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### March 14, 1974

Arkansas Baptist State Convention

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March 16, 1976

# Arkansas Baptist

NEWSMAGAZINE

**Spirit of '76  
emphasis is planned  
page 13**



## One layman's opinion

# Testing time for Baptists



Dr. Grant

The recent controversy over Christian testimonies in the public schools by professional athletes has caused serious friends of religious liberty and separation of church and state to do some soul-searching on what they really believe. Anyone who says the answer to the problem is clear and simple may need to think a little more about the problem.

Baptists have long stood strongly for religious liberty and separation of church and state. We have never spelled out completely what this means, but we have traditionally opposed using governmental power and taxes to promote religion. If we will be completely honest, one of our chief objections has been to the use of tax funds to support Catholic schools. To continue being honest, we must admit that for many years our public schools have been a kind of Christian Protestant school system, complete with daily devotionals, Bible reading, and assemblies with Christian hymn singing and Protestant sermons.

It was only when the Supreme Court began to rule rather rigidly that separation of church and state meant the exclusion not only of Catholicism from public education, but also of Protestant Christianity, that Baptists were forced to an agonizing reappraisal of their attitude toward religious liberty and separation of church and state.

Does separation of church and state require that the whole person become only a partial person when he speaks in the public schools? Do we want the free exchange of ideas in the public schools to become paralyzed concerning man's religious experience? If a group of outstanding Christian athletes are convinced that the most important factor in solving the drug problem is a spiritual one, is it constitutionally impossible for the public schools to have such speakers? Are the public schools forever condemned to wear "blindfolds" concerning the religious dimension of man?

I don't pretend to have the answer to this dilemma, but I am convinced we must avoid painting the problem in bold black and white when it is really a complex problem in varying shades of gray. I am disturbed by a rigid interpretation of separation of church and state that threatens to create a generation of students who think only in terms of secular man. But I am equally disturbed by a hypocritical opposition to the use of public funds in Christian schools while at the same time demanding officially sponsored religious programs in the public schools.

For the present I am stuck with my paradox of conflicting concerns. It may be a good time for us to sit down calmly and seek to carve out of the gray zone a new, realistic, and consistent position on religious liberty and separation of church and state. — Daniel R. Grant, President, Ouachita Baptist University

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A Jonesboro church has embarked on a different kind on missions service in assuming the sponsorship of the mission at Horseshoe Bend, and has been recognized by the Home Mission Board for their work.

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In the dark about the "Spirit of '76" emphasis now being planned. Then read about it in a question and answer article designed to let Arkansas Baptists in on the plans.

# Arkansas Baptist

NEWSMAGAZINE

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## The importance of positive Christian thinking



Editor Sneed

How important is it to be positive? Or, to ask the question another way, what effect will negative thinking have on an individual or church?

A few years back, a group of preachers were returning from the state Evangelism Conference. One of the pastors, not quite as energetic as the others, had made numerous excuses for missing some of the sessions. The others in the car retaliated by agreeing that he really

did look sick. They insisted that his face was flushed and that his complexion was bad. "You really look terrible," they said, "we can understand your lack of energy. You had better see a doctor."

Arriving home, the preacher in question checked into the local hospital. Only after a complete physical and the insistent reassurance of the medical staff that his health was perfect, was he willing to leave the hospital. Even then he was not sure that the doctor's diagnosis was accurate.

Most, if not all, psychiatrists will agree that positive or negative attitudes can affect an individual physically, psychologically, and socially. This being the case, great care should be exercised to follow the instructions of the old song "Accentuate the Positive and Eliminate the Negative."

But what about the spiritual realm? Can negative attitudes hamper a Christian's witness or usefulness

to God? Can a church feel so defeated that it will be doomed and die? Jesus indicated that inner thoughts have a great effect on actions, success, and failure. He said "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.)

But the most basic questions are "What is meant by negative Christian thinking?" and, "How can it be eliminated?"

The individual who says "I can't do anything for the Lord, my talents are too few," or the one who continually insists "I couldn't be a witness, I have no ability," is a defeated Christian. The church which believes that it has seen its best days is in trouble unless attitudes change.

There are several things which can help prevent Christians from becoming defeated. The first, is to recognize that if we belong to God, the ultimate victory is already won. We are a part of this triumph so long as we are in our Master's will.

Furthermore, we should major on our Christian successes. Every active follower of Christ and every involved congregation has some victories, which should be magnified. This is not to say that failures are to be denied. But yesterday's problems can and should be tomorrow's victories.

Above all, we should ask God to guide us to set the right goals and objectives so that we will be successful. Jesus taught us to be positive as he said "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11:9.)

## 'Church: The Sunday Night Place' festival

Sunday night training and worship experiences are very important to a church. Statistics indicate that a church with a great training program will develop a mature congregation.

For some time many have desired new, different, and exciting ideas for the Sunday night service. Consequently, the Church Training Department has scheduled the "Church: The Sunday Night Place" festival to be held in the Ft. Worth arena March 21-23. This exciting endeavor promises to provide ideas for every age group. There will be helps for the Sunday night sermon and music and a preview of the new 1974-75 Guidebook. The emphasis will be on making the Sunday evening worship interesting, exciting, and productive.

During the day sessions there also will be special interests conferences. Among these will be emphasis on developing a witnessing church which will provide suggestions on involving members in an active quest for the lost. Other special interests conferences will include building family relationships, developing a ministering church, examining the role of the church in the ethical and political issues, etc. Each of these will be a mingling of thought and action designed to assist leadership in developing a congregation.

Another feature of the endeavor will be the creative workshops which will emphasize "Learn and Do" activities. Those attending will be taught the making and using of banners, graphics, church symbols, etc.

Among the host of outstanding and talented people who will participate in the extravaganza will be two Arkansans. Daniel Grant, president of Ouachita University, Arkadelphia, will lead a conference on the role of the church in ethical and political issues. Dale Cowling, pastor, Second Church, Little Rock, will be one of three pastors participating in a preaching dialogue on Thursday night.

Each of the evening sessions will feature a sunset-type worship experience. There will be a variety of lighting effects, multi-media presentation, the finest of music and preaching. Some of the features will include a 500-voice choir as well as Dr. W. A. Criswell, pastor, First Church, Dallas, Tex., speaking.

The conference will serve to provide information, inspiration, and motivation for the total Sunday night program. Those desiring additional information should contact the Church Training Department, Arkansas Baptist State Convention, 525 West Capitol Avenue, Little Rock, Ar. 72203



I must say it!

## The supreme victory



Dr. Ashcraft

Some few things have been achieved for all times. The Biblical revelation is finished (Heb. 1:1) once and for all with Jesus as the last and final word. The atonement of the Lord is complete in that once and for all he paid the total price for man's sins for ever and is now seated in victory at the right hand of God.

Christ offered one price for all sins once and for all, it is finished. Many Christians gain a permanent victory in that they have made the supreme committal of their lives into the hands of the Lord and in service, from which there is no turning back (II Tim. 1:12.) There is a great difference in a Christian and that of a dedicated committed Christian.

While these and other struggles have been won conclusively, there are some which are never exactly won. Among them is the battle against ignorance. No one ever knows everything. New knowledge is increasing to the extent that every 10 years the entire technological information of the entire universe is being doubled. There can never be a let up in the realm of learning. We never achieve total learning at any one point in time.

Another is the quest for freedom. We never achieve it once and for all. It is a constant vigil which holds tyranny in subjection. We fight every day for freedom and enjoy only that which is constantly re-enforced by eternal struggle.

The fight against prejudice, likewise, is never

really won. Surely no one is ever fully free from it. It must be put underfoot moment by moment. Prejudice is as prolific as the weeds and tares of the field and is not easily put away forever. Bigotry is the brother of prejudice and must get the same treatment. The victory of being "prayed up" lasts only until we are plunged again into deep needs.

The fight against selfishness is never really won. We feel a victory today only to discover other areas of selfishness on the morrow. A continuous fight must be waged to retard the growth of this foul fungus which clings to us so tenaciously.

Complacency, slothfulness, indifference, lethargy and fatigue are constantly at our heels and must be brushed aside daily, often moment by moment. Even those who feel they have found God's absolute will for their lives may within that moment see more of God's will unfolding before their eyes. What sort of a victory, if any, can be gained in fighting battles which cannot be won?

The victory is to be found in the area of attitude and motive. While the victory against these enemies is not conclusive in actuality it becomes conclusive and total when the attitude and motives are conclusive and total.

The victory of committed Christians is that they are committed totally. This attitude and motive is the stuff of which supreme victories are made. When we conquer ourselves we usually conquer all other enemies. We are totally committed to constant struggle, hence the supreme victory is ours, now (Rom. 8:37.)

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

## Woman's viewpoint A good place

By Iris O'Neal Bowen



Mrs. Bowen

A few years ago the North Little Rock Chamber of Commerce put on a drive to boost our town, and one of its activities was to select an eye-catching and thought-provoking slogan to encourage people to come to North Little Rock.

The slogan was "NORTH LITTLE ROCK — A GOOD PLACE TO LIVE, A GOOD PLACE TO WORK." To promote the idea, a poetry contest was announced for Grade School children. They were asked to write a poem using the slogan and, five dollars was, I believe, first prize.

I was asked to help judge the entries, and I found out in the process that our

slogan did not incorporate well into a poem. Now, the thought was good. I couldn't have agreed more. We have lived in North Little Rock and worked here a long time. We have raised our family here, and we love it. But our grade school children had great difficulties when they tried to find words that rhyme with "work" and would fit the mood of such a poem.

Let me name a few — and there are very few of them: irk, berserk, quirk, dirk, clerk, perk, jerk, Turk and shirk. . . that's about it. Needless to repeat, poetry is hard enough to create when you have pretty words to work with!

So, although we had a lot of entries in our contest, the other judge and I had a hard time picking a winner. If my memory serves me well, one or two of the efforts brought out the thought that if you would come over here to live and work. . . "you will never shirk."

And I am willing to buy that. We moved here when our youngest was two weeks old. When she was eight weeks old, my husband went out to sell insurance, and I took over the management of our little grocery store. I will attest to the fact that I have not shirked since then!

I can even say "NORTH LITTLE ROCK — A GOOD PLACE TO LIVE, A GOOD PLACE TO WORK, a good place to turn into a grocery clerk!"

## Letters to the editor

### Can you help campers?

We have two teen-age girls, ages 14 and 15, who are seeking transportation and sponsors to Ridgecrest or Glorieta. They would like to attend one of the youth weeks but will go whenever they can. They have worked for their own money to pay their expenses, including their share of the transportation.

Anyone willing to help us could write or call 246-5272, 366-4370 or 366-4208. — Kenneth G. Robertson, Pastor, Dalark Church, Arkadelphia



## The Southern accent What is truth?



Dr. Nicholas

Ben C. Fisher, Executive Secretary-Treasurer of the Education Commission of the Southern Baptist Convention, made an interesting distinction in an address recently between truth as sought by the Christian scholar and truth as pursued

from a secular stance. He observed, "From a secular stance whatever truth man can discover, he discovers on his own initiative and by his own power through reason, by observation, and by experiment. While Christian colleges make full use of reason, observation, and experiment, they do not claim that this is the way to ultimate truth. There is a prior understanding through faith."

Although the secular definition of truth holds sway today, it suffers nonetheless from glaring inadequacies. After man has discovered all of the truths possible by the use of the scientific method, ultimate truth will remain untouched; for ultimate truth is not amenable to the test-tube, the microscope or the laboratory. Those who continue to pursue truth with absolute faith in the scientific method and with no concern for truth which does not lend itself to that method will necessarily restrict themselves to partial and superficial truth.

The ideologies and philosophies spawned by the narrow, provincial approach of the scientific method — naturalism, humanism, etc. — implemented as they have been in the areas of child rearing, education, politics, ethics, have given no signs of producing the utopia promised.

The Christian view of truth recognizes two factors which the secular position ignores: (1) that God has revealed Himself in Jesus Christ and the Holy Scriptures and (2) that man is an imperfect creature and suffers real and serious limitations.

The Christian scholar employs reason, observation, and experimentation, as does the secular scholar, but recognizes that these are not the only avenues to truth and that they are certainly not the most effective avenue to ultimate truth. The Christian scholar gains a distinct advantage in his search for truth by adding to his data bank the truths to be found in the Holy Scriptures and in

the person and life of the Lord Jesus Christ who is the Way, the Truth, and the Life.

The Christian scholar also recognizes man's limitations, his sinfulness, his ignorance. The naturalist's blind faith in the perfectability, if not perfection, of man and man's power of reason is his undoing. Secular scholarship has never been able to cope with the fact of man's imperfection and sinfulness. Dr. Elton Trueblood has noted that the doctrine of original sin is one doctrine with which secular scholars have never been able to reconcile themselves. They keep explaining sin in terms of environmental predisposition, biological predisposition, psychological predisposition, disease, behavior problems, etc., and are forever at a loss to account for man's failures, dishonesty, greed, and hatred.

There is evidence now of the growing disenchantment with the secular definition of truth which ignores the revelation of God and the sinfulness of man. Voices like Drs. Spock and Menninger are beginning to speak out. Dr. Spock is now lamenting the permissiveness in child training which he helped to popularize, and its results in child, adolescent, and adult behavior. Dr. Menninger is now making comments like "The moral history of mankind can easily be summarized; they hang prophets. Or ignore them, which is worse."

In his recent book *Whatever Became of Sin?*, Dr. Menninger, America's most distinguished psychiatrist, says, "The word sin was once a proud word. It was once a strong word, an ominous and serious word but the word went away. It is almost disappeared." He continues, "I believe there is sin which is expressed in many ways which cannot be subsumed under verbal artifacts such as 'crime,' 'disease,' 'delinquency,' 'deviancy.' There is immorality; there is unethical behavior; there is wrongdoing. And there is usefulness in retaining the concept, and indeed the word sin."

It cannot be said that the approach to truth as represented by the naturalist or the humanist is destined never to know popularity; for it has already enjoyed popularity for over a half century. But worse can be said, that is, that it is destined to be partial and superficial. Perhaps we are now approaching the time when scholars will pursue with open minds not only the truth which God has written in the universe, the

## Baptist will be speaker on alcohol problems



Dr. Smith

The guest speaker for the annual meeting of the Board of Directors of the Christian Civic Foundation of Arkansas, March 18, at Second Baptist Church in Little Rock, will be John L. Smith, Executive Director of the American Council

on Alcohol Problems. Dr. Smith, a native of the state of Alabama, is an ordained Southern Baptist minister and a member of the Alabama Baptist State Executive Board. He is a graduate of Samford University (Howard College), Birmingham, Ala., and New Orleans Seminary, New Orleans, La. His ministry includes service as pastor, teacher, and administrator. His military service includes service as navigator with rank of Captain in the U.S. Air Force during World War II, 27 months service overseas (8th and 9th Air Forces), and 14 years in the Air Force Reserve.

For the past four years, Dr. Smith has served as Executive Director of the Alabama Council on Alcohol Problems. He has continued to hold this position since his election to the new post as Executive Director of the American Council on Alcohol Problems. He will move to Washington, D.C., in September, and begin full time duties in his new responsibility.

Dr. Smith's theme for his message to the annual meeting of the Christian Civic Foundation will be "Facing the Issues."

## Deaths

Mrs. L. A. Kerr, Fayetteville, died Feb. 27. She was a member of Immanuel Church.



## MISSIONARIES depend on you

## COOPERATIVE PROGRAM

land, the oceans, the rocks, the fossils, and the skies, but also the truth which he has revealed in his Holy Word and in the person of his Son, the Lord Jesus Christ.



## Walnut Street, Jonesboro, joins with Horseshoe Bend Chapel

On March 3, the Horseshoe Bend Chapel came under the sponsorship of Walnut Street Church, Jonesboro. "Some of our older members," a spokesman for the Walnut Street Church commented, "will recall that our congregation also began as a mission point. We remember from whence we came." First Church, Jonesboro, sponsored Walnut Street during its infancy.

On Sunday evening, March 3, a bus load of members from the "Bend" came to Jonesboro to unite with Walnut Street until such time as the work becomes a duly constituted church and proceeds on its own. The service was a great moment for both congregations.

The work at Horseshoe Bend has grown steadily since it was initially begun a few years ago by First Church, Melbourne. Meeting in a "double trailer" facility supplied by the state Missions Department, the membership of over 100 has literally overrun their present space. It is often necessary for some to remain standing throughout most of the Sunday morning services.

A spacious building site has been acquired and it is mandatory that a building campaign be launched. The Horseshoe Bend congregation has developed an excellent budget commensurate with its size. However, additional funds are urgently needed to enable them to construct a church plant at the earliest possible moment. Thus, a great mission opportunity is available for the sponsoring Walnut Street Church.

The Horseshoe Bend Chapel is responding to the able and excellent lead-

ership of Pastor Carroll Fowler. Under this man's vision and abundant energy the congregation is experiencing rapid growth.

"Not that Walnut Street is a wealthy church," a church spokesman said, "far from it. We are a suburban group of working people with sufficient consciousness of Christian stewardship to support a respectable budget that embraces all the emphases of the Convention and for local requirements. Walnut Street will take nothing from the Bend, neither money or people, but will contribute some of each of these important elements so necessary to a growing congregation. This is pure home missions."

Walnut Street has sponsored mission points in several instances during more than 60 years of its history. Among these was the Burke Street work on two different occasions, and the "56" community mission near Bono.

There were two possible mission sites suggested in the Jonesboro area. But after careful examination of the prospects within the city and the existing Jonesboro churches, the Walnut Street Church felt led to assist in a mission endeavor in some other area.

Some special gifts for mission purposes, plus designated apportionments from the Walnut Street Church budget over several years has provided a fund of approximately \$65,000. Some of this money will be used in getting the Horseshoe Bend work underway. "It is not at all difficult to see the working of the Holy Spirit in this," observed a spokesman, "especially as we contemplate the tremendous mission oppor-

tunity at the Bend. The people there are 'solid,' mostly retired, with above average economic background, and originally from other parts of the country where the church programs were more or less formal and lacking in the personal touch, they love the warm Baptist fellowship. The Bend is a thriving retirement community where hundreds and hundreds will find a church home and a place to invest lives in Christian service. Hallelujah!"

The evening service in which the two congregations joined was both worshipful and inspiring. R. H. Dorris, secretary of State Missions, spoke at both the morning and evening services at Walnut Street. Dr. Charles Ashcraft, executive secretary, Arkansas Baptist State Convention, presented a deed to the property purchased by the Arkansas Baptist State Convention to the Horseshoe Bend Chapel. In other comments Executive Secretary Ashcraft said "This is missions in action. I commend the Walnut Street Church under the leadership of its able pastor, Darrell Whitehurst, for its vision and mission involvement. It is, indeed, exciting to observe the rapid growth experienced by Horseshoe Bend as Pastor Carroll Fowler leads this group of people." It was observed that last February the chapel was averaging 25 in Sunday School, they are now averaging 95.

Other visitors present for the occasion included the Honorable John Miller, state representative from the Melbourne area, and Editor J. Everett Sneed.

Pastor Whitehurst emphasized that there were ways in which Walnut Street



Darrell Whitehurst  
Walnut Street pastor



Carroll Fowler  
Mission pastor



Charles H. Ashcraft  
State Executive Secretary



could assist the Chapel. Such as a reputation which could open doors, sharing leadership, financial assistance in building, and spiritual power as they pray together. In like manner he said the mission could do things for the sponsoring church. Among these were assist the sponsoring church to remain a missionary people, assist them to do more for the Lord in their own community, assist the Walnut Street Church to be more zealous in giving, and to provide tangible evidence that God is still doing great things.

Special music was furnished by the Horseshoe Bend youth choir and the adult choir of the Walnut Street Church. Recording artist, Sarah Jackson, provided special music.

Pastor Carroll Fowler, of Horseshoe Bend, said "With the assistance of our new sponsoring church great days are ahead for our Chapel. We are excited about the things that God is doing in our midst. We, also, want to thank the Walnut Street Church and the Arkansas Baptist State Convention for their assistance."



The adult choir of Walnut Street Church was one of the groups providing special music for the service.



Among those present for the special service were R. H. Dorris, Carroll Fowler, Darrell Whitehurst, Missionary Carl Bunch of Mt. Zion Association, and Missionary J. C. Montgomery of Rocky Bayou Association.

**Text and photos  
by the editor**



John Miller  
State legislator



R. H. Dorris (left), director of state missions, presented a certificate to Lee Evens, representing Walnut Street Church. The certificate, from the Home Mission Board, was for outstanding service in missions.



SBC president says

## 'Committed laymen needed in Baptist race relations'

LITTLE ROCK (BP) — Southern Baptists have all the proclamations, resolutions and statements essential for race relations, but "the missing ingredient is commitment and involvement on the part of Southern Baptist laymen," Owen Cooper, a layman and president of the Southern Baptist Convention (SBC) said here.

Cooper, a retired industrialist from Yazoo City, Miss., told Baptist Press he realized some laymen are involved but said, "Many more are needed."

Cooper's plea for greater involvement of laymen was given during a leadership conference sponsored by the Arkansas Baptist State Convention, the Consolidated Missionary Baptist State Convention of Arkansas, and the Regular Arkansas Missionary Baptist Convention, Inc.

He told the black and white participants, "Most Southern Baptist pastors are ready to move in the area (of race relations) even beyond the limits they think exist in the minds of the deacons or the congregation."

But, he said, "The layman is in reality the key to the situation."

Cooper said that, as a Southern Baptist layman, he had previously used "proof-texts" of scripture to substantiate an attitude toward race," but added, "I came to the conclusion I was

wrong.

"... I simply want to say that when the total impact of Christ's teachings and ministry in the area of race relations came in confrontation with the narrow, provincial and restricted attitude I had toward race, particularly members of the black race, my ideas lost the battle," Cooper said.

Cooper said he was born and raised on a hill farm near Vicksburg, Miss., and "grew up amidst all the tradition of segregation, discrimination, and denial of civil rights that prevailed during my boyhood.

"I don't know why I was not spiritually sensitive to the wrong that was in the system, but I was not," Cooper observed.

The SBC president said it was years later that his conscience "began to stir," and he "began to ask questions about the right and wrong of the system under which we were operating."

He continued, "The reasoning I had undertaken to build or to maintain my position began to melt away in the light of an open-minded search of the scripture and the growing Christian conviction that all men are equal in the sight of God, that we are all children of God, and if children, then brothers in Christ."

His own children were a "great deal of help" for they were "far ahead of

me in the application of basic Christian principles in the area of race," Cooper said.

Actions of the Southern Baptist Convention, "which was ahead of me at this time, also gave me cause to think," he said.

His thinking, attitude, and actions changed gradually, "over a period of years," Cooper said. "... I do not count myself to have arrived; I am still on a pilgrimage, but I am making progress and I believe my steps are pointed in the right direction."

Cooper urged other Christian laymen to review their ideas and attitudes on race in light of the total impact of Jesus Christ's teaching and ministry.

He said, "there was a time when I wanted my pastor to be silent in the area of race. . . I am now prepared for my pastor to speak on the subject of 'race,' from the pulpit."

Besides "unmuzzling your pastor on race," Cooper said laymen could encourage their church, or some part of it, to participate in Race Relations Sunday, an annual observance of Southern Baptists in February. He suggested that laymen read other Christian materials, in addition to the Bible, concerning race relations and "ask for the guidance of the Holy Spirit in connection with your attitude and action in this sensitive area."

Laymen could, according to Cooper, lead their churches to involvement in an "outreach ministry that touches blacks." He said also that laymen might try to have a better understanding of the attitudes of black persons toward whites.

He also encouraged laymen to "get to know one or more blacks who are our peers, intellectually and spiritually, and encouraged white persons to take the initiative in establishing such relationships."

Cooper urged that black and white laymen work together in religious projects and in governmental programs directed toward helping poverty or low income groups.

He said his list was not all-inclusive but merely suggested it as a beginning point for involvement of laymen, and added, "The last thing I would do would be to impose my thinking or any suggested action of any layman.

"Generally an imposed solution to a problem of this nature always stirs up feelings, animosity, and resistance.

"Southern Baptists' position on race is on a volunteer basis, but because it is voluntary, it does not mean that it is unimportant; because there is no compulsion does not mean it is unnecessary; because we must act on our own individual volition does not mean it is undesirable. . . ." Cooper said.



Heads of the conventions participating in the leadership retreat were (from left) Don Moore, Arkansas Baptist State Convention; G. R. Mazique, Regular Arkansas Missionary Baptist State Convention; and Fred T. Guy, Consolidated Missionary Baptist State Convention. SBC President Owen Cooper is at right.



## Food and fellowship Eating together

By Virginia Kirk and Jane Purtle

"And day by day, continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart." Acts 2:46 NAS

When Jesus walked the earth as a man, he ate with all kinds of people: with close friends like Lazarus, Mary, Martha, with larger groups like his disciples, with tremendous numbers like the 5000, and even with those who were called publicans and sinners. So he must have considered eating together a good way to get to know people and communicate with them. He said he came eating and drinking, and his life was a symbol of the kind of joy that arises out of the sharing of a meal together.

Baptist churches have a heritage of eating together. All of us who are past 40 remember the real dinner-on-the-ground, before the advent of the church kitchen. Then the food was spread on rough tables outside (or even the ground), everybody brought their own utensils, and the ladies fanned the flies

while everybody helped themselves.

Today Baptists have a reputation of being friendly people who still like



Mrs. Kirk



Mrs. Purtle

to eat together — in their churches and in their homes. For us, eating together is part of that common life that John speaks of in his first epistle, "What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ." 1 John 1:3 NEB. Eating together serves some of the same purposes which it did in Jesus' day: break-

ing down barriers, enjoying fellowship with friends, and celebrating the joy of the Christian life.

In this column we want to share with you, from our experience in several Baptist churches, some ideas, recipes, how-to features that will enrich this very important aspect of our fellowship. We want to stress economy and practicality, and we won't recommend anything that we haven't tried.

From time to time, we'll feature some of the most popular dishes brought to our pot lucks. The following are economical, easy-to-fix, provide generous servings for 10 or more and are delicious!

### CHEESE GRITS

Cook 1 cup of grits in 4 cups of boiling water with 1½ teaspoons of salt. When done, add 1 cup grated cheese, ½ stick of margarine, 1 cup of milk, 1 beaten egg, ¼ teaspoon of garlic powder and mix. Pour in a greased 2 quart baking dish. Cook at 350 degrees for 35-40 minutes.

### TACO SALAD

Prepare a large bowl of tossed salad containing lettuce, onion, tomato, and avocado (optional). Add 1 cup of grated cheese. Brown 1 pound of ground beef. Season with salt, pepper and hot sauce (optional.) Add 1 can of kidney beans, drained, and heat. Crumble 1 package of plain or taco flavored tortilla chips and mix with salad. Just before serving, toss the salad with thousand island or French dressing and add meat-bean mixture. Toss lightly.

Editors note: "Food and fellowship" will be a permanent column appearing the 2nd week in each month.

## Through the years

### Hats off to approved workers!

By Ralph W. Davis  
(Ninth in a series)



Davis

their own churches and were able to communicate to other leaders.

In our eight districts we have a district representative and age-group leaders. The secret of the success of our district work is four-fold. (1) We select the workers — workers who work in their respective departments and who are recommended by their pastors and associational missionaries. (2) We select them for an indefinite period of time. (3) We give them definite training. In 1973 we sent 35 workers to an approved workers' meeting in Tulsa. In 1974 we

are sending 40 workers to the Spectacular in Ft. Worth. (4) We use them each year in conferences, etc.

Sometimes we have had as many as 40 approved workers at one time; thus, it would be impossible to list all of them. A few who worked for many years, some for over 20 years, are Mrs. Faber Tyler, Mrs. Margaret Perkinson, Mrs. H. H. Hicks, and Mrs. Ruth Tolleson.

Mrs. Faber Tyler recently retired as an approved worker and wrote us: "It has been a great experience and a wonderful privilege to have worked for 20 years in the Church Training Department as a state approved worker. I have worked with all of your associates. It was great to attend more than 20 assemblies and to work in more than 90 churches."

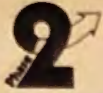
We once had three workers whom we called the "Talking T's." They were Mrs. Ellis Tiffany of Rogers, Mrs. Faber Tyler of Ozark, and Mrs. Dale Taylor of Smackover. Perhaps there are a few other "T's" who could qualify for this club. — Ralph W. Davis

## The cover



Spring in Washington is heralded by cherry trees in bloom around the Washington Monument.





The Ouachita-Southern Advancement Campaign  
The Arkansas Baptist Campaign for Christian Higher Education and Southern Baptist College

## More than survival

By Jim E. Tillman, Director

New trends are being experienced in the world of Higher Education in Arkansas. These trends are also being expressed in Christian Higher Education. One trend that is changing, and is past due, is the idea, "will the private college survive?" A statement by Edward D. Eddy, president, Chatham College, expresses this change, "posting a death notice for all of private higher education is like shooting all the horses because some have the wheeze."

All of our problems are not solved at Ouachita or at Southern, but we are seeing healthy signs that gives us cause to rejoice. Without a doubt, a real factor in these signs of changing trends is the attitude of the churches of Arkansas.

Until the Ouachita-Southern Advancement Campaign there has been little opportunity for the churches of the Arkansas Baptist State Convention to express their support of these two institutions in a specific manner. At present 638 churches in Arkansas have pledged \$3,013,718.24 toward the support of Christian higher education. This represents 54 percent of the churches. These churches are being joined by others each week.

"Despite the many predictions of their demise, surprisingly few have closed their doors. "The trend change is one of attitude on the part of all who are interested in our Baptist Schools. In other words, we are seeing a gleam in the eye of our school leaders that indicate a desire to live. There is a real difference between this "desire to live" and a feeling of survival.

The people of Arkansas are to be commended for their contribution in changing the defeated attitude to one of victory. To paraphrase a statement of Dr. Eddy, "Ouachita and Southern have a gleam in their eyes, despite their sometimes beleaguered budgets, therefore, they are not striving just for survival, but an important and distinctive contribution to American Education."

Through the OBU-SBC Campaign we continue to change and stabilize trends. Our investments in Christian Higher Education through this campaign is for "more than survival."

## Staff changes

**Don Simmons** is now serving as minister of music and youth for First Church, Beebe. He comes to the church from the position of youth director at Nalls Memorial Church, Little Rock. Simmons is a native of Tennessee and a student at Mid-America Seminary, Little Rock. He has served churches in Kentucky and worked in music evangelism in Michigan, Illinois, Tennessee, Arkansas, and Kentucky. He also has coordinated music for state-wide meetings for the Baptist State Convention of Michigan. Simmons is married to the former Sharon Rae Wright of Paducah, Ky.



Simmons



Avey

East Side Church, Pine Bluff has called **Dick Avey** as associate pastor for music and youth. Avey, 25, is a native of Ohio. He is a graduate of Georgetown College in Kentucky, and holds the M. Div. de-

gree from Southwestern Seminary. He has served as a staff member for churches in Kentucky, Texas, and Maryland.

**Don McMaster** has accepted the position of minister of music at First Church, Bentonville. He holds the B.M.E. degree from Ouachita University and has served as music director for Cedar Grove Church, Arkadelphia, and as summer music and youth director at First Church, DeWitt.



McMaster



Beam

**Richard Beam** is the new pastor of Haven Heights Church, Ft. Smith. He had served previously at Temple Church and at First Church in the city. He returns to Ft. Smith from Immanuel Church, Wagoner, Okla., where he has served as pastor for the past two years. He has studied at John Brown University, Siloam Springs, and at Moody Bible Institute in Chicago.



1,600 University of Arkansas students recently were given "Jesus," a scripture account of the life of Christ, by the Baptist Student Union of the U of A. The students were given the book as they left a rally, addressed by Josh McDowell, in the fieldhouse of the University.



## Conferences to teach witnessing to campers, other religions

Two exciting conferences are planned in the area of special missions ministries for the month of April. Both are being promoted in conjunction with the Home Mission Board. Each is designed to help an individual learn to minister in a different and specific situation.

The first conference is the Resort Ministries Conference scheduled for April 1-2 at Camp Paron. The purpose of the conference is to train individuals to minister in resort and vacation areas. Teaching sessions will be held on "How to Get Started," "Creative Campfire and Vesper Services," "Day Camping," and other specific activities. Participative activities will include a campfire program, a creative worship service, music, puppets and drama. Many other exciting activities are planned for the conference, and anyone would want to get materials from the resource center that will be in operation.

This is an invitational conference and there is no cost to the participants except for transportation. If you are interested in attending this conference, reservations must be made by March 25. Call the Missions Department at Baptist Building or drop me a note requesting reservations.

The second workshop will be a Conference on Witnessing to Other Faiths in Ft. Smith and Blytheville, April 22-26. The conference will begin Monday

evening, April 22, at Immanuel Church, Ft. Smith, and will conclude Tuesday evening. The second half of the conference will begin at 7:30, Thursday, April 25, at Trinity Church, Blytheville, and will conclude on Friday evening.

Training sessions will be given on the history, present activities, and how to witness to Jehovah's Witnesses, world religions, Judaism, Catholicism, Mormons, New Thought, and Worldwide Church of God (Armstrong.)

Three indepth teaching sessions will be held and participants are encouraged to choose two class periods on one topic and one class session on an additional topic to have a major and a minor. An attractive certificate of appreciation will be given to those completing three training sessions.

On Tuesday and Friday evenings both of the conferences will close with an interesting program on the occult (astrology, witchcraft, spiritualism) led by M. Thomas Starkes, Secretary, Interfaith Witness Department, Home Mission Board. There is no cost for attending these conferences.

These conferences are further efforts to help Christians minister in a diverse society. You will be blessed if you will participate. For additional information write Missions Department, P.O. Box 550, Little Rock, AR 72203 — Tommy Bridges, Director, Special Missions Ministries

### Church Training

## Nine facts about the Youth Convention

**FACT ONE:** State Church Training Youth Convention will meet at Robinson Auditorium, Friday, April 12, 10:00 a.m. - 7:15 p.m.

**FACT TWO:** Due to large attendance expected, there will be two conventions. Younger youth, grades nine and below, will meet in Exhibition Hall, and older youth, grades 10 and above, will meet in the Music Hall.

**FACT THREE:** Main speaker — Grady Nutt, humorist, entertainer, youth speaker.

**FACT FOUR:** Russ and Helen Cline, recording artists from Kansas City will present their concerts at each convention. They were well received at the 1973 convention.

**FACT FIVE:** "I'm Here; God's Here; Now We Can Start," will be presented by Central Church Youth Choir, Magnolia, Morris Ratley, director.

**FACT SIX:** Verbatim — OBU Speech Choir will be presented at each convention.

**FACT SEVEN:** State Speakers' Tournament and State Youth Bible Drill.

**FACT EIGHT:** "Jesus Christ Power and Light Company" will sing.

**FACT NINE:** Plenty of parking at the Auditorium parking lot. — Ralph W. Davis

### Foundation

## Complete your stewardship — prepare a Christian will

One's stewardship of his accumulated possessions involves more than his weekly contribution through his church. His stewardship is not complete until he has made provision through a will or trust or similar instrument to provide for the distribution of his possessions in a Christian manner after his death.

Conscientious church leaders will recognize their responsibility to lead others into a complete maturity of Christian stewardship. This means that efforts must be made to encourage every Christian family and individual to prepare a Christian will.

At this point a practical problem arises. How can a leader encourage others to do that which he himself has

either been unwilling to do or has neglected to do?

Most pastors recognize that they cannot effectively preach tithing unless they themselves are tithing. It follows then that a pastor who has not prepared a will will be unable to lead others to do so.

Will making is not as difficult or as expensive as most people think. Most are pleasantly surprised to find that with relatively little preparation and at very little cost a will can be prepared which will give them a genuine sense of satisfaction by having been a Christian steward at that point.

The Arkansas Baptist Foundation will counsel with any family or any individual concerning the planning of their

estate, the preparation of a will, or the setting up of a trust. There is no cost or obligation for this counsel, but the one requirement is that the individual must request it.

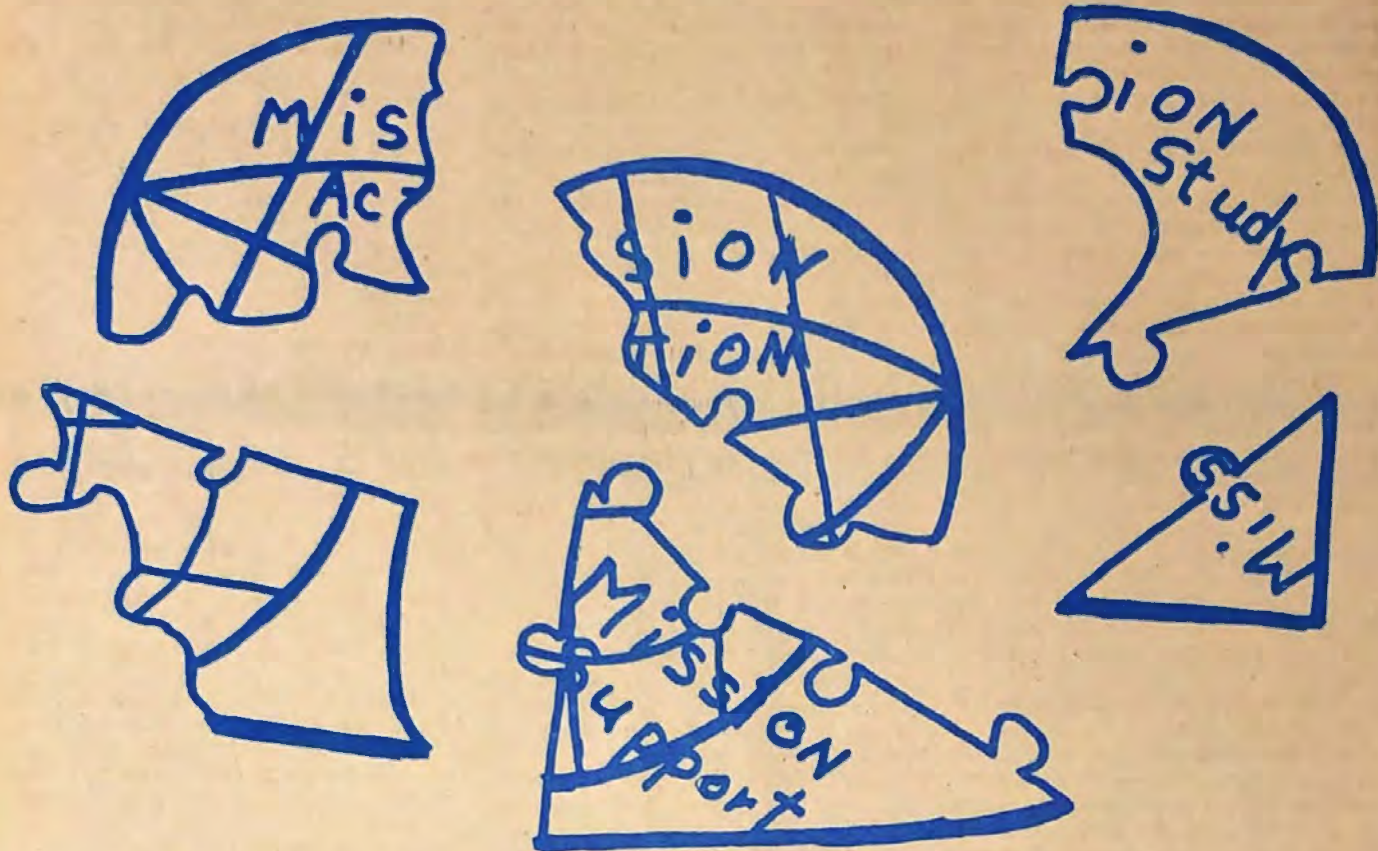
If you are interested in being a Christian steward of your accumulated possessions after death and you have not yet made adequate plans to do so, why not contact the Foundation and ask for a personal visit in your home or office? Especially if you are a pastor or a church leader, why not first seek an appointment for yourself and then help us encourage others to do likewise? — Roy F. Lewis, Acting Executive Director, Arkansas Baptist Foundation

### Did you know . . .

the Cooperative Program is a unified budget for Southern Baptist causes?



# Get it All Together



## Acteens Come Together I

Grades 7, 8, 9

Write: WMU, Box 550, Little Rock 72203

May 4

Calvary Church

1901 North Pierce — Little Rock



## Information on the 'Spirit of '76'

**NOTE:** The Spirit of '76 will be the major thrust of the Arkansas Baptist State Convention in 1976. Preparation for this significant endeavor is already underway. The following are some of the important questions as answered by Wilbur Herring, chairman of the Spirit of '76 Committee.

**QUESTION:** What is the Committee of the Spirit of '76?

**ANSWER:** This committee elected by our state convention has the task of leading our churches in a great evangelistic and patriotic emphasis during the bicentennial year of our nation.

**QUESTION:** When was this committee elected?

**ANSWER:** The original committee of 25 members from churches in our Arkansas Baptist State Convention was elected at the convention held in Hot Springs, Nov. 14-16, 1972.

**QUESTION:** What is the main objective of the committee?

**ANSWER:** The main objective of this committee is two-fold: (1) to lead our churches toward the fulfillment of the Great Commission and (2) to pray and work for a genuine revival in our Nation.

**QUESTION:** How is this massive task to be undertaken?

**ANSWER:** For the first time in our denominational life we find that we have no manual or guidelines to follow in accomplishing the committee's assigned task. We have been and are still completely dependent upon the leadership of the Holy Spirit as He leads us

in the preparations and plans to accomplish this giant task. With each meeting, a little more light is thrown upon our path. Presently we are following a threefold thrust in accomplishing the task.

**QUESTION:** What is this threefold thrust?

**ANSWER:** The first thrust is prayer. The second is personal evangelism, and the third is mass evangelism. We feel as if these three essentials are imperative for a real revival.

**QUESTION:** Who is heading up the prayer program?

**ANSWER:** At the request of the larger committee, Alvin Pitt, pastor of the Baring Cross Church, North Little Rock, accepted this challenge to lead us in a state-wide program of prayer leading us to 1976 and continuing throughout the bi-centennial year. He has a committee of nine others to assist him in this all-important task.

**QUESTION:** Who is heading up the thrust in personal evangelism?

**ANSWER:** The General Vice-Chairman Don Moore has assumed this gigantic task which we consider the mainstream of our total program. This part of the program is defined as (1) Enlisting people in Bible study, (2) Training our people in the work of the ministry of soulwinning, and (3) Sending out called, trained, and committed people into all corners of the state proclaiming the gospel of Christ. The committee's objective is to have 100,000 minutemen in the field in 1976.



Members of the Committee of the Spirit of '76 are Don Moore, Alvin Pitt, York Williams, R. B. Bland, Johnny Jackson, Wilbur Herring, Anton C. Uth, G. R. Mazique, H. D. McCarty, Kenneth Threet, Charles H. Ashcraft, and R. W. Barnes.

**QUESTION:** Who will be included in this 100,000 minutemen?

**ANSWER:** All of the men, women, young people and children of our churches who have been trained and committed in leading souls to the Lord.

**QUESTION:** Do you think that such a large number is feasible?

**ANSWER:** Our committee is unanimous in the thought that with God's help it is a reachable number.

**QUESTION:** What does the mass evangelism program include?

**ANSWER:** This portion of our program has been assigned to our special services committee. H. D. McCarty, pastor of University Church, Fayetteville is heading up this committee, and he has nine members to help him. All special rallies, crusades, and public proclamations of the gospel during the year 1976 will be directed by this committee. The Life and Liberty Crusades and the July 3 state-wide rally are a part of this program.

**QUESTION:** What are the dates of the Life and Liberty Crusades?

**ANSWER:** The state will be divided in half, and the eastern portion of our state will conduct their crusades in one of the weeks from March 21 through April 4, 1976. In the western half of our state the churches will conduct a one week meeting between the period of April 11 - April 25, 1976.

**QUESTION:** What is the July 3, 1976 state rally?

**ANSWER:** The War Memorial Stadium in Little Rock has been reserved for a great state-wide rally during the Saturday afternoon of July 3, 1976. A tremendous program is being planned, and we are hoping that the churches from all over the state will come to Little Rock for this patriotic and evangelistic rally. We are also hoping that all the churches will observe July 4, 1976 as God and Country Day.

**QUESTION:** Have other groups been invited to participate in the work of the Committee of the Spirit of '76?

**ANSWER:** Yes. From the very beginning the two black conventions in our state affiliated with the National Baptist Convention have helped draft the plans and staff the sub-committees working on this giant task.

**QUESTION:** What are the names of these two conventions?

**ANSWER:** One is the Regular Arkansas Missionary Baptist Convention, Inc. with Dr. G. R. Mazique serving as its president. The other is the Consolidated Missionary Baptist Convention whose president is Dr. F. T. Guy. These two conventions have been a tremendous help in drafting the plans and the program for this state-wide evangelistic and patriotic thrust. There has been a most wonderful spirit of fellowship and cooperation in this massive task.



# Young Musicians Festivals



Robinson

ROGERS, First Church  
Ken Robinson, Director

JONESBORO, First Church  
Kent Jackson, Director

PINE BLUFF, Immanuel Church  
Mrs. Don Drake, Director

MAGNOLIA, Central Church  
Mrs. James Woodward, Director

LITTLE ROCK, Geyer Springs Church  
Joe Santo, Director

## Schedule

- 9:00 Room assignment
- 9:30 Massed rehearsal
- 10:30 Recess
- 11:00 Adjudication of choirs
- 12:00 Dismiss



Jackson



Mrs. Drake



Santo



Mrs. Woodward

Registration deadline — March 25

Please indicate on the registration form which festival you will plan to attend.



## Baptists' Cooperative Program is really spirit of cooperating

In 1925 the Southern Baptist Convention was troubled by debt and evolution. In the heat of the debate on evolution, the motion to start the Cooperative Program was passed. This landmark decision set into being a program that has become more than another program. The Cooperative Program has become a spirit which has bound Southern Baptists together for the last 50 years. The Lord has used the Cooperative Program to help mold Southern Baptists into a group of Christians that are grounded in the autonomy of the local church under the Lordship of Jesus, that believe in the authority of the Scripture, and that are committed to action, not talk, in sharing the message of salvation.

The Cooperative Program is more than a program. It is the spirit of cooperating. This is vital to Southern Baptists. People all over the world are amazed that 12 million people can cooperate in such a meaningful way. Southern Baptists are a unique people because their purpose is to glorify Jesus Christ through cooperation. This is a powerful witness to those who govern. It warns the dictator that democracy is a powerful and workable system of government. It has a message to our governmental democracy that love and trust are basic

and that sin and corruption are not allowable.

Southern Baptists have a program that is really not a program. It is a spirit, a spirit of cooperating. Southern Baptists can hold their heads high when they speak of this program of cooperating. This cooperation is not cooperation just for the sake of cooperation, but cooperation to glorify Jesus. Southern Baptists are cooperating to carry out the mission and commission of Christ. The family of Southern Baptists is a family of individual baptized believers bound together in cooperation because of their love for Christ, for fellow believers, and for the lost. — Sam G. Turner, Missionary-in-Residence, Representing the Stewardship-Cooperative Program Department

### Plan now for RA camp

May 3-4, 1974, is the date for the state Royal Ambassador Congress. The Congress will be held at Geyer Springs First Baptist Church. The first session will begin at 1:30 p.m. on Friday afternoon.

Counselors and pastors should make plans now on having their boys attend.

More information will be mailed to all Counselors and pastors soon. — C. H. Seaton, Director

WMU

### ACT now designates Acteens state events

State-wide events for Acteens previously referred to as "Celebrations" will be known as ACT. This designation, which stands for "Acteens Come Together," was suggested by the girls attending the last Celebration. ACT will belong exclusively to Arkansas Acteens. After some orientation girls will come to recognize this as referring to their statewide events.

The first in this series (ACT I) will be held May 4 at Calvary Church, 1901 North Pierce, Little Rock. More than a dozen Home and Foreign Missionaries have been engaged for this event. In addition there will be youth musical groups, good congregational singing, a picnic lunch and conferences for members and officers.

ACT I will be for girls in grades 7, 8, and 9. The next ACT for high school grades (10, 11, and 12) will be Jan. 30-Feb. 1, 1975.

### Brotherhood

### Brotherhood to plan missions conferences

Scheduling World Missions Conferences is now the responsibility of the Brotherhood Department.

There are seven weeks available for scheduling in 1975. They are Feb. 9-15, Feb. 16-22, March 2-8, Nov. 2-8, Nov. 23-29, Nov. 30-Dec. 2, and Dec. 21-27.

Associations desiring to have a World Missions Conference should plan now and make the necessary arrangements. In fact, time is growing short to schedule the meetings for 1975.

For long-range planning, 1976 World Missions Conferences should be planned and scheduled by associations now. The 1976 weeks for scheduling are Feb. 22-28, March 7-13, Nov. 21-27, Nov. 28-Dec. 5, and Dec. 18-25.

World Missions Conferences can be a real factor in promoting missions in the churches of the associations. When church members are informed they become more responsive to the mission needs and challenges at home and around the world.

We will be happy to assist the associations desiring to have a World Missions Conference in either 1975 or 1976. Contact C. H. Seaton, Brotherhood Department, P. O. Box 550, Little Rock, Ark. 72203, for more information.



Rusty Jones, President of the University of Arkansas Baptist Student Union, leads BSUers in a worship time at the recent U of A BSU Mid-Winter Retreat, attended by 80 students. Pictured are Clark Cotton, George Merrick, Rev. and Mrs. Brock Watson, Lynette Ledbetter, Barney Hunt, David Bell (in the foreground), Rusty Jones, Donna Thompson, Karen Montgomery, Nan LaRue, and Maureen Finnigan.



# Conference of Superintendents of Missions

## Southern Baptist Convention

First Church, Dallas, Tex.

June 10, 1974

*Theme: "Connections That Count —  
Churches Functioning Together"*

- |  |   |
|--|---|
| 9:25 Prelude, Mrs. Sidney Reber, Richmond, Va.                               | 11:00 Business  |
| 9:30 Call to order, Hugh O. Chambliss, Huntsville, Ala.                      | Treasurer's report  |
| 9:30 Hymn, Sidney Reber, Richmond, Va.                                       | Election of officers  |
| 9:35 Devotional, Lawrence Childs, Charlotte, N. C.                           | 11:25 Hymn, Sidney Reber  |
| 9:45 Welcome, Robert McGinnis, Dallas, Tex.                                  | 11:30 Special music, Mrs. Thomas Griffith                         |
| 9:50 Hymn, Sidney Reber  | 11:35 "Tools for the Task," Howard Foshee, Nashville, Tenn.       |
| 9:55 Special music, Sidney Reber   | 12:00 Luncheon, First Church                                      |
| 10:00 "The Unifying Power of Christ," H. Franklin Paschall, Nashville, Tenn. | Thanksgiving Prayer, Harold Blackburn                             |
| 10:25 Hymn, Sidney Reber   | Presentation, Thurman Allred                                      |
| 10:30 Special music, Mrs. Thomas Griffith, Duncanville, Tex.                 | 12:45 "Songs That Cheer," Sidney Reber                            |
| 10:35 "Connections That Count," Hugh O. Chambliss                            | 1:00 "The Fruits of Togetherness," Owen Cooper, Yazoo City, Miss. |
|  | 1:30 Introduction of officers                                     |
|  | Adjourn   |

President — Hugh O. Chambliss, Huntsville, Ala.  
Vice President — Lawrence Childs, Charlotte, N. C.  
Secretary — C. Burt Potter Jr., Raleigh, N. C.  
Treasurer — Robert Helmich, Muskogee, Okla.  
Editor — Gene Strahan, Champaign, Ill.

39th Annual

## Pastor's Conference

### Southern Baptist Convention

Dallas Convention Center

June 9-10, 1974

*Theme: There is Hope for Your Church*

#### Sunday night spectacular

- 6:30 Concert by 500 voice choir, First Church, Dallas, Tex.  
7:10 Scripture and prayer, Don Dyer, Baton Rouge, La.  
7:15 "Pastor and his Resources," Henry Brandt,

#### Michigan

- 7:45 Testimony, Governor Dolph Briscoe, Texas  
8:00 Congregational and special music, Dan Sampson, Pasadena, Tex.  
8:10 "Amen," S. M. Lockridge, San Diego, Calif.  
8:40 Offering



- 8:45 Special music, Claude Rhea, Samford University, Birmingham
- 8:50 "Old Time Religion," W. A. Criswell, Dallas, Tex.
- 9:30 Benediction, Bill Sutton, Orlando, Fla.

**Monday morning session**

- 9:15 Hymn, Doug Scott, Mobile, Ala.
- 9:20 Scripture and prayer, John Morgan, Houston, Tex.
- 9:25 Special music, The Free Spirit, Mobile, Ala.
- 9:35 "The Pastor and his Tools," Henry Brandt
- 10:00 "The Church's Prophet," Bailey Smith, Del City, Okla.
- 10:25 Special music
- 10:30 "The Church is Here to Stay," Ronald Prince, Minden, La.
- 10:55 Congregational sing, Doug Scott
- 11:00 Offering
- 11:05 "The Undershepherd of the Flock," J. D. Grey, New Orleans, La.
- 11:35 Special music, Doug and Mary Scott, Mobile, Ala.
- 11:40 "Lordship of Christ," S. M. Lockridge
- 12:10 Benediction, Larry Kennedy, Amory, Miss.

**Monday afternoon session**

- 1:45 Concert by the Centurymen
- 1:55 "Pastor and his Family," Henry Brandt
- 2:20 Special music, Centurymen

- 2:25 "The Priority on Evangelism," Harold Fickett, Van Nuys, Calif.
- 2:55 Congregational sing
- 3:00 Election of officers
- 3:10 Offering
- 3:20 "Pastor's Power," James Pleitz, Pensacola, Fla.
- 3:40 Special music, Nettie Weber, Lubbock, Tex.
- 3:50 "Where Pastors Often Fail," Warren Hultgren, Tulsa, Okla.

- 4:20 Benediction, Clark Hutchinson, Georgia

**Monday evening session**

- 6:45 Hymn and prayer
- 6:55 Presentation of new officers
- 7:00 "Preacher's Paradox," Eddie Leiberman, Greenville, S. C.
- 7:25 Concert, Robert Hale and Dean Wilder, New York City Opera
- 7:40 "The Preacher's Message," Andrew Tampling, Birmingham, Ala.
- 8:05 Congregational sing
- 8:10 Offering
- 8:20 "The Pastor's Authority," Edwin Young, Columbia, S. C.
- 8:45 Special music, George Beverly Shea, Billy Graham Evangelistic Association
- 8:50 "The King is Coming," Cliff Barrows, Billy Graham Evangelistic Association
- 9:30 Benediction, A. O. Jenkins, Homer, La.

President — Jaroy Weber, Lubbock, Tex.  
 Vice President — Bill Weber, Dallas, Tex.  
 Secretary — Harold H. Coble, Midway City, Calif.  
 Music Director — Ron Lowry, Lubbock, Tex.

## Annuity Board offers 'Senior Medical Plan'

DALLAS — A new medical insurance program for Southern Baptist pastors and church employes over age 65 offers them better benefits at lower monthly rates, an official of the Southern Baptist Convention Annuity Board said here.

Gene P. Daniel, Dallas, vice president and director of Insurance Services for the Board, reported the new plan with Aetna Life Insurance Company will go into effect April 1, 1974. The plan is a supplement to Medicare.

Immediately 218 pastors and church employes will be eligible for coverage under the new plan. These have qualified for the coverage by having attained age 65 since Jan. 1, 1973 or by having applied for a supplement to Medicare during the transition from Blue Cross to Aetna, Daniel pointed out. They also have participated in coverage through the Annuity Board before reaching age 65. Twenty to 30 persons

will become eligible each month as they attain 65 years of age.

The new plan, called "Senior Medical Plan," has been devised jointly by the Annuity Board and the Aetna exclusively for Southern Baptist pastors and church employes 65 and over. It replaces a similar plan begun in early 1973 to bridge the gap between the insured and Medicare. Daniel said the new "Senior Medical Plan" offers the following advantages over what was previously available:

(1) Hospital room and board charges not covered by Medicare are increased to \$17 a day during the first 90 days, versus \$15 formerly. After 90 days, charges not covered by Medicare are increased to \$100 a day, against \$40 a day previously.

(2) Maximum benefits have been increased to \$50,000, contrasted with a \$10,000 limit previously.

(3) A "stop-loss feature" has been added to the new plan providing 100

percent reimbursement after the insured's 20 percent share of expenses reach \$1,000.

(4) Coverage is guaranteed for those making application within 31 days of their 65th birthday regardless of health conditions.

(5) A level premium rate of \$15.98 has been established for all qualified applicants thereby discarding the use of variable rate charges based on health conditions.

Daniel said that any group premium cost is subject to periodic review by the insurance company to determine the relationship of claims experience to premium. The new "Senior Medical Plan" will be no exception.

Persons employed by Baptist agencies are not eligible for the new plan, designed for church personnel. Also, only those participating in one of the church medical plans immediately prior to reaching age 65 are eligible for the "Senior Medical Plan."





Idea Ministry — Doug Dillard, creator of *Bro. Blotz*, marks his 15th year as a cartoonist. (Photo by John Rutledge)

## Cartoonist helps Baptists to laugh at themselves

By John Rutledge

DALLAS (BP) — Baptist cartoonist Doug Dillard, an ordained minister, uses real people and situations as a basis for cartoon messages. If you're around him for more than a minute, you may find yourself in one of his cartoons. But be prepared to laugh at yourself if you do, because that's what Dillard intends.

The Baptist cartoonist, who directs a firm here called the Ministry of Ideas, said he has discovered he can say things in cartoons that might get him fired if he said them from the pulpit. Dillard's firm includes public relations, church promotion, advertising, and his first love — cartooning.

Dillard's office displays posters he has designed for evangelists, promotional material for churches and pictures of his two most famous clients, Apollo 15 astronaut James Irwin and Johnny Cash, country music artist. Several large cardboard boxes in the corner contain copies of his book, *Meet Bro. Blotz*, a collection of church humor cartoons.

Dillard's first cartoon came from a life situation.

While minister of education at Riverside Baptist Church in San Antonio, he was having trouble with a women's Sunday School class that refused to limit its membership to one age group. One Sunday he drew a cartoon suggesting they grade the classes by weight rather than age and posted it outside his office.

"The people would come by, look at it and break up laughing. They knew exactly who I was talking about," he said. "It didn't make them go back to

their right classes, but it stopped all the fuss."

The success of that cartoon revived an interest he had as a boy in cartooning. He had set it aside when he decided to become a minister at age 15 because he didn't see any connection between cartooning and the ministry.

At Southwestern Seminary in Ft. Worth, Dillard took a course in audio visual aids and worked on a project about cartooning in which he interviewed Jack Hamm, a Christian cartoonist.

"But I still didn't get the connection that I could do that until years later," he said. "After the first cartoon, I saw I could say some things in cartoons that I would have gotten fired for if I had said them in the pulpit."

Dillard showed his cartoons to editors of several denominational publications, but none agreed to print them. One year, mounting Christmas bills forced him to submit some samples to W. C. Fields, director of Baptist Press and then editor of the *Baptist Program*, with the idea of running a series based on one character.

"I sat at the typewriter and paused, realizing I hadn't thought of a name for the character," he said. "I pulled it out of the air . . . 'Bro. Blotz'."

In the years since, *Bro. Blotz* has been used in more than 500 church bulletins on a continuing basis, and one missionary reported he had seen *Blotz* used in a church in Africa. Two collections of the cartoons have been published, *Meet Bro. Blotz* and *Bro. Blotz the Builder*.

"Cartoons communicate real well to the kids, and to the kid in each of us," Dillard said.

This is his fifteenth year as a cartoonist and his fifth year of drawing editorial cartoons for the *Baptist Standard*, weekly paper of the Baptist General Convention of Texas.

The editorial cartoons in the *Baptist Standard* present a special challenge for his talents. "I call it creating in a straight-jacket," Dillard said. "I'm limited to the editorial topic, and it's very hard to come up with ideas."

Dillard uses the *Standard* cartoons to communicate more than most people realize. Every week he puts a hidden message in the cartoon to his daughter Debbie, a sophomore at the University of Texas in Austin, and Baptist Student Union (BSU) member.

"Usually it's 'Hi Deb' or something like that. I started the first week she was in school. When she was elected president of the freshman BSU I put in 'Congrats Prez'," he said.

Recently he put in both a message to his daughter and one to Skylab III astronaut William R. Pogue, telling him best wishes before his space mission.

Dillard said some people are surprised that after 15 years as a cartoonist he has not yet run out of ideas.

"Ideas happen all around me, and most of my cartoons are based on something that happens to me," he said.

If he goes to a Baptist meeting and sees a situation that would make a good cartoon, he jots it down and puts it in

(Continued on page 20)



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**Cartoonist**

(From page 18)

a file. "It may not be hilariously funny, but there's an idea there. Can I exaggerate it? Give it a reverse twist?"

He pulled a thick file from a drawer — ideas that were later turned into cartoons. "It's like a first blob of catsup," he said, "It just keeps on pouring."

"But some ideas are too hot to handle," he said. He shuffled through the papers until he found a sketch of a Lord's Supper table that converts to a pool table. The idea never developed into a cartoon.

Pastors have to be especially careful around Dillard. When Baptist minister Buckner Fanning came to Trinity Baptist Church in San Antonio "in view of a

call," he told one group he was unsure whether he would accept the pastorate and that he was reluctant to give up his work in evangelism.

Dillard overheard the minister say to a friend that he had been looking for a house and was getting acquainted with the church members so he sketched a cartoon showing Bro. Blotz at the pulpit thanking the pulpit committee for inviting him — surrounded by his suitcase and bags.

"I showed it to Buckner and it broke him up," he said.

Dillard said his ministry as a cartoonist is to be a "needle-puncher," not just to entertain.

"God help us if we can't puncture some of these balloons," he said. "If we can learn to laugh at our mistakes and stupidities, then we can make it."



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my name is Annie!

I always visit you in March, but I work hard the other eleven months, too.

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**WEEK OF PRAYER FOR HOME MISSIONS, MARCH 3-10**



# Overcoming hindrances to church growth

By James A. Griffin

Superintendent of Missions, Concord Association

International  
March 17, 1974  
Acts 5:1-4, 6:1-7



Griffin

The next four Sundays we shall study the early church as it struggled toward victory in bold witnessing to one and all. As we study the events of 2,000 years ago, let us not forget that we have the same power available and able to assist as the early church. Each problem was solved as the fellowship of believers responded to the Holy Spirit's direction. With the solution of each problem came spiritual growth. I believe that if we do as these early Christians did, "continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer" (2:42), there we will see an even greater growth.

Other often overlooked areas of response to the Holy Spirit's direction includes growth required additional organization (6:2) as did Moses in the wilderness (Exodus 18:13-26); involvement of the whole church in decision making; attendance at services, mutual love and trust for each other.

I know a church that, when certain leaders met on the sidewalk, one would cross the street rather than speak to the others. After a few deacon-prayer meetings led by the interim pastor, the leaders began to fellowship — apologized for their past grievances and harmony was restored. The church experienced growth. They built their first educational building; enlarged their organizations; trained workers; increased attendance, mission gifts, new members; and involved more members. The staff grew from a pastor and part time music-education director (1955) to include a secretary, full time music-youth director and educational secretary (1970). I believe they followed the New Testament pattern in our lesson.

## Problems to challenge to solution (Acts 5:6-7)

In our study of Acts: "How the Early Church Grew" we need to relate it to our day. When we let the Holy Spirit help us change our problems to challenges we will then seek solutions to help us in our church growth. Proverbs 16:18 says, "Pride goeth before destruction, and an haughty spirit before a fall." This is true today. It was true with Achan in Joshua 7:18-26 as well as Ananias and Sapphira in our lesson

today. Both wanted credit for something erroneously. Both had a wrong heart or attitude and involved their loved ones in the plot. Judas Iscariot, Simon Magus (Acts 8:18-19), Demetrius the Ephesian silversmith (Acts 19:24-27), and Gehazi (2 Kings 5:20) were likewise covetous of things that hurt them in the long run by lying. How many reading these words are guilty of "little white fibs" about serving the master? such as "doing the best I can" (yet spend little time in witnessing and studying); "can't attend that long service" (sit at ballgame two hours); "don't believe in pledging to church budget" (promise to pay for house, carry credit cards, etc.) Ananias and Sapphira's sentence was not based on the amount of the money kept back but the inconsistency in their heart. How many of us would like for our actions to stand the immediate judgment as these did? What would be our sentence? As Ananias saw the recognition no doubt given to Barnabas (v. 36-37) he wanted praise or recognition also. Sometimes we are guilty of wanting recognition because others received their due recognition. Proverbs 15-27 says "He that is greedy of gain (money, fame, influence, praise, etc.) troubleth his own house."

## New Testament church on mission (Acts 5:11-42)

The response to the death of Ananias and Sapphira had a traumatic affect on the total community — both the Christian group and the lost. Weakness and wickedness from within the church was, and is, always harmful to its growth. No doubt the persecution from without caused by the religious and political leaders as well as the power of God exhibited here caused the bond of Christians to grow stronger.

The unity of the Apostles in their devotion and testimony to Jesus Christ under the Holy Spirit's direction captivated the attention of many people of the community. They listened to these leaders and yielded to the Holy Spirit. The church grew in great numbers. Their outreach was great!

Let's play with the letter P and review the project a little. The Problem of Praise (sought) led to the Power (Holy Spirit) to convict the People of their Personal sins and brought Prosperity to

the young church. Now this Prosperity led also to Prison for those who had Personally magnified Christ. No doubt the Prayers of the church brought their release and their Profound statement "we must obey God rather than men" (29.) Their Punishment at the hand of the Pharisees was an additional opportunity for them to rejoice in their suffering for the Name of Jesus. They continued to Preach Christ in their daily contacts.

Think of the growing churches you have known. Remember how Satan, in some form, entered? He used pride, jealousy, hypocrisy, half truths, accusations about the pastor and involved leaders to pose a problem. The growth was stopped or even reversed depending upon the leader's ability and willingness to yield to the Holy Spirit. It takes a little time for a church to excite Satan, but when it does he puts his "best lying foot" forward.

## Satan's darts hit tender spot

Apparently there was some time between chapters 5 and 6 as we see in 6:1 there were several strong groups — Grecian Jews (Greek speaking Jews), Hebrews (Holy Land Jews) and widows. Satan used the new members (Greek speaking Jews) to accuse the 12 apostles (pastors and leaders) of favoring the old members (Hebrews.) The murmuring was directed at the apostles who were doing their work — teach and preach Jesus (5:42.) Doesn't that sound just like something you have heard in a growing church! However, the apostles didn't fall for this and get sidetracked. The problem became a challenge and the apostles called the church, the authority group under Holy Spirit, together for a decision. They suggested a committee of seven (complete number for needed task) men with spiritual qualifications or characteristics as they would be dealing with a spiritual ministry. (It would be good to list these characteristics and see how your deacons measure up to these.) This pleased the church body — they chose seven men who did the job assigned them.

Satan lost. The apostles continued in their teaching and preaching Christ and the church continued to grow. Even reaching the former persecutors.

Isn't that fantastic! Isn't that wonderful! Want to write this about your church? Try it — you'll be surprised how God will bless and your church will grow. Yes, try it you'll like it!

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## Lord of the secular

By C. Don Cooper  
Sunday School Department



Cooper

Where did man ever get the idea that life is divided into sacred and secular? Satan counted that idea a great victory for him. It has been winning for him for centuries.

It is impossible for a Christian to divide his life into sacred and secular. His life is one in the eyes of God. Jesus is Lord of all in a Christian's life. How we accept this truth does not alter this truth. If a Christian denies this truth it is to his own loss. Happy is the Christian who accepts Christ as Lord of life!

For many of us, Sunday is our sacred day and weekdays are secular. We therefore feel that if we perform all the expected observances on Sunday that "all is well." Our mistake here is that we failed to see that Sunday is not the "test day." Sunday is the day of renewal and preparation. "Mondays" are the test days. For the Christian, all of his days are sacred.

What does the word "secular" mean? It comes from a Latin word meaning "of this age." The word later was used to describe "worldly" or "temporal" things or ideas. A "secular" person is one whose pattern of life and thought is not concerned about God. He lives his life with no sense of eternal values.

### The searching question (Mark 12:28)

Among those persons concerned with the law the question of which law was the most important was a major topic of conversation. It was not out of order for this question to come to Jesus.

There were some who tried to ask "trick" or "loaded" questions of Jesus. They wanted to make the teachings of Jesus look ridiculous. However, this does not seem to be true in the question about the first commandment. Jesus took the question seriously and sought to deal with it honestly.

### A twofold answer (Mark 12:29-31)

Jesus' answer is really one answer. Jesus was saying that the two are very much related. These two, "love for God" and "love for man" are first.

Love for God must involve all that a man is, the total of one's being. Jesus said he must love God with "heart, soul, mind, and strength." "Heart" means the seat of the will. This is where man makes his decisions. It is the center of the inner life of man. "Soul" means life itself. It has to do with the total of man's physical being. "Mind" refers to the understanding or intelligence of man. "Strength" has to do with the physical being and energy of a person.

Jesus said man would love God with the kind of love that calls for a deliberate commitment. It is the kind of love that God has demonstrated for man. The word that is used for love in the text is "agape." In this kind of committed love there will always be actions of concern.

Love for man was the second part of Jesus' one answer. The word "neighbor" is all inclusive. It means anybody and everybody. A proper concern for self is necessary, but this must not make us careless about the needs of others. Whatever good we desire for ourselves, we should desire for others.

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### Life and Work

March 17, 1974

Mark 12:28-34, 38-40

### On being religious (Mark 12:38-40)

The scribes were the experts in the law. They were religious men. They were the learned leaders in the Hebrew faith. Jesus accused them of seeking praise of men, of taking advantage of widows, and of using varied activities to cover their real goals. These were serious charges.

Jesus was accusing these "holy men" of being "secular." He pronounced greater damnation upon them.

### Identification

Christians must remember that it is wrong to separate the secular and the sacred. There is no area of life for the Christian that is not sacred. All of life is under the Lordship of Christ. Do you love God? Do you love your "neighbor?"

What does it mean to you for Jesus to be Lord of your life? God asks for all of your life. He wants you to accept his will as the rule for your life.

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# Attendance report

March 3, 1974

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	76	46	4
Alma, First	420		1
Alpena	76	33	1
Banner, Mt. Zion	35	22	
Bentonville, First	254		1
Berryville			
First	152	41	
Freeman Heights	121	38	
Rock Springs	87	64	
Booneville, First	260	234	
Camden, First	447	124	
Concord, First	111	27	
Conway, Second	325	86	3
Crossett			
First	560	147	
Mt. Olive	407	250	
Dermott, Temple	138	53	
Des Arc, First	188	64	2
Ft. Smith			
Grand Avenue	822	342	4
Moffett Mission	31		
Temple	159	76	
Trinity	200	66	
Windsor Park	798	204	8
Garfield, First	68	28	
Gentry, First	195	72	
Grandview	318	69	
Greenwood, First	318	125	
Hampton, First	135	58	
Hardy, First	105	58	
Harrison			
Eagle Heights	315	122	
Woodland	75	40	
Helena, First	279	105	8
Hope			
Calvary	185	91	
First	466	152	
Hot Springs			
Grand Avenue	399	180	9
Park Place	353	111	
Leonard Street	73	58	
Hughes, First	169	48	1
Jacksonville			
First	430	101	22
Marshall Road	295	117	
Jonesboro			
Nettleton	268	108	
North Main	633	270	6
Kingston, First	94	30	2
Lavaca, First	323	122	
Lexa	139	79	
Little Rock			
Cross Roads	90	65	1
Crystal Hill	159	57	4
Geyer Springs	804	242	2
Life Line	637	131	2
Martindale	116	56	
Shady Grove	90	58	4
Sunset Lane	239	113	2
Woodlawn	114	49	
Magnolia, Central	637	271	4
Melbourne, Belview	131	121	1
Monticello			
First	309	64	3
Second	284	108	
Murfreesboro, First	139	54	
North Little Rock			
Calvary	429	135	4
Gravel Ridge	207	86	2
Levy	510	118	
Park Hill	756		
Runyan	92	41	
Sylvan Hills	356	119	3
Paragould			
Calvary	213	152	6
East Side	216	96	
First	478	118	18
First	376	87	2
Paris, First			
Pine Bluff			
Centennial	143	62	2
First	633	101	1
Green Meadows	44		
Second	133	53	
Watson Chapel	404	115	1
Rogers, First	596	163	2
Russellville			
First	515		1
Kelley Heights	41	20	2
Second	162	68	
Sheridan, First	239	100	
Springdale			
Berry Street	98		
Elmdale	348		2
First	1039		7
Oak Grove	83		
Uniontown	155	57	
Van Buren, First	603	194	
Mission	36		
Vandervoort, First	39	28	2
Warren			
Immanuel	290	118	
Westside	59	35	
West Helena			
Second	175	64	
West Helena Church	301	103	
W. Memphis, Vanderbilt Ave.	115	58	

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## A smile or two

Sen. Herman Talmadge (D-GA) has begun to see the energy crisis in a new light since he got a letter from a ninth grader at Sprayberry High School in Marietta.

The teachers, the student wrote, "are giving me more homework than I ever had before. In almost every class I have to write something about the energy crisis."

So, he told the senator, "If you can do anything to stop it, please do it quick before my hands get sore from writing reports."

\*\*\*

A fisherman who had been nabbed by a game warden for exceeding his limit on black bass was hauled into the local county courthouse, where he quickly admitted his guilt. "That'll be ten dollars per fish and court costs," pronounced the judge.

After paying his fine, the angler approached the judge and cheerfully asked, "And now, Your Honor, if I may, I'd like several copies of the court record to show my friends."

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"This is a gun. Just keep walking or you're dead."

You don't argue with a man who has a gun jammed into your back. Though frozen with fear, I walked . . . shaking with every step.

"Please God, don't let him kill me," I prayed.

Quickly and silently we walked into a dark parking lot between two buildings on the streets of Los Angeles. My assailant's partner ran out of the shadows. I made no effort to protest while they deftly emptied my pockets and took my wrist watch. Then the partner turned and ran.

The man with the gun stepped back to run, and I heard the crack of a pistol shot. My body spun to the right, and I struggled to keep from falling.

"My God," I cried, "You shot me."

I knew even then that I was in the right hand of God.

Three men were standing in the middle of the next block. Crossing the street, I ran up to them. "Can you please help me?" I begged, "I've been shot."

One of the men ran across the street to a bar and asked the bartender to call the police and an ambulance. They arrived quickly and rushed me to a hospital.

Hospital personnel stuffed gauze in my mouth to stop the bleeding and gave me glucose. An attendant looked me over briefly and sent me for X-rays. No one said how badly I might be hurt.

The doctor who was supposed to be on duty could not be found, and I lay for nearly eight hours in a hall of the emergency area, waiting. The night seemed an eternity, and I relived the

was worthless and had tried to end it.

I lay in the ward the rest of the day waiting until I knew my wife would be home from work. I had asked that no one notify her of the accident — I wanted to do that myself.

How do you tell your wife that you've been shot through the head but that you are all right? The fact that I was calling was the only assurance she had that I was being truthful.

The next morning I checked out of the hospital, took a hot shower, shaved, packed my bags, and left for the airport to catch a plane back home.

A crowd of friends were waiting at the airport — my wife, Mary, and two daughters Melinda and Marie, and my best friend, Brooks Faulkner. As my feet touched the ground, arms went around me from every direction; hands and fingers slipped into mine.

The taste of loneliness dissolved. Once again people knew me and loved me, and for the first time throughout the ordeal, I cried.

On the way home I learned that on the morning after my accident, a local frame shop had called Brooks to tell him that a poster he was having framed for me was ready. He picked it up and took it to my office as a surprise, not knowing what had happened to me the night before.

That poster now occupies a prominent place on my office wall, but even if it were not there I could never forget the words. They are etched indelibly on my mind:

"Today is the first day of the rest of your life."

**Michael L. Speer, associate executive director and director of Cooperative Program promotion for the SBC Stewardship Commission, prepared this statement for World Mission Journal.**

## 'Today is the first day of the rest of your life'

By Michael L. Speer

Blood gushed from my mouth and nose, and I began spitting out something which I was sure must be my teeth. I held my handkerchief to my mouth.

"I must find help before I pass out," I thought.

There was no pain, but I could tell from the impact that the bullet had gone into my head directly behind my left ear which was ringing violently. I was equally sure that the bullet had come out my right front cheek, but I was afraid to feel for fear that part of my face was blown away.

Thoughts raced through my mind as I ran for help. I thought of my wife Mary and my two girls and of having to spend a long time in a hospital in Los Angeles, more than 2,000 miles away from home in Nashville, Tenn. I wondered why I had taken a walk before going to bed and who would lead the stewardship and Cooperative Program promotion meetings the next day. . .

There was no pain, but I was still bleeding badly. My teeth were apparently all in place, but there was a hole in the roof of my mouth.

Even so, I had a strong feeling of assurance that nothing was wrong. I remembered the scripture that had meant so much to me when I was flying in the Navy, Psalm 139:7-10: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (KJV)

events of the day.

It was Labor Day, 1971. I had gone to California for a series of associational stewardship and Cooperative Program promotion meetings. It had been a long day, and I decided to take a quick walk before going to bed.

I had walked about two blocks when I heard footsteps behind me and those unforgettable words.

The next morning, a doctor told me that the bullet had entered the left side of my head just behind the ear lobe. It had grazed my ear canal, missed my jugular vein by a fraction of an inch, passed over the roots of my teeth, under my sinus cavities, and ripped through the roof of my mouth.

Apparently the small-caliber bullet had shattered when it passed through the roof of my mouth, and I had spit most of it out. One small fragment came out my right cheek, leaving only a small hole.

The doctors called it a miracle. They only had to give me an antibiotic to keep down infection. I had no pain, no stitches, no bandages; and it left no scars.

After the examination I was placed in a ward for observation with 11 other persons, mostly indigents. No one knew me — no one seemed to care. I was just another nameless face.

For the first time in my life I tasted the flavor of loneliness. All my life I had been surrounded by people who loved me, who thought I was of some worth.

Now more than 2,000 miles from home, a man had decided that my life

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