The press Association held its annual session in Biloxi, Miss., at the Sheraton Hotel. (BP Photo)

## Editors look at issues facing SBC at their annual meeting

BILOXI, Miss. (BP) — During their three-day annual session at the Sheraton Hotel here, the editors of Baptist state papers took a look at a wide range of issues and problems facing the SBC, including Christian education, denominational structures, social issues, theological education and world missions.

Speaking from the viewpoint of a pastor, former Southern Baptist Convention President Wayne Dehoney told the editors what his church, Walnut Street Church of Louisville, had done in the area of social action, pointing out that never did he call it "social action," but rather "ministry" and "evangelism."

"The problem is often one of terminology," Dehoney said. "We found the laymen of our church ready and anxious to get involved with programs dealing with social problems, but we don't call it social action."

Dehoney recounted that when he came to the church five years ago as pastor, the congregation made a commitment to stay downtown and minister to the racially-changing community, and to build a fellowship of believers across racial, social and economic lines.

Their first step was to develop a ministry of social work, he noted. The church went five years without a

minister of education, but they employed a minister of social work as a priority item.

"We've done all kinds of far out things," Dehoney said. Some of the approaches he listed included: a thrift shop with clothing at almost no cost for the poor; a food closet and commissary kept filled by church members who fill up dozens of barrels all over the church; a "help" office that refers people with problems to social agencies and individuals who can help them, a tutoring program, a recreation building to provide entertainment for the poor, a drug rehabilitation house, a bus ministry, and a television ministry in which Dehoney does a "hard sell" urging other Christians to come to the church and help them get involved with helping people.

Two approaches which have attracted national attention, he noted, included the church's role in establishing a Neighborhood Development Corp., and its support of a spin-off corporation which constructed Baptist Towers, a high rise home for the aging.

The Neighborhood Development Corp., he said, is sponsored by seven churches in the area and has built four high rise apartments in the area.

Dehoney said that the church was reaching and involving people in the

racially mixed community, and that almost half of the persons baptized by the church this year are black. About 100 black people regularly attend Sunday School, and one half of the participants in the recreation program are black.

The church accepted its first black members when two young black men came forward during a revival meeting, saying they had been saved. They told the congregation they had made their living mugging and robbing people on the streets, but no longer would they live a life of crime. "There was hardly a dry eye in the house, and we haven't had a problem of race relations since," Dehoney said.

The editors' meeting opened with a banquet in joint session with the executive secretaries of state conventions across the SBC, featuring an after-dinner address by J. D. Grey, recently retired pastor of First Baptist Church, New Orleans and former president of the Southern Baptist Convention.

"If we didn't have a free and unfettered press among us, I shudder to think of the mess the SBC would be in," Grey told the group.

"Most of you could have written on your epitaphs, 'He prodded a lot.'" Grey said. "I didn't say, 'plodded,' I said 'prodded,'" he quipped.

Commenting on the editors' courage to take a stand, Grey observed that "I'd rather a man say 'He put his foot in a lot of buckets,' than to say, 'He pussy-footed around and never would take a stand on anything.'"

A former editor of the *California Southern Baptist*, J. Terry Young, identified three major roles for the Baptist state paper editor — the role of the prophet, the role of the minister, and the role of the catalyst.

Urging the editors to deal with the issues of the "rough and tumble world," Young said he was tired of letting the pendulum be swung by radical groups. "It is time we Christians took a more positive, militant stand in trying to influence society and reaching those people who live out there on the ragged edges."

Young, now professor at New Orleans Seminary, added that in addition to urging people to action on issues, the state paper should play a "healing role," drawing the denomination together in times of conflict and polarization.

"Sometimes you need to weep over an editorial," he counseled. "Bombastic words may gain you plaudits from some, but carefully tailored words may get you more success in the goals you hope to achieve."

## Johnny Cash premieres film on life of Christ

CHARLOTTE, N.C. (BP) — Country and western superstar Johnny Cash premiered his new movie, "The Gospel Road," on the life of Christ before a packed theater here, donating proceeds of the premier to a North Carolina Baptist school that earlier had given him an honorary doctorate degree.

About \$7,000 received through the film premier was given to Gardner-Webb College in Boiling Springs, N.C., which awarded Cash the doctor of humanities degree in September of 1971 because of Cash's humanitarian work with prison inmates.

"Why? Because they did so much for me it made me feel at home," Cash responded when asked his motivations for giving proceeds to Gardner-Webb.

Cash, dressed in his traditional black, called the premier of the film "the highlight of my life," adding it was a "real thrill to me" to see the marquee saying "Gospel Road."

"It was an even bigger thrill when I saw that big 'G' rating," Cash added. "I just hope that this will be the first of many films which are fit for our children as well as ourselves."

The movie, shot in Israel, is a documentary on the life of Christ as told, both in music and narration, by Cash.

Cash financed the picture himself. His wife, country music singer June Carter Cash, played the part of Mary Magdalene.

The premier was marred by a telephone threat on the life of Cash. While the 777-seat theater audience was watching the film, a phone call was received by a member of the Cash party at the theater box office. The caller threatened Cash's life, but also said where he was when he made the call.

Police escorted Cash away from the theater. Later they arrested a suspect believed to have made the call, taking him to the Charlotte jail for questioning.

Cash returned to the theater 40 minutes later to introduce the second showing of "The Gospel Road" during the premier performance evening.

Concerning the film, Cash had this to say: "There comes a time in a man's life when he feels it's time to do something for the world, and for me this film is it. It is the story of Christ.

"We think this is one of the few serious offerings on the screen today that can be seen by all members of the family, and we are proud of it," Cash said.

Cash, along with singer Joe South and Kris Kristofferson, provided music for the film.



**CAMPAIGN LAUNCHED** — The Southern Baptist Radio and Television Commission's Second Step Campaign for funds to build a major television production studio for religious broadcasting by the Southern Baptist Radio and Television Commission was launched Jan. 18 at a dinner at Colonial Country Club in Ft. Worth. Speakers at the dinner were (from left) Paul M. Stevens, Commission president; Col. James B. Irwin (USAF ret.), Apollo 15 lunar module pilot, and A. L. Scott, chairman of the Ft. Worth campaign. (Radio-TV Commission Photo by Rachel Colvin)

## Devaluation elicits executive's concern

RICHMOND (BP) — The announcement of U.S. dollar devaluation immediately presents serious financial problems for missionaries overseas, members of the Southern Baptist Foreign Mission Board were told here by their executive secretary.

Reporting to the board, Baker J. Cauthen emphasized that "as American citizens we support the steps which have been taken to meet the financial crisis. However," he said, "severe financial pressures on missionaries as a result of those steps lay before Southern Baptists the challenge to reinforce the causes of foreign missions."

Cauthen said that with an overseas budget of approximately \$35 million, a possible loss in buying power of more than 3 million dollars could result from dollar devaluation.

He explained that the amount of local currency exchanged for dollars in many foreign lands will be immediately reduced 10 percent. In other words, the cost of all the goods and services purchased by missionaries in those countries will rise by 10 percent because they have less currency to use.

He added that, if continued, the current inflationary spiral being experienced in many parts of the world will compound the problem.

"We are fully confident that Southern Baptists will respond to this situation," Cauthen said, "through intercessory prayer, increased giving through the Cooperative Program and the Lottie Moon Christmas Offering, and deeper determination to press forward in a worldwide task."

Cauthen assured board members that "very careful administrative measures will be taken to meet future realities," and that all aspects will be scrutinized to "give full consideration to situations which must have emergency attention."

He reminded board members that there had been calls for 800 new missionaries in 75 foreign fields and an upsurge in mission volunteers.

Previously he had reported a projected increase in missionary appointments for 1973 with expectations of processing well over 200 missionary candidates. "These anticipated appointments will require additional resources at a time in world history when advance in foreign missions is so urgently necessary," he added.

Dollar devaluation was President Nixon's second attempt to quell an international monetary crisis. The last such move, 14 months ago, prompted the SBC Foreign Mission Board to make extensive adjustments in missionary support.

Continuing his February report to the board, Cauthen told of the trip he and his wife took in late January to India, Iran and Bangladesh.



## Cooper issues challenge on Cooperative program

NASHVILLE (BP) — Pointing to the 50th anniversary of the Cooperative Program unified budget plan in 1975, Southern Baptist Convention President Owen Cooper issued an impassioned plea for Baptists to renew their commitment to greater gains in the future through greater support of the Cooperative Program.

"I believe in the Cooperative Program as the best means known to Southern Baptists to channel their giving in a worldwide mission program of unprecedented magnitude," Cooper declared at a Cooperative Program luncheon held during the SBC Executive Committee meeting here.

He urged pastors in the 12 million member convention to reaffirm their faith in the Cooperative Program, deacons to lead their churches to increase their gifts to missions through the Cooperative Program, laymen to promote the denomination's unified budget plan supporting world missions, and all Baptists to more effectively personalize the Cooperative Program.

"The Cooperative Program is not perfect," he admitted, "but it is the best plan available to Southern Baptists, and until someone discovers a better idea we

should not destroy what we have."

Cooper chided those in the denomination who would make caustic comments about the Cooperative Program, or resort to ridicule or destructive criticism. "Such remarks ill become the maker and reflect on the agency he represents," and "should not be tolerated," he added.

Though Cooper was strong and enthusiastic in his support of the Cooperative Program, he acknowledged that Southern Baptists have not done as well as they should in support of world missions through the unified budget plan.

"Southern Baptists have made acceptable but not noteworthy gains in the area of stewardship during the past decades," he said. "It is true that our total giving is up year after year," and that total gifts exceeded \$1 billion last year.

The percentage of total church contributions allocated to the Cooperative Program, however, has remained relatively constant for the past 30 years, and in fact diminished slightly from 10.07 percent in 1942 to 9.14 percent in 1971, he said.

Likewise, Baptists are not keeping up

with per capita giving increases, he said. Between 1963 and 1971, per capita income in the U.S. increased by 69 percent; whereas per capita giving for Southern Baptist causes through the Cooperative Program increased by only 38 percent from 1963 to 1972, he said.

If Baptists had kept up with the per capita giving increase nationally, the SBC would have had \$6.85 million more for Cooperative Program causes than it has.

"If we had just given 25 cents more through the Cooperative Program — 25 cents per member you could meet all the agency requests" and do a lot more, he noted. Only a few hours before he spoke, 18 agencies of the SBC had requested a total of \$36.4 million for operating needs, but only \$34 million was expected to be available.

Cooper referred to the annual "Financial allocation" session of the Executive Committee, saying there is understandable "competition" between each of the 18 agencies as to "how big a slice of the pie they get."

Cooper strongly disagreed with the concept that there is only a "fixed" amount of money available for all causes, and when you allocate funds for one cause, there is less money for other causes thus causing competition for the "fixed" amount of money.

"I believe that compared with the giving patterns we have had in the past there is a relatively unlimited amount of money available to Southern Baptist causes if Southern Baptists are properly informed, motivated and approached." There is a lot of extra money in the pockets of laymen, and they don't know what to do with it and the church is not telling them what to do with it, he argued.

The challenge to the churches, he said, is to magnify the biblical basis of stewardship — the tithe — and the challenge to SBC leaders is to increase the size of the Cooperative Program pie to provide more money for all.

"It is my firm belief that in a church where the pastor believes in the Cooperative Program, where the deacons support it, where the laymen promote it, where the congregation is educated and knowledgeable of mission needs, and where the Cooperative Program is personalized, you will have a church that understands the Cooperative Program, that gives through the Cooperative Program, and that supports the Cooperative Program."

In addition to urging pastors, deacons and laymen to support and promote the Cooperative Program, he called for churches to vigorously educate each church generation concerning the Cooperative Program, saying the SBC is



**COOPER ISSUES CHALLENGE:** Southern Baptist Convention President Owen Cooper, speaking at a Cooperative Program luncheon during the SBC Executive Committee, issued a challenge for Baptists to support the Cooperative Program, which observes its 50th anniversary next year. Theme for the anniversary program will be "Operation 1: One Lord, One Mission, One People." At left is James Lackey, executive secretary of the SBC Stewardship Commission which sponsored the luncheon. (BP Photo by Jim Newton)

raising a generation of young people who don't know what the denomination's unified budget plan is or what it does.

He further called for more effective means of personalizing the Cooperative Program, communicating how it helps people ranging from Baptist College and seminary students, to victims of the ghetto, and to people around the world in need of the gospel.

Unfortunately, he said, there are 5,100 churches in the Southern Baptist Convention that make no contribution at all through the Cooperative Program, and there are 27,200 churches in the SBC that give 10 percent or less to the cooperative Program.

He told how his own church, First Baptist Church of Yazoo City, Miss., had increased its Cooperative Program giving by 800 percent from 1950 to 1972. The church now gives 26.5 percent of its total budget through the Cooperative Program.

On an average, members of the church gave \$4.44 each to Cooperative Program causes in 1950; whereas in 1972, the per capita giving to the Cooperative Program for the church was \$35.93. In 1972, the SBC-wide average per person for Cooperative Program giving was \$7.58.

Cooper concluded his remarks by referring to the 50th anniversary of the Cooperative Program in 1975, saying it should be used for an occasion to recommit ourselves to the challenging task of informing all Baptists about mission support through the Cooperative Program.

"It should be an opportunity when we will strive to motivate Southern Baptists with a new zeal for mission giving and reaffirmation of their goals to make the Great Commission and accomplished reality in this generation," he told the 300 SBC leaders attending the luncheon.

## Executive secretaries elect Bagley president

BILOXI, Miss. (BP) — Executive secretaries of 33 Baptist state conventions, meeting here for their annual session, elected George Bagley as president of the Association of Baptist State Executive Secretaries.

Bagley, executive secretary of the Alabama Baptist State Convention, succeeds as president W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention and host for the annual meeting.

Other officers elected by the secretaries include vice president, W. Perry Crouch of North Carolina; secretary Richard Stevens of Virginia; and Inter-Agency Council Representative Searcy Garrison of Georgia.



**EARTHQUAKE VICTIMS UNDAUNTED** — Their auditorium virtually destroyed, more than 250 members of First Baptist Church of Managua, Nicaragua still refused to let an earthquake interrupt their worship. Meeting on the lawn in front of Baptist Hospital, they hear a message of hope from their former pastor, Adolpho Robleto, an editor at Spanish Publishing House in El Paso, Texas. They plan to move to temporary quarters at a school until their church is rebuilt. (Photo by Norman Godfrey, Brotherhood Commission, SBC)

## Southwestern names distinguished alumni

FT. WORTH, TEX. — A pastor, an evangelism director and an agency executive have been named 1973 Distinguished Alumni at Southwestern Seminary. The announcement was made by Jesse Fletcher, president of the seminary alumni association and director of the mission support division of the Southern Baptist Foreign Mission Board.

The three named are James E. Coggin, pastor, Travis Avenue Church, Ft. Worth; C. Wade Freeman, evangelism director for the Baptist General Convention of Texas, Dallas; and Darold H. Morgan, president of the Southern Baptist Convention's Annuity Board, Dallas.

They will be honored during a special luncheon on June 13, in Portland, Ore., during the meeting of the Southern Baptist Convention.

The three men were selected from a group of more than 20 nominees by a six-member panel who represent the seminary's 28,000 alumni. The Distinguished Alumni awards are presented annually by the alumni association to those men and women who, as former students of Southwestern Seminary, have distinguished themselves in their respective ministries.

## Bible conference registration climbing

NASHVILLE — Registrations for the 1973 Mid-America Bible Conference, scheduled for Bellevue Church, Memphis, March 26-29, reached 1,600 recently according to Chester Russell, chairman of the steering committee.

This includes about 50 churches in associations surrounding Memphis that chose to pay one fee to register the entire church. It is the highest number of pre-registrations for any Bible conference sponsored by the Southern Baptist Sunday School Board except the Dallas Conference in 1971.

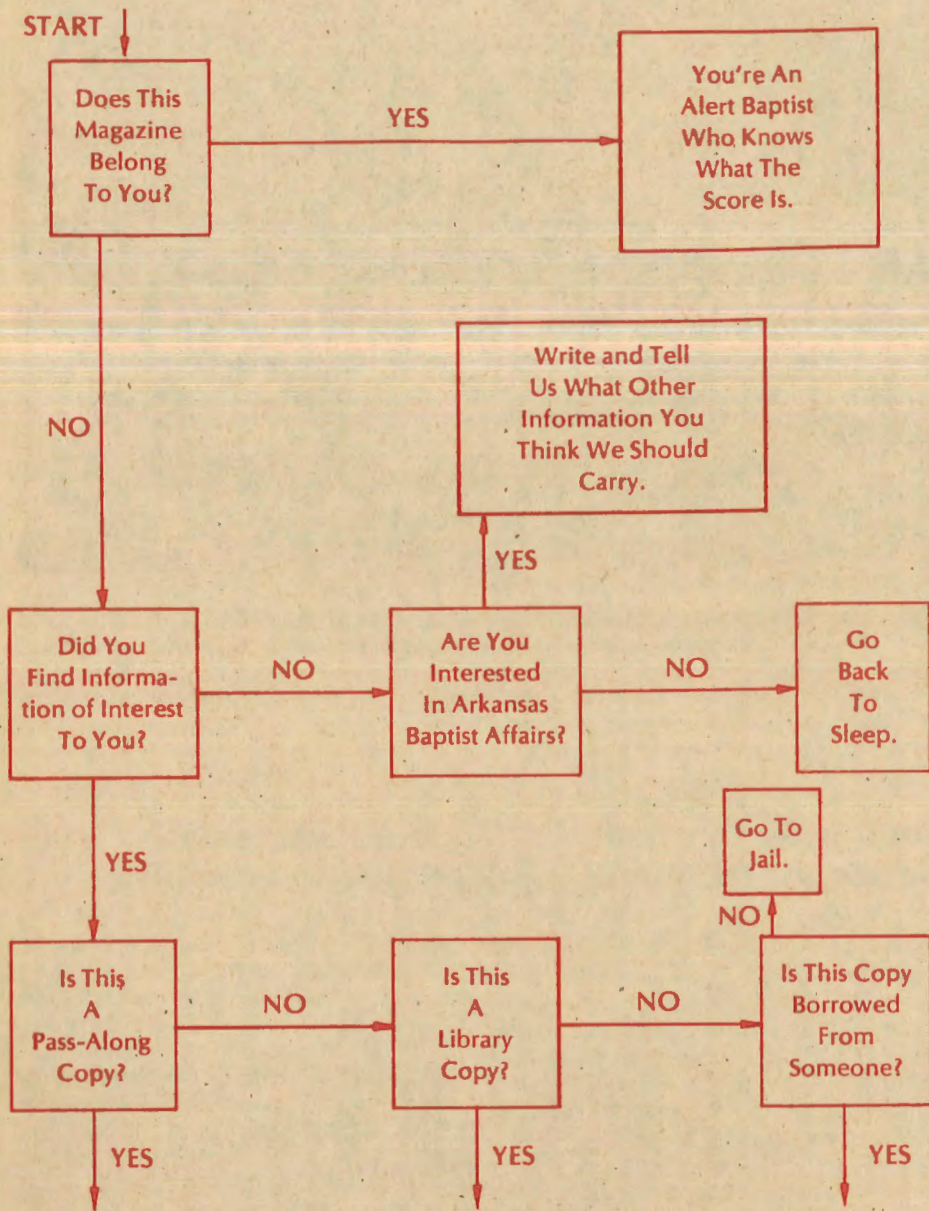
"We are anticipating a high attendance for the conference," Russell said, "and we urge everyone to continue to pray for the Mid-American Bible Conference that it will lead Christians toward a deeper commitment to Jesus."

Registration will continue until the Conference begins or registration reaches 4,000, which is the maximum number allowed due to space limitations.

Principal speakers for the Conference will be Jack R. Taylor, pastor of the Castle Hills Church, San Antonio, Tex., Ray F. Robbins, professor of New Testament and Greek at New Orleans Seminary and James B. Henry, pastor of Two Rivers Church, Nashville, Tenn.

To register, write to Box 4270, Memphis, Tenn., 38104.

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## Margaret Bruce retires from WMU



Miss Bruce

Miss Margaret Bruce retired from Southern Baptist Woman's Missionary Union's national headquarters staff Feb. 17 after almost 25 years of travel, writing, and program leadership.

After a brief Florida vacation, Miss Bruce will enter a solid schedule of freelance missions work, beginning with leadership training engagements in Illinois and Hawaii. She is considering moving to a foreign mission field for several months to work as a volunteer.

Miss Bruce came to the Birmingham WMU office in 1948 as secretary of young people's work. She directed Sunbeam Band, Girls' Auxiliary, Royal Ambassador, and Young Woman's Auxiliary work until 1957.

Since 1957 she has been a leader of women's work, first as director of the Woman's Missionary Society Department and later as Baptist Women director.

Miss Alma Hunt, executive secretary of WMU, praised Miss Bruce for personally inspiring thousands of Southern Baptists to missions commitment. She said, "Miss Bruce's service is not measured in years but in persons who testify that her influence contributed to their commitment to missions careers, to Christian vocations, or to building Christian families."

Miss Hunt noted that Miss Bruce has been one of WMU's most popular field workers. "Invitations for her to speak or lead conferences have continued at remarkable volume, indicating her effectiveness as a leader."

Prior to joining the national WMU staff, Miss Bruce served for 14 years as young people's secretary for the WMU of her native Tennessee.

Miss Bruce attended U. T. Junior College and Union University, and she graduated from Woman's Missionary Union Training School (now part of Southern Seminary) and Georgetown College.

She received the Georgetown College Achievement Award in 1953 in recognition of her Christian service.

She has visited mission fields throughout the U. S. and in the Orient, South America, and Europe.

## The cover



The gate opens and a man and his horse begin their battle for mastery of each other. (Home Mission Board photos by Knolan Benfield)

White, left, talks to a young Sioux on horseback.

## It's a bronco, buster

An ordinary visit from home missionary Ballard White to an Indian reservation produces what for most of us would be an extraordinary sight — an impromptu rodeo. The rodeo is one of the few forms of entertainment for youth and oldsters on Cheyenne River Indian Reservation near Eagle Butte, S.D. Most of the Sioux there practically grow up on horseback and White and his wife, Bonita, visit regularly, bringing their portable organ for a song or two and enjoy community events such as the rodeo. Besides working as language missionary with the Indians, White is pastor of First Church at Eagle Butte.





THE NEW PAPERBACK, *JESUS*, is the center of attention for Charles Roselle (left), secretary of national student ministries, and Don Hammonds, Secretary of the Department of Special Missions Ministries, Home Mission Board. This illustrated book, available from the American Bible Society for 10 cents each, is a collection of excerpts from the life and teachings of Jesus as taken from the gospels. It is published by the American Bible Society in consultation with the Home Mission Board and national student ministries of the Sunday School Board. It is intended for non-Christians on campus, in resorts, and in coffeehouses.



THE LIFE GIVERS — W. O. Thomason (seated), author of the recently published Broadman Press book "The Life Givers," autographed copies of the new inspirational volume recently for co-workers at the Southern Baptist Sunday School Board. Thomason, director of the Sunday School Board's book store division, defines a life giver as "one who honestly esteems every person no matter who that person is, what he is doing, or what he has done."

## Hearing on structure gets little response

NASHVILLE (BP) — A committee assigned to study the total structure of the Southern Baptist Convention held an open hearing to allow any Southern Baptist to make suggestions for change, but no one showed up with any specific proposals.

Two weeks earlier, the Committee of Fifteen, as the study committee is popularly called, announced it would hold the open hearing "to provide a forum for any Southern Baptist to present ideas on the structure and organization of the convention."

When the meeting convened, there were 14 visitors who attended — all of them denominational workers or others who had attended sessions earlier in the day of the SBC Executive Committee.

Almost all said they came "just to hear" what might come up during the open forum.

One committee member expressed fear the visitors were "overly bashful" about expressing their opinions. "We hope you will communicate to others the spirit of openness that prevails in our committee, for we've really tried to listen, to hear, to seek opposing viewpoints concerning alternatives in our study."

The committee pointed out they would still be open to receiving suggestions in writing from any who were unable to attend and added that a few such communications had already been received.

E. W. Price Jr., pastor of Green Street Church in High Point, N.C., is chairman of the study committee.

## Bruce Whitfield takes new Book Store position

NASHVILLE (BP) — Bruce K. Whitfield, manager of the Baptist Book Store at Greenville, S.C., has been named direct sales promotion specialist for the book store division of the Southern Baptist Sunday School Board.

Whitfield will be responsible for developing and implementing merchandise plans for direct sales and will also coordinate the development of advertising pieces, book store officials said.

A native of Homer, Ga., Whitfield was graduated from Mercer University, Macon, Ga., and Southwestern Seminary, Ft. Worth.

During his 21 years with the Sunday School Board, Whitfield has served as an audiovisual aids worker and office supervisor at the Atlanta Baptist Book Store and as manager of the Greenville store. (Prepared by BSSB bureau)

**International**

March 11, 1972

Genesis 1:27-30; 4:1-9

Matthew 25:31-46

Acts 17:30-31

Romans 14:10-12

## Man is a responsible being

By Roy Gean Law, Pastor  
First Church, Ozark



Law

The modern answers to the question, "Does it pay to live right?" are often "Be good and you'll be lonesome, Do to others before they get a chance to do to you, Might makes right, and Meekness is weakness." Some have said immorality is

"getting caught," and the Christian is "a sucker." A thing is said to be acceptable if one enjoys it and it brings pleasure, or if "it doesn't hurt anyone but me." Some say, "this is okay for me but not for you," and "how can anything I enjoy so much be wrong?" The Apostle Paul wrote, "whatsoever a man soweth, that shall he also reap" (Gal. 6:7b.)

Everyone is responsible to someone. The salesperson is responsible to the manager, the athlete to the coach, children to the parents, the public servant to the electorate, the student to the professor, and even the seeing eye dog to the blind man. There is an unavoidable law which makes man responsible for his action whether or not he wishes to be.

"Man is a responsible being." The nature of his creation, his relationship with other men, and his relationship with God make him so.

### **The nature of man's creation makes him a responsible being** (Gen. 1:27-30)

When God created man he did at least four things for the man. He created the man in his own image, created him in two distinct types (sexes), created him with a specific purpose in mind, and gave man special authority over the rest of creation. Each of these carries with it a built-in responsibility.

As a child bears the image of his father, so mankind bears the image of God. The child is automatically responsible to the father whose image he bears, and the man is responsible to God for the same reason.

In almost every area of life — plant, marine, and animal — there is the male and female. Science has clearly identified the role of each. Now in the most enlightened generation in history, an all-out effort is being made to confuse these roles in the highest of all creation, human life. At least three times in history destruction has come because

of such confusion. There is little doubt that in the days preceding the great flood "sons of God and daughters of men," "marrying and giving in marriage," and the statements about unusual offspring refer to some kind of perverted activity. In Sodom the problem was related to a confusion of the normal male/female roles regarding sexual expression. Then, Romans 1 shows that this was one of the greatest problems in the Roman Empire and must have had a lot to do with its fall.

Yes, there is a difference. It must always be so or the world is in for great trouble! Of course, there are similarities of love, concern, mutual respect, and opportunity for responding to Christ in service and love. Yet, there is no such thing as unisex. God made us different in looks, emotion, function, and responsibility.

The purpose of God in creating man is threefold: fellowship with God, procreation, and caretaker of the rest of creation.

Though fellowship is not specifically stated in these early verses, it is implied throughout. It is clearly stated, however, that man is responsible to God in the matter of populating the earth. This purpose has been carried out more fully than the other two. To have children is the crowning joy of life. As this is one of the purposes of God for man, he is responsible for doing so in the manner which God planned — within marriage. No other way is acceptable to God!

Man is also responsible for the way he takes care of the rest of creation. He is to bring it into his control. He is to have kingly authority over it (vs. 28b.) His authority extends not only to land, air, and water, but it is all inclusive including sea life, bird life, and animal life.

### **The relationship of man to other men makes him a responsible being** (Gen. 4:1-9)

Man does not always relate to others as he should, but he is nevertheless responsible. Recently in Oklahoma a young child grabbed the steering wheel of a family car and caused it to go over the edge of an embankment. The young mother climbed to the edge of the high-

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way. She had difficulty in getting anyone to stop. When one finally did stop, he would not help her with the injured, though he did offer to send help back. In distress the young woman had to crawl back to the car and pull her dead baby and seriously injured husband from the wreckage.

The incident of Cain and Abel addresses itself to this kind of incident and reveals a basic truth: we are responsible to God for our conduct toward others. "Am I my brother's keeper?" is answered affirmatively throughout the Bible. Whoever is in need is to be cared for as a brother to the limit of one's resources. Man is responsible to be as kind, loving, and helpful as possible.

### **The relationship of man to God makes him a responsible being** (Acts 17:30, 31; Rom. 14:10-12)

Man's unique relationship to God which no other element of creation has gives man a special responsibility. "For to whomsoever much is given, of him shall be much required" (Luke 12:48.)

After the wonder of creation, Adam sinned and death was the sentence to all men. Through Abraham, Isaac, and Jacob a great promise was made. In the day of Moses a great law was given. There has been a revelation of God from the very beginning (Rom. 1:20), as even "the heavens declare the glory of God" (Ps. 19:1.) Even so, man for the most part has lived in superstition and idolatry. There was a time when God allowed this ignorance to continue, but that time has ceased. God has sent his son, Jesus, into the world. Man must turn from his wickedness and repent because judgment is coming. He will appear before the "judgment seat" to bow, confess, and account for his actions. This awesome accounting should cause man to give careful consideration to every action.

A family was given a new home, car, and money in the bank. Never having been used to such living they soon made the house unliveable, demolished the car, and spent the money. Given every opportunity for success they failed. Man has done the same thing. Set up in the most satisfactory of circumstances Adam rejected God's will in the garden.

Next week, "Man has gone astray."

## Responsible for all men

By Roy E. Chatham, Minister of Education  
Central Church, Magnolia



Chatham

Undoubtedly, with all the writing he did, Paul had need for a good secretary to travel with him. More than likely, this person would have been a woman. However, Paul refrained from doing this because he did not want to give occasion for offense or criticism among the believers. In the same way for a time, Paul refused to accept a salary or remuneration for his services at Corinth. Instead, he worked with his own hands to make a living. This was all voluntary on his part and helped to show his feelings relating to the theme and title of today's lesson. It also illustrates the liberty of grace. Grace causes us to go beyond the demands of the law in sacrificing our legal rights.

### Personal rights sacrificed for others (I Cor. 9:11-12)

Paul says that others who preached to the Corinthians rightfully received their financial support, but he also had this right. Those who give their full time to the Gospel have a right to expect full financial support. However, he did not use this right. He supplied his own needs.

An editorial appeared in the Jan. 18, 1973, issue of the *Arkansas Baptist News-magazine* which illustrated, in the early years of our state, the rights and desires of men being sacrificed for the love of God and people. The article told specifically of a Baptist preacher, saddling his horse, riding through driving rain for eight miles on a Saturday afternoon to his little country church. He preached there Saturday night, Sunday morning and Sunday night. Staying all night with a deacon, he then returned to his home and farm on Monday morning, from which 90 percent of his living came.

The writer went on to say that this drama was re-enacted many times in our state in the early days. The deep desire of these men was to see the lost saved and to do God's will. They preached only for God's reward — in good times and bad.

### For the Gospel's sake (I Cor. 9:19-23)

Maintaining a true, consistent testimony is very important for a Christian. To do so often tests our real love for Christ and others, and the motives be-

hind our Christian actions.

Paul had maintained his testimony in this way, "Unto the Jews I became a Jew" (9:20-22.) He observed their law; he complied with their rites, customs, prejudices, as far as he could with a good conscience. He did not needlessly offend them in order that he might win them to Christ.

To the Gentiles, he became as one of them in their freedom yet never forgetting that he was a bond-slave of the Lord's and consequently under His authority. Paul did not compromise his position in the sight of the Lord but he went alongside of the Gentiles in their need to win them for Jesus.

To the weak, he even became as one that was weak. He refused to use his Christian liberty in any way that might become a stumbling block or lead another astray. He went anywhere at any time, no matter what the situation or surroundings, in order to reach people with the message.

### Self-discipline and the believer's reward (I Cor. 9:24-27)

It should be noted here, that verse 24 of this passage does not concern salvation, God's free gift (Rom. 6:23.) This is bestowed on the basis of grace through faith, and not through works or self-effort of human merit (Eph. 2:8-9.) It does, however, concern the subject of rewards. These rewards are to be bestowed upon the believer on the basis of his faithfulness and perseverance in life and service after he has been saved.

The matter of perseverance and self-discipline is very important in both the running of an athletic race and the Christian race. To illustrate the essential element in Christian self-control, the Apostle uses one of the most thrilling spectacles of Greek life — the Isthmian games, celebrated at that time every two years near Corinth. In these athletic contests, five exercises were used. Paul selects two of these — foot racing and boxing.

These athletic games were well known to his Corinthian readers. Therefore, he says, do you not know that they that run in a race all run, but only one wins an award. His victory is due to rigid training and superior effort.

Even though Paul uses the comparison of keeping fit for an athletic race

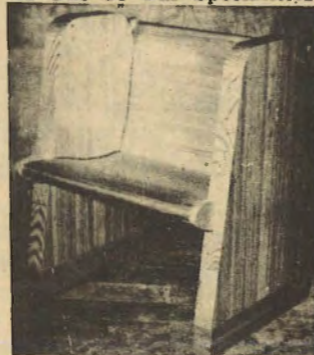
to that of the Christian race, there is a striking difference. Only one can win the prize in the earthly contests, and this is a perishable prize. The Christian runs the race to obtain an imperishable prize (crown), and none need to fail in this heavenly race.

The force of the Apostle's argument is obvious. If pagan athletes show such rigid temperance and self-denial for a prize that is perishable, and of which each has only a small chance of winning, what should be the self-discipline and devotion of believers for all of whom an imperishable reward is awaiting!

The faith that Paul is speaking of, one that truly qualifies a man for heaven, gets into his feet, his hands, his mind, his tongue — in other words, it is expressed in the physical. If his faith in Jesus Christ does not begin to make his whole body move in the will of God, there is no evidence that it is saving faith at all.

What about you? As others examine your life, do they see that you have left behind things to which you are entitled for Jesus' sake? Do they see you as one who is really striving to maintain an unblemished testimony? Do they see a person living under the control of the Holy Spirit? These are authentic marks of Christian experience — marks which help to show you feel your responsibility for the souls of men.

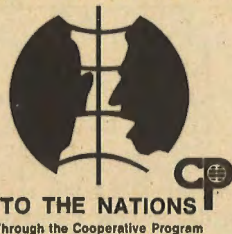
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**A smile or two**

The old senator was briefing a newcomer about the so-called "exclusive gentlemen's club" on Capitol Hill.

"Now," said the old senator, "you're going to be nervous at first but don't let that get you down. When I first came to the Senate I was completely overawed and confused.

"Then one day a fine old senator came over and patted me on the shoulder, just like I'm doing to you, and said, 'Don't worry about it, son. The first six months you're here you'll wonder how you made it. After that, you'll wonder how the rest of them made it.'"

\* \* \*

Some folks are given credit for being self-made when they're only growing old.

\* \* \*

Three little girls entered the museum one day and headed straight for the Egyptian exhibit. They told the attendant they had come to see the "dead men" and stood there staring at the mummies for a full fifteen minutes.

As they were leaving, one of the little girls turned back to the attendant and asked, "Do you catch them and stuff them yourself?"

\* \* \*

Note by Havre de Grace, Md., hospital being remodeled: "Please Be Patient - Hospital Undergoing Surgery."

\* \* \*

There is a story, told in the Ozarks, about an old mountain fiddler named Zeke who constantly bowed the same note on his instrument.

"Zeke," his friends asked, "How come those other fiddlers play lots of different notes on their fiddles, while you always play the same one?"

"Well," ans'd Zeke, "those other fellers are just lookin' for the right note - but I've found it!"

\* \* \*

Few people boast of having been born in log cabins who still live in them.

\* \* \*

A rather tight-fisted farmer had built up a sizeable savings account from a very small income. "Yep," said the farmer, "reckon I done purty well. I only spent one quarter for just dern foolishness in the last 25 years." "How was that?" asked the banker. "Aw," replied the farmer, "once I let them folks down at the department store talk me into buying a pair of socks."

\* \* \*

Education takes you from cocksure ignorance to thoughtful uncertainty.

**Attendance report**

Feb. 25, 1973

| Church                      | Sunday School | Church Training | Ch. Adns. |
|-----------------------------|---------------|-----------------|-----------|
| Alexander, First            | 65            | 40              |           |
| Alicia                      | 38            | 35              |           |
| Alma, First                 | 378           | 102             | 1         |
| Alpena                      | 83            | 28              |           |
| Banner, Mt. Zion            | 36            | 12              |           |
| Belrne, First               | 60            | 30              | 2         |
| Bentonville, First          | 259           |                 |           |
| Bella Vista Mission         | 33            |                 |           |
| Berryville                  |               |                 |           |
| First                       | 153           | 53              | 2         |
| Freeman Heights             | 138           | 29              |           |
| Rock Springs                | 88            | 59              | 2         |
| Blytheville, Gosnell        | 194           | 89              |           |
| Booneville, First           | 215           | 193             |           |
| Camden, First               | 486           | 70              |           |
| Cherokee Village Mission    | 112           | 30              |           |
| Conway, Second              | 319           | 80              |           |
| Crossett                    |               |                 |           |
| First                       | 556           | 168             | 1         |
| Mt. Olive                   | 330           | 191             | 7         |
| Dermott, Temple             | 117           | 67              | 3         |
| Des Arc, First              | 267           | 125             | 2         |
| Forrest City                |               |                 |           |
| First                       | 730           | 162             | 9         |
| Second                      | 145           | 74              | 2         |
| Ft. Smith                   |               |                 |           |
| Haven Heights               | 217           | 126             |           |
| Temple                      | 122           | 61              |           |
| Trinity                     | 192           | 60              |           |
| Grandview                   | 86            | 51              |           |
| Greenwood, First            | 267           | 79              |           |
| Hampton, First              | 104           | 24              | 1         |
| Harrison                    |               |                 |           |
| Eagle Heights               | 279           | 127             | 2         |
| Woodland Heights            | 78            | 48              |           |
| Helena, First               | 301           | 99              |           |
| Hope                        |               |                 |           |
| Calvary                     | 195           | 97              |           |
| First                       | 508           | 131             | 1         |
| Hot Springs                 |               |                 |           |
| Leonard Street              | 72            | 57              | 7         |
| Park Place                  | 361           | 113             |           |
| Vista Heights               | 108           | 67              | 6         |
| Hughes, First               | 200           | 77              | 1         |
| Jacksonville                |               |                 |           |
| First                       | 375           | 63              | 1         |
| Marshall Road               | 311           | 114             |           |
| Jonesboro, Central          | 554           | 151             | 4         |
| Lake City, Bethabara        | 139           | 111             | 3         |
| Lake Village, Parkway       | 50            | 41              |           |
| Lavaca, First               | 287           | 125             |           |
| Lincoln, First              | 198           | 63              | 1         |
| Little Rock                 |               |                 |           |
| Crystal Hill                | 157           | 72              | 2         |
| Geyer Springs               | 733           | 232             | 10        |
| Life Line                   | 622           | 123             |           |
| Martindale                  | 105           | 42              | 3         |
| Nall's Memorial             | 109           | 29              |           |
| Wakefield First             | 56            | 37              |           |
| Woodlawn                    | 119           | 63              |           |
| Melbourne, Belview          | 152           | 69              |           |
| Monticello, Second          | 225           | 81              | 1         |
| North Little Rock           |               |                 |           |
| Baring Cross                | 566           | 151             | 1         |
| Calvary                     | 397           | 125             | 2         |
| Levy                        | 392           | 94              | 5         |
| Park Hill                   | 776           | 162             | 1         |
| Sylvan Hills                | 281           | 95              | 1         |
| Paragould, East Side        | 214           | 100             | 2         |
| Paris, First                | 350           | 86              |           |
| Pine Bluff                  |               |                 |           |
| Centennial                  | 184           | 65              |           |
| Dollarway                   | 124           | 78              | 5         |
| East Side                   | 212           | 104             | 1         |
| First                       | 676           | 156             | 2         |
| Green Meadows               | 45            | 18              |           |
| Second                      | 125           | 64              |           |
| South Side                  | 761           | 139             |           |
| Prairie Grove, First        | 195           | 71              |           |
| Rogers, First               | 569           | 117             | 1         |
| Roland, Natural Steps       | 89            | 67              |           |
| Russellville                |               |                 |           |
| Kelley Heights              | 45            | 28              |           |
| Second                      | 237           | 97              | 2         |
| Springdale                  |               |                 |           |
| Berry Street                | 117           | 64              |           |
| Caudle Avenue               | 112           | 52              |           |
| Elmdale                     | 361           | 87              | 2         |
| First                       | 839           |                 | 11        |
| Van Buren, First            | 506           | 190             | 2         |
| Mission                     | 44            |                 |           |
| Vandervoort, First          | 44            |                 |           |
| Vimy Ridge, Immanuel        | 68            | 28              |           |
| Warren                      |               |                 |           |
| Immanuel                    | 270           | 76              | 2         |
| Westside                    | 77            | 46              |           |
| West Helena                 |               |                 |           |
| Second                      | 219           | 113             |           |
| West Helena Church          | 260           | 72              | 1         |
| W. Memphis, Vanderbilt Ave. | 102           | 44              |           |



# Southern Baptist datelines

## SBC Executive Committee proposes \$35 million budget

NASHVILLE (BP) — A record Southern Baptist Convention Cooperative Program budget of \$35 million for 1973-74 cleared the SBC Executive Committee here after brief but spirited discussion.

The recommended budget, which represents an increase of almost \$2 million, or 6.9 percent over the previous year, will go to the Southern Baptist Convention in Portland, Ore., in June for final consideration.

In other major actions, the 60-member Executive Committee voted to encourage SBC churches to share the expenses of lay persons attending the annual Southern Baptist Convention, authorized a revised timetable for drafting the convention's proposed budget on a trial basis, and paid tribute to a retiring Texas Baptist executive.

Most of the three-day session was devoted to budget presentations from 18 agencies of SBC requesting a total of \$36,371,241.

The \$35 million goal finally approved includes \$34 million for the operating funds of the 18 agencies, plus additional \$1 million for capital needs.

The recommended budget would grant to the SBC Foreign Mission Board \$17,387,284, an increase of \$1,067,325. The six SBC seminaries would receive \$7,025,402, an increase of \$450,029; the Home Mission Board, \$6,225,915, a jump of \$400,952; and the Radio and Television Commission, \$1,581,098, a hike of \$108,254.

In terms of percentage of increase, the Executive Committee retained for operating purposes \$310,000, an increase of 24 percent; and the SBC Stewardship Commission got \$163,096, an increase of 19 percent.

Following brief but spirited discussion, only one change was made in the proposal made by the program subcommittee — an "advance" section was added to challenge Baptists to exceed the \$35 million goal.

A motion was approved overwhelmingly to recommend to the convention that any funds received about the \$35 million budget be divided in equal parts, one-third to foreign missions, one-third to home missions, and one-third to all other agencies at a rate the program subcommittee will determine.

An effort to amend the motion to increase the allocation to the SBC Brotherhood Commission by \$140,000 failed after short, spirited debate. Only about half a dozen committee members voiced approval of the amendment.

Norvell Jones, a chemical company executive from St. Louis, Mo., and

chairman of the Executive's Committee's finance subcommittee, made the proposal for the increase and asked for the \$140,000 to be added to the total budget, increasing the total goal.

Chiding the Executive Committee for "having too little faith," Jones said the agency for Baptist men and boys needed "seed money" to motivate the lay persons in the pew to larger commitments in giving, and deeper involvement in missions and the denomination.

The program subcommittee had reached agreement on the budget proposal after five hours of discussions, and after hours of homework studying a 176-page book explaining the budget requests mailed to members a month earlier.

In formal presentations to the Executive Committee, Baker James Cauthen, executive secretary of the SBC Foreign Mission Board, cited the need for increased funds to offset dollar devaluation in countries where SBC missionaries are on assignment, and to appoint another 250 new missionaries.

Seminary spokesmen pointed out low faculty salaries and poor average expenditures per student ratios in their request for funds.

During 1971-72, Baptists spent \$1,601 per seminary student, while American Baptists spent \$4,819 and Episcopalians spent \$5,681, the representatives said.

Among the needs cited by the Home Mission Board were 90 new language culture congregations the agency hopes to start, an expanded program of work with National Baptists, and an emphasis on establishing new churches and church-type missions.

Other allocations approved by the Executive Committee included: Annuity Board \$175,000, the same as last year; Southern Baptist Foundation, \$85,000, up \$3,400; American Baptist Seminary, \$95,000, same as last year; Christian Life Commission, \$223,734, up \$13,734; Education Commission, \$151,020, up \$9,270; Baptist Joint Committee on Public Affairs, \$134,240, an increase of \$8,240; and the SBC Historical Commission, \$128,913, up \$7,913.

In another major action, the Executive Committee voted to begin next July on a trial basis a new process for proposing the annual budget which would call for hearings in September Executive Committee meeting for budget increases by the agencies, rather than in February under the current procedure.

In January, there would be additional meetings when agency executives and staff members could discuss in detail

with the program subcommittee their budget requests. The final budget proposal would be finalized for recommendation to the convention in February.

In order to encourage greater lay participation in the annual convention, the Executive Committee voted to encourage churches to pay, or share, expenses of lay persons attending annual convention sessions, as well as the pastor.

Porter W. Routh, executive secretary of the Executive Committee, told the group that results of a survey of lay leadership in SBC churches had disclosed that financial assistance in going to the convention was a more important factor in determining their attendance than was the date of the convention. About 65 percent said they would prefer the convention to start on Monday or Tuesday rather than sessions during a weekend, he said.

Four program statements changes were approved for recommendation to the convention, dealing with the work of the Seminary Extension Department, Sunday School Board, Brotherhood Commission, and Home Mission Board. A revised charter for the Radio-TV Commission was also approved.

A resolution adopted by the Executive Committee expressed gratitude for the 50-year ministry of T. A. Patterson, who retires Dec. 31 as executive secretary of the Baptist General Convention of Texas, the SBC's largest state convention. Patterson has held the position for 13 years, the longest continuous term of service of any who have filled the Texas position.

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