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March 29, 1973

Arkansas Baptist State Convention

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March 29, 1973

Arkansas Baptist

NEWSMAGAZINE

One layman's opinion

The problem of high-level decision making



Dr. Grant

The secret of successful administration, or even of successful living, is learning to make critical decisions wisely. Inability to master the fine art of decision making has led to the downfall of many a businessman, pastor, parent, or college president.

Recently, one of the most agonizing decisions I have had to make as president of Ouachita was whether to keep an engagement on behalf of the Ouachita-Southern Advancement Campaign — a dinner with some of the church leaders in the Batesville area. It just so happened that on that very same night Ouachita was playing Henderson in Arkadelphia in "shoot-out-number 3" to determine who would represent Arkansas in the NAIA national basketball tournament at Kansas City. How could I decide which was more important? Should I honor the original commitment and accompany Jim (Phase Two) Tillman to Batesville to make it clear to all concerned how much Ouachita appreciates the support of the churches in this campaign? Or should I stay in Arkadelphia to be at the side of Coach Bill Vining in his time of need to help advise him in offensive and defensive strategy as the Tigers meet the Reddies on their basketball court?

I did not have the heart to ask Coach Vining whether he and the team could do without my coaching assistance for the evening. Actually, Coach Vining has been very Christian about the whole thing in the past, and never once suggested that I stay and help him coach when I had some out-of-town conflict. Come to think about it, all Ouachita coaches have been very Christian in the matter of not taking a great deal of my time to assist them in their coaching responsibilities. Coach Buddy Bob Benson has pretty well drawn up his own starting lineup and designed his offensive and defensive strategy without my assistance. To be perfectly honest, Coaches Vining and Benson have been so interested in protecting my time that they have urged me to limit my role to shaking hands with the players after the game. It seems to have worked out fairly well with both Vining and Benson having been elected "Coach of the Year" in the Arkansas Inter-Collegiate Conference during my tenure as president of Ouachita.

But back to the critical decision of whether to support S. D. Hacker, Raymond Morris, and the Ouachita-Southern Advancement Campaign in Independence Association, or support the Ouachita Tigers' basketball campaign in Arkadelphia. I listened to a still, small voice and went to Batesville, but I must confess that I am afraid I carried my body to Batesville and left my spirit in Arkadelphia.

It must have been the correct decision, because the campaign dinner was very encouraging and also because Ouachita won the game. I was amazed at how

well Coach Vining hid his disappointment that he had to coach the game without my advice. — Daniel R. Grant, president, Ouachita University

In this issue

Arkadelphian collects history 8

A retired OBU professor has a room full of historical data about Arkansas Baptists, partially because it's his job as Executive secretary of the History Commission.

Leadership conference attracts 130 14

National and Southern Baptists studied together at a conference which was the first of its kind in Arkansas.

Southern Baptist Convention program 12

The proposed order of business for the annual meeting of the SBC in Portland, Ore., is announced.

Church size affects pastor 24

The size of the church has an effect of the behavior of the pastor, a Louisiana survey shows.

Staff changes 7

Cover story 7

Deaths 5

Arkansas Baptist

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ARKANSAS BAPTIST NEWSMAGAZINE

The editor's page

Christian concern



Editor Sneed

Often the question is raised — how much are we to be concerned for those who abuse or misuse us? It, perhaps, is easy to say that we love our neighbor without ever applying it to everyday life.

Jesus, in the Sermon on the Mount, gave a concrete example of love in its true expression as he said "And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:41.)

This illustration was taken from everyday life. The Roman soldiers who occupied Palestine could force any Jewish man in good health to carry his pack a mile, but no more. Each Jew, as one might expect had a stake driven in the ground to mark the exact distance from his house that he could be compelled to carry the soldier's burden.

Suppose the soldier had compelled the Jewish man which we shall call Jacob to carry his load for him. Jacob fulfilled his legal requirement and when arriving at the end of his distance he would dump his pack and kick the ground declaring "I've gone as far as the law can force me. Now, you carry it!"

But one day Jacob heard of the miracle worker, Jesus. He joined the throngs of people who came for

miles around. Something strange and wonderful happened to Jacob. He became a follower of the Master — a Christian.

One day the same Roman soldier came by. Seeing Jacob he ordered "Hey you, Jew, carry my pack!"

As Jacob picked up the load with a smile he asked "Do you have a family back in Rome? Tell me about them."

As they talked, the mile passed. Suddenly, the soldier realized that they were fast approaching the second mile. In amazement, he observed "You're the same fellow who so emphatically told me a few weeks back that you wouldn't carry my load beyond the prescribed mile. Surely you know that you have gone beyond that distance. What has happened to you?"

"Yes," Jacob smiled, "but I was so enjoying your company. You see I met a man, they call him Jesus, who has completely changed my life."

Our Saviour instructed all who are his children that as a result of this relationship we are to love our neighbor as ourselves. (Matt. 22:37-40.)

How much concern are we to have? The Christian ethic demands that we are to do everything possible to portray our love of Him. Love demands action. It is fine to speak in stained glass language, but if we are to be worthy servants of the Master, we must go the second mile and more so that others may know Christ as their personal Saviour.

Guest editorial

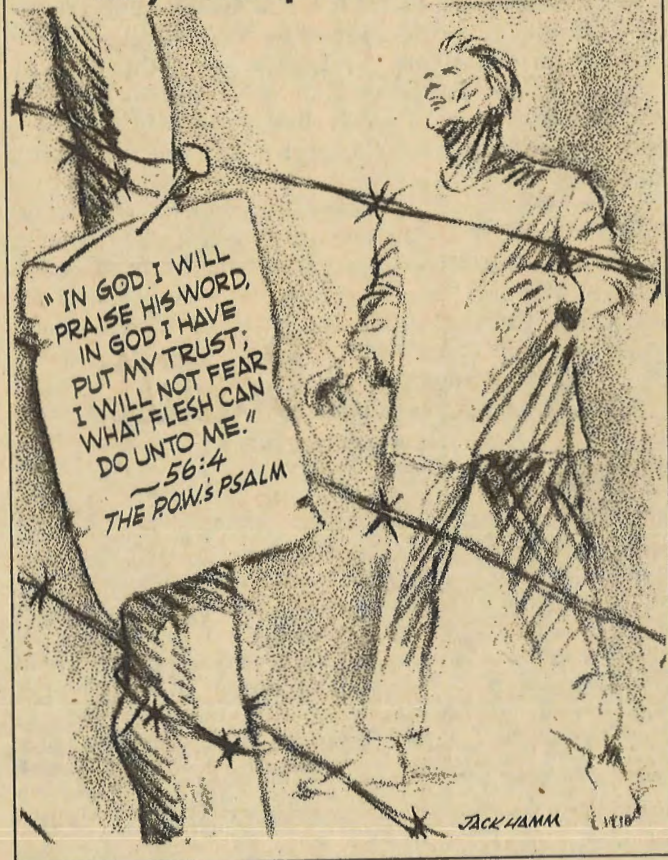
A denomination of maturity

Owen Cooper, the layman who is president of the Southern Baptist Convention and who makes his home in Yazoo City, Miss., has been making some thought-provoking speeches around the country in recent weeks.

In an address in connection with the meeting of the trustees of the SBC Annuity Board in Dallas, Texas recently President Cooper said: "I believe the Southern Baptist Convention has reached the maturity to face our problems without having a minor catastrophe . . . This maturity will enable Southern Baptists to devote our time to going out and making Christians."

We believe this is an accurate evaluation of the situation and a helpful statement from the president. He was probably referring to the theological debates and controversies of the Sixties among Southern Baptists. While they were probably inevitable — under the circumstances — we are glad this era has passed. Professor Elliott was dismissed. Volume One of the Broadman Commentary was withdrawn. Certain professors did leave our institutions and even our denomination. Certain emphases became generally accepted as the norm. We believe a point was made. What happened at Philadelphia when the Southern Baptist Convention met there last June seems to bear out Cooper's analysis. We differed but we did not fall apart. And this last year we won more people to profession of faith in Christ than ever before. — Editor Jack L. Gritz in the Oklahoma Baptist Messenger

They Developed Faith Of Steel



I must say it!

Heresies — context, accuser and accused



Dr. Ashcraft

The material which crosses the desks of many church leaders today is not free of the term "heresy." This terrifying word smacking of the inquisition of other days demands notice from century to century. Its use in regard to curriculum materials and our academic fraternity motivates my attention. Fully aware that a person's greatest point of vulnerability is when he writes his convictions down, I will

nonetheless set in order a few lines which, of course, represent simply my personal opinion. If one is building a case against another, the richest pay dirt area would be at this point. Many are praying with Job, "O that mine adversary had written a book." (Job 31:35)

The question of context is one which can never be dismissed if any serious and meaningful discussion of any statement is to be attempted. Dr. Bill Hendricks has the finest statement of context which I have seen in print. The statement is found in the new stewardship book, "Resources Unlimited," published by the Stewardship Commission of the Southern Baptist Convention, and is reproduced here by the gracious permission of the very able Executive Secretary of the Commission, Dr. James Lackey. "Resources Unlimited" is available only through Roy F. Lewis of our Stewardship-Cooperative Program Office, Arkansas Baptist State Convention, Little Rock, Arkansas.

"Even the sublime becomes ridiculous when it is expressed in isolation from a proper context. All of us have been victims of conversations and, worse, disputations that didn't make sense. They didn't make sense because the participants weren't talking about the same thing, weren't listening to each other, and weren't concerned for truth so much as for vindicating their own position. What was needed was a context where meaning was assigned to terms, issues were clarified, and mutual awareness and understanding were evidenced. Context is where things take place, where issues are joined and where decisions are made and implemented. Everything that happens happens in a context."

Theologians do not pretend to know what a scrip-

ture means without certain answers to certain questions. This includes such questions as to the author, his background, his form or style of writing, the time of his writing, to whom and why he was writing? Questions are always in order about any person who is either fool enough, wise enough, or brave enough to write on any subject. In what context, upon what platform, where and what was the occasion of the heretical statement? What about the writer, his background, his major field of study, and his educational scope? What about the material? Was it curriculum material, a sermon, a lecture, or provocative material to shock a dull student into consciousness? Was the material evaluated in the context of the preceding chapters as well as the final ones, the whole book or the whole family of research inquiries? What is the spirit and position of the man putting forth dark and evil sentences? Is he evangelistic?

There are questions about the accuser which will not be silenced. Is the accuser an authority in the field in question? What is the differential in the educational level and scholastic achievements of the accuser and the accused? Is he familiar with theological terminology? Does he have fair mastery with the original languages of the scriptures? Did he complete advanced theological disciplines? Has he pursued any course of inquiry beyond the normal limits of the average library? Has he read the passage or book which is in question? Does his research begin and end with that which he reads in a certain periodical which has a poor record of paid subscriptions? Is he a secure person? Is he being used? Is he capable of documenting a complaint so the alleged heretic could give him a professional answer? Does he know if there is any method of protest other than swearing to take his church out of the Cooperative Program structure? Does he work on commission for another publishing company?

The weight of any complaint will never exceed the weight of the man who registers it. John Calvin should not have voted to execute Servetus. In silencing Servetus all hope to reclaim him to the Holy Faith vanished. Intellectual honesty coupled with a clean exegesis of the Word of God will resolve many theological differences.

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

Letters to the editor

Bible translations

I have just read the article "What is the best translation" which appeared in the Feb. 22 issue of the *Arkansas Baptist Newsmagazine*. Dr. Bennett has done an excellent job of instructing the layman in the quality of the recent myriad of Biblical translations.

The overwhelming majority of our congregations haven't the slightest idea

of what constitutes a translation that is accurate, readable, paraphrase, etc. It would be extremely worthwhile if either Dr. Bennett could amplify his original article to include more detail or to have the viewpoints of other scholars from our seminaries or qualified pastors so that Christians can speak intelligently on this subject.

With the recent publication *The New Testament from 26 Translations*, edited

by Dr. Curtis Vaughn, and the possibility of a new book that will be the Old Testament from various translations, it would seem that one of the most helpful and spiritually beneficial studies would be amplified additions of Dr. Bennett's article.

To those of us to whom Greek is really Greek we thank you for this fine work and congratulate whoever birthed the idea of it. —Robert E. Maples, Chaplain (CPT), USA, Brigade Chaplain



Ridgeview Church, Fayetteville, held a groundbreaking service recently for the construction of a new building to accommodate its growing membership. The church received 75 new members through baptism last year. Pastor Doyle Wesson declares "Our growth all began with one bus which is now expanded to six as well as a children's church." Pictured are the members of the building and finance committee and some of the members of the church. In the center, holding the shovel, is pastor Wesson. To his right is Assistant Pastor Jack Taylor.

Woman's viewpoint

Holdups, guns and other dangers

By Iris O'Neal Bowen



Mrs. Bowen

With things as they are, we were not surprised when we suffered our first armed robbery at the store. Daughter Number One was at the check-out stand and looked up to see a very real and ugly gun in her face. She started screaming for help;

her brother came running, but was commanded to stop by another gunman.

Daughter opened the cash drawer, just as she was told to do, the money was swiftly scooped up, everyone was forced to lie in the floor and the robbers calmly walked out.

Martha says all she could think, when she saw the man and gun was, "Boy, that looks like a real gun!" Never had danger been so real to her, and she knew it. In fact, she was so impressed, she did exactly what she should have done. She gave that man the money!

Very often we are faced with danger, but refuse to face up to the fact. I see,

for instance, people who cannot give up smoking, in spite of the dire warnings they carry around in their pockets, over their hearts.

I am thinking of a boy with the face of an angel and with beautiful blond curly hair. I saw him a day or two ago and his hair was down to his shoulders. No, he told me, he wasn't in school. I tried to tell him gently, and yet retain our friendship, that I could see danger down the road for him. I could have cried for him, the danger was so real, but he refused to see it.

There have been times when I have told someone I love "If you were going down a road, and I knew a bridge was out, and you were headed for bad trouble, what sort of a person would I be if I failed to warn you about it?"

It is too bad that often the very real dangers we face are camouflaged by the pleasure of the moment, the promise of something for nothing or the desire to follow the crowd.

A person with mature judgement will consider seriously any possible physical or spiritual danger, and move with caution — or that gun could go off!

Clergy seminar planned at VA hospital

The Chaplain Service of the VA Hospitals will sponsor a Clergy Seminar April 26 in North Little Rock. C. Kenneth Pepper, Th. D., will be the guest speaker. Dr. Pepper, a pioneer in the field of religion and mental health, is presently the Director of the Pastoral Counseling and Education Center of the Greater Dallas Council of Churches. He is active in pastoral counseling with individuals, couples, families and groups. He coordinates the teaching programs for local seminaries as well as continuing education for pastors.

A native of Kentucky, Dr. Pepper received his graduate education at Southern Seminary. He has held pastorates in Mississippi, Kentucky and Virginia; served as chaplain at both general and mental hospitals; and taught at his alma mater, Perkins School of Theology, as well as the Institute of Religion, Texas Medical Center, and Baylor University College of Medicine. As a representative of religion in the Medical Center, he has become an interpreter of the Church to the Medical Community.

Registration will start at 9 a.m. at the VA Hospital chapel, North Little Rock Division. The morning lecture is scheduled from 9:30 to 11:45 a.m. in the chapel. Dr. Pepper's subject for the morning is, "A Christian Minister Looks at Transactional Analysis." At 1:30 p.m. he will speak on "The Physician-Minister Treat Families in Crisis." A Resource Panel will be composed of W. Payton Kolb, M.D., Dale Cowling, D.D., Robert Byles, M.D., and R. H. Harrison, M.D., Chief of Psychiatry at the VA Hospital.

Dr. Pepper will speak again from 7:30 to 9 p.m. at Second Church, 8th and Scott, in Little Rock. The title for this lecture will be, "The Professional Man's Family Problems: Physician-Minister."

Deaths

Lewis J. Hooper, 26, Rosie, died March 10 in a traffic accident. He was principal at Concord High School and a member of Rosie Church.

Mrs. James Fitzgerald, 65, died Feb. 24. Her husband, James Fitzgerald, is pastor of Hoxie Church.

Mrs. Ethel Hubbard, 74, a member of First Church, Charleston, died March 18.



First Church, Hot Springs, broke ground March 11 for a three-story educational building. Pastor W. Lloyd Cloud guided the plow for the ceremonies. He is shown here with the deacons and building committee members. The building will more than double the educational space with provision for 14 departments. Also planned are a new choir room and music office.



Pastor Griffin and Mrs. Griffin

Edgar Griffin retires

Greenfield Church, near Harrisburg, held a special service honoring their retiring pastor, Edgar Griffin, Feb. 18. Many friends and former church members were present for the occasion.

During the morning worship hour state Secretary of Evangelism Jesse Reed spoke on "Our Supreme Service." Reed emphasized the importance of every person being a personal witness. He declared "Pastor Griffin is one of the greatest souls winners in our state."

In the afternoon service many gave testimonies concerning Griffin's influence on their lives. Among those present were Dr. J. I. Cossey former editor of the *Arkansas Baptist Newsmagazine*; D. W. Edwards, retired pastor, Jonesboro who is a former pastor of First Church, Marked Tree; Curtis Downs, pastor of Cash Church, Jonesboro; Henry Applegate, pastor, First Church, Harrisburg; and Jimmy Garner, superintendent of missions, Trinity Associations.

Griffin was saved in 1930 in a revival at Blackwater Church, Manila. He surrendered to the ministry in 1938 in the hospital in Gary, Ind. Upon moving to Hot Springs in 1940 he began work in a grocery store and attended Park Place Church for a time. He was then called to become pastor of Walnut Valley Church, Hot Springs, who asked for his ordination. In 1941 he was ordained to the ministry by Park Place Church.

He has served Blackwater Church, Manila; New Providence Church, Manila; First Church, Trumann; First Church, Bearden; Emmanuel Church, Hot Springs; Togo, Parkin; New Hope Church, Pollard; First Church, Norfolk; and Greenfield Church. He has also served as superintendent of missions for Mt. Zion Association and Trinity Association. His denominational service includes serving as moderator of Gainesville Association and as Executive Board member of the Arkansas Baptist State Convention.

The Griffins are now residing at 129 Elaine Dr., Hot Springs.



The Baptist Student Union of Arkansas State University is sponsoring a tutoring program for children in grades one through four. The tutoring takes place in the Friendship House sponsored by First Church and is under the direction of Al Presley, director of the Jonesboro office of the Arkansas Baptist Family and Child Care Services. The children get love and attention as well as help with school work, and students gain insight into the children's needs.

Don Mendenhall has begun his ministries in music and youth at Bluff Avenue Church, Ft. Smith. He has directed music in junior-high schools and served as part-time music director for churches in Arkansas and Oklahoma for the past eight years. He is a graduate of the College of the Ozarks and is working on his master's degree at Northeastern State College, Tahlequah, Okla. He is married to the former Jeannie Hays of Van Buren.



Mendenhall



Greer

Amos Greer, who has served as pastor of First Church, Mountain View since October, 1967, has resigned his post to accept the pastorate of First Church, Pangburn. Prior to his work at Mountain View, he served 12 years as Superintendent of Missions for Harmony Association. He attended Ouachita University and Southern Baptist

College. Both he and Mrs. Greer are natives of Van Buren.

Wade Carver has resigned as pastor of Calvary Church, West Memphis. He came to Calvary from Earle Church where he served four and one-half years. He is currently moderator of Tri-County Association and is serving his second three-year term of the executive board of the state convention.

T. O. Spicer Jr. has resigned as pastor of Webster Park Church, Springfield, Mo., to assume the pastorate of First Church, Walnut Ridge. He has served the Missouri church since 1968. Spicer has served on several committees for the Greene County Association while at Springfield, and was twice secretary of the Greene County Baptist Pastor's Conference.



Ward

Seminary. He has served in numerous

Ross Owen Ward has accepted the pastorate of Hickory Street Church, Texarkana. For the past five years he has served West Church, Batesville. He is a native of Texas and holds degrees from Hardin Simmons University and Southwestern

denominational positions on both the state and associational levels. He and Mrs. Ward, the former Olamae Patrick, are the parents of three children.

For WMU

Arkansas women named to assembly faculties

Two Arkansas women have been named as conference leaders for the Woman's Missionary Union national summer assemblies. The assemblies will be held July 26-Aug. 1 at Glorieta and Aug. 9-15 at Ridgecrest.

Julia Ketner of Little Rock will lead conferences for Girls in Action leaders and assistants at the Ridgecrest WMU conference. Miss Ketner is GA and Mission Friends director of Arkansas.

Mrs. Shad Medlin of El Dorado will lead a conference for experienced presidents at Glorieta and at Ridgecrest.

Special features of the weeks include an evening of missions entertainment for all ages on Saturday, a special wind-up forecast session on WMU called "Patterning Tomorrow's WMU," and performance of the home missions musical "Joy" on Tuesday evening.

Between parson and pew

Growth or stagnation

By Velma Merritt



Mrs. Merritt

You have anxiously looked forward to seeing old friends and acquaintances. Some are a real joy to be around again. They have fresh ideas and are enthusiastic. Others are just like they were when you knew them years earlier. They have

not grown and are not really interesting to talk with. They have become stagnant.

A church leader who has become stagnant is sad. His church rocks along from day to day never accomplishing much. Growth is a necessity for effectiveness.

Our Southern Baptist Convention provides opportunities for ministers to grow. Conventions, conferences, retreats, and weeks at Ridgecrest and Glorieta are only a few of the ways they help.

Books are a tremendous help. Stated advice for pastor's wives is, "Books, books, books — the pastor's wife must cope with her husband always buying another book! Fit it into the budget because he must have them." It is not unusual for a pastor to have \$5,000-10,000 worth of books by the time he reaches middle age. This is a big expense to the pastor's family but it is worth it. Not only should the pastor's wife learn to graciously accept her husband's book buying, she also should buy some for herself and read some of her husband's so she too will keep growing.

It does little good for a pastor to grow personally if he cannot help his flock to learn. Special conferences, speakers, book studies, and individual attention within the church will keep things progressing with modern times for best achievement in reaching and growing people for Christ.

Our world is rapidly changing. The church and her leadership must keep up or be left behind like stagnant water.

The cover



"O WORSHIP THE LORD IN THE BEAUTY OF HOLINESS," Psalms 96:9. Blooming Dogwood trees at Ridgecrest Baptist Conference Center, Ridgecrest, N.C., serve as an annual reminder for us to be thankful to God for the beauty he provides for our enjoyment. May we always be grateful for the beauty of God's handiwork.

Behind the bookstacks in Riley Library at Ouachita University is a little room. Tall overstuffed bookcases surround the walls. Right in the middle is a huge wooden desk piled high with important historical information. Behind that desk sits a man.

That man not only is responsible for the historical records collection found in this room, but he also has stocked another little room right above this one with information that could tell you such things as who presided over the state Baptist Convention in 1848, when and how the first Women's Missionary Union was organized, and what songs the First Church of Arkadelphia sang in a Sunday morning worship service in 1955.

George Truett Blackmon, Executive Secretary of the History Commission of the Arkansas Baptist State Convention, is the man responsible for collecting those records. He developed an interest for collecting associational minutes and other church-related records in 1926 and has, since established what was for some time the most complete set of records of the Southern Baptist Convention west of the Mississippi River.

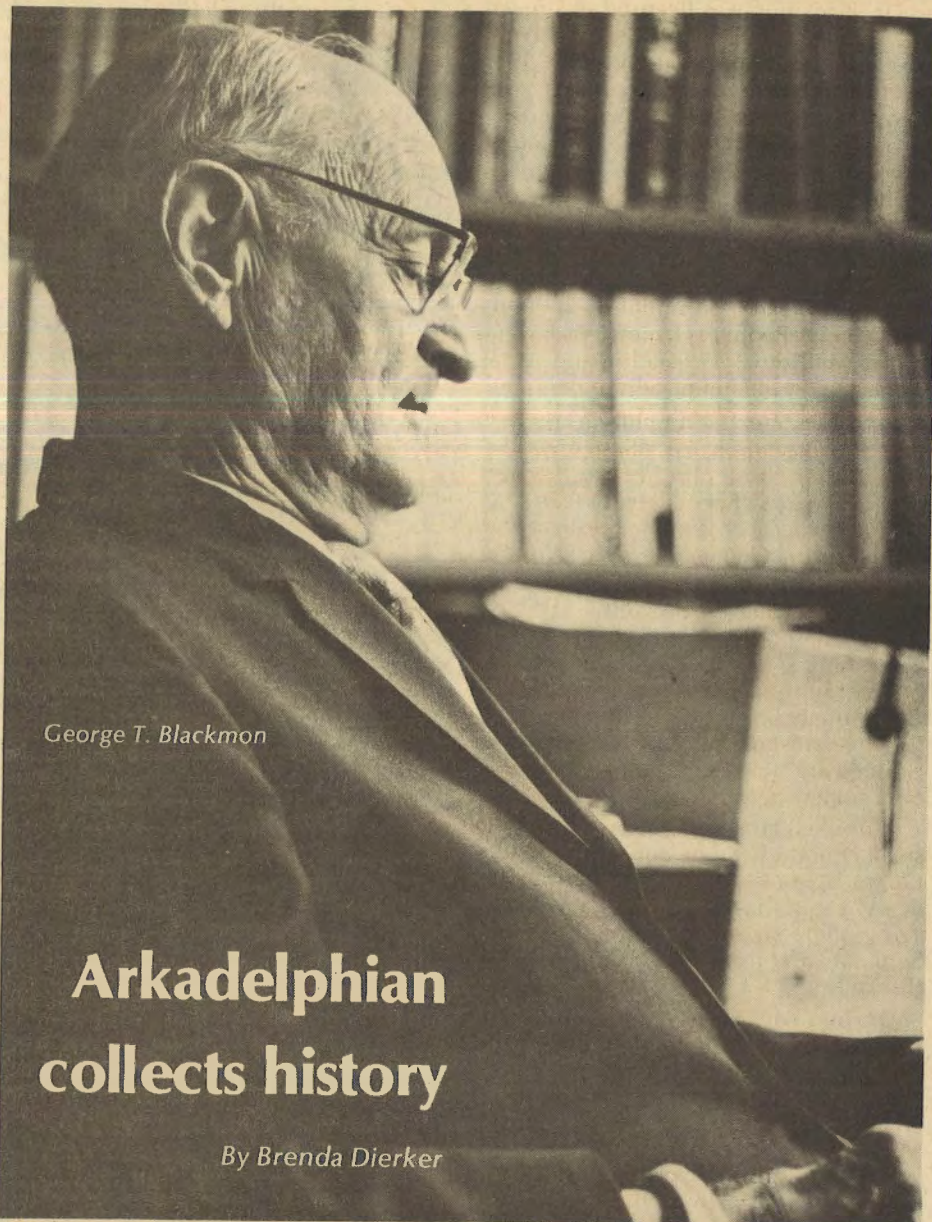
The historical collection of the Arkansas Baptist State Convention minutes since 1848 when the Convention was established is complete with the exception of five years. Dr. Blackmon is largely responsible for the collection and relates some interesting experiences he had collecting the documents, some of which are hand written.

"I would hear that somebody over in a particular area had the minutes from a year that I was missing," he recalls. In some instances Dr. Blackmon would have to park his car and walk back up in the hills to get to the person's house because they did not have a road. But he adds, "They were always willing to, at least, let me borrow their records if they didn't want to give them away."

Besides minutes from the two conventions, Dr. Blackmon has composed collections of every publication of the Arkansas and Southern Baptist Conventions, many of the histories of Arkansas Baptist Associations, individual church histories and historical records of Ouachita including a complete set of student bulletins.

A resident of Arkadelphia, Dr. Blackmon is a member of the Board of Trustees at Ouachita where he has taught history and religion. He served as last year's Vice-Chairman of the Board and has been Chairman of the Honorary Degrees Committee since he was elected as a Trustee in November, 1969.

Dr. Blackmon was recently notified that he has been selected to preach the annual sermon for the 1973 meeting of the Arkansas Baptist Convention.



George T. Blackmon

Arkadelphian collects history

By Brenda Dierker

Before assuming his present position as Executive Secretary of the History Commission, he was the state director of the Southern Baptist Historical Society in Arkansas for several years.

The Dictionary of International Biography, 1972, Arkansas Lives (1965), Directory of American Scholars, Personalities of the South and other biographies record Dr. Blackmon's contributions and achievements.

Included is mention that he is recipient of six letters of commendation for Certificate of Merit for distinguished service to Anglo-American Relations granted for his services as an Army Chaplain from 1942-46. As part of the Central Command, Dr. Blackmon served in an infantry regiment in Canada and later was transferred to Europe.

"1944 was the shortest year I ever spent," recalls Dr. Blackmon. "We were down on the English Channel and our

mission was 45 percent supply for Patton's army."

From there he was transferred to Liverpool and named Port Chaplain with the duties of distributing chaplain supplies to the entire outfit and aid in getting wives of American soldiers processed for shipment to the United States.

"One day going into Liverpool to the office, I said to the colonel, 'Sir, I need a new sign for my door,' and he said, 'What's that, what's happened to the old one?' I said, 'Oh, it's still there but my duties have changed. If it's going to tell the truth, I need a sign on my door that says *Women's complaints.*'"

Following that assignment he was transferred to General Eisenhower's headquarters, from which he was sent to concentrations of American troops all over the country. He left the Army in 1946 with the rank of Captain.

Dr. Blackmon was licensed to preach in 1921 at Centerpoint Church, Hon, and ordained to the ministry in 1924 at First Church, Magazine.

After attending the first convention-wide BSU meeting in 1926 in Birmingham, Ala., he received the inspiration to help organize the first BSU program in the state at Mountain Home in 1926, and the following year organized a BSU program at Ouachita.

He was elected president of the Baptist Young People's Union, president of the Ministerial Association and social chairman for the Junior-Senior Banquet.

"I think it was the mischief in them," says Dr. Blackmon, recalling how the Senior class chose him because he had never had a college date before this time. As social chairman, he arranged for his first college date to go to the banquet.

"I was putting on my vest," says Dr. Blackmon, commenting on the styles of clothing at that time, "when the telephone rang. Two of the girls' dates had stood them up and I had to get busy finding dates for them. To top the story, I ended up being late for my one and only college date."

After college, Dr. Blackmon pastored small churches and he and his wife both taught school during the depression years. Later they moved to Ft. Worth, Tex., where he attended Southwestern Seminary and from which he now holds the Th.M., M.R.E. and Th.D. degrees.

Dr. and Mrs. Blackmon are the parents of three children — James Truett Blackmon, practicing medicine in Arkadelphia; Lillian Ruth Blackmon, a pediatrician in Augusta, Ga.; and Kenneth Wayne Blackmon, a civilian employee of the Defense Department teaching chemistry and math to the children of overseas servicemen in Lakenheath, England.

Collecting historical church-related records is not the extent of Dr. Blackmon's interests. He has a large and sometimes rare collection of almost every item produced by the Coca Cola Company.

"Four years ago, someone gave me an old Coke bottle," he says, "and I got interested in finding its age."

Dr. Blackmon was able to add many items to his collection during the last two years as he and his wife have made trips to the Holy Land and neighboring countries in March of both 1971 and 1972.

During the tours, the Blackmons were able to view the historical sites of accounts recorded in the Old and New Testaments. They also revisited the scene of Dr. Blackmon's military service. Their tour in 1972 had been scheduled to last a full month but Dr.

Blackmon became ill during the trip and the couple had to return home early.

Dr. Blackmon recalls the changes that have taken place during the years that he has served as a preacher, teacher, associational missionary, college professor, historian and dedicated Baptist worker in Arkansas. He feels that the major change in the structure of Baptist organization has been one of enlargement.

"In the earlier years there weren't

as many phases," he comments. "The largest change through the years has been in education."

He feels that young people today are basically no different than they were when he was in college, although there are social differences which he labels as "the ebb and flow of humanity."

"When we get down to talking sensibly and observing all factors," says Dr. Blackmon, "we cannot deny the fact that today we have just as many consecrated Baptists as ever."

Doctrines of the faith How God speaks

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The Bible is a record of God's speaking to men. Some of the most frequently found expressions in the Bible are "God said" and "Thus saith the Lord." Thus, there can be no doubt that the biblical record testifies to the speaking of God.

When one thinks of the speaking of God, one of the first questions usually asked is, "How does God speak?" An examination of the biblical record reveals some rather unusual ways in which God spoke in the past. He spoke to some in an audible voice apparently (Ex. 19:3; I Sam. 3:1-10.) He spoke to some through angels (Luke 1:11-13.) To some He spoke through dreams and visions (Gen. 46:2; Acts 9:10.) He even spoke to one through a donkey (Nu. 22:28.)

However, these are the extraordinary ways in which God has spoken. A close look at the biblical record and human experience reveals several ordinary ways in which God has spoken and continues to speak today.

First, God speaks through His acts. That is, He speaks through events, happenings — both good and bad. Through His acts God speaks to us of His mercy (Psa. 103:7-10,) His power and deliverance (Deut. 11:1-10,) His displeasure toward sin, and His desire that His backsliding people return to Him (Amos 4:6-13; Rom. 2:4.)

Second, God speaks through the conscience of man. The conscience is difficult to define. It has been called "the voice of God in the human soul." The dictionary defines it as the faculty in man which gives him "a knowledge of right and wrong, with a compulsion to do the right." Experts may not agree as to just how the conscience should be defined, but one thing is for sure. Every person has one and God uses it to speak to man concerning His will (Rom. 2:14-15.) In other words, something of the nature of God and His moral demands can be known through the human conscience (cf. Rom. 9:1; I Pet. 2:19.)

Third, God speaks through other people. This method of God's speaking is rather obvious in the Bible. He used the prophets to speak His message. They did not speak their own mind, but spoke as they were moved by the Holy Spirit (II Pet. 1:21; cf. Isa. 1:2; Jer. 1:2; Ez. 1:3.) In New Testament times God spoke through the apostles and other chosen vessels (cf. Matt. 10:19-20; Acts 9:17; I Thes. 2:13.)

Not only has God spoken through other people in the past, He still speaks through people today. God calls men to preach and teach His word (Eph. 4:11.) As these stand to faithfully declare this word, God speaks through them to today's generation.

Fourth, God speaks through the Scriptures. This is God's written word to man. It should be said at this point that the Scriptures must be the standard by which all the other means of God's speaking must be judged. For we may misinterpret historical events, our consciences might lead us astray (cf. I Tim. 4:2,) and people who claim to speak for God may be false prophets. The only sure word from God is the Scriptures. The Bible will never mislead us (Psa. 119:160.)

Not only is the Bible the sure word from God, it is the final word from God. No other word is forthcoming. It is not to be added to nor taken from (Rev. 22:18-19.) In the Scriptures God has spoken to us of Himself and His will for our lives. It is all that we need.



The Henderson Church occupied this building even before it was completed.

Henderson building dedicated

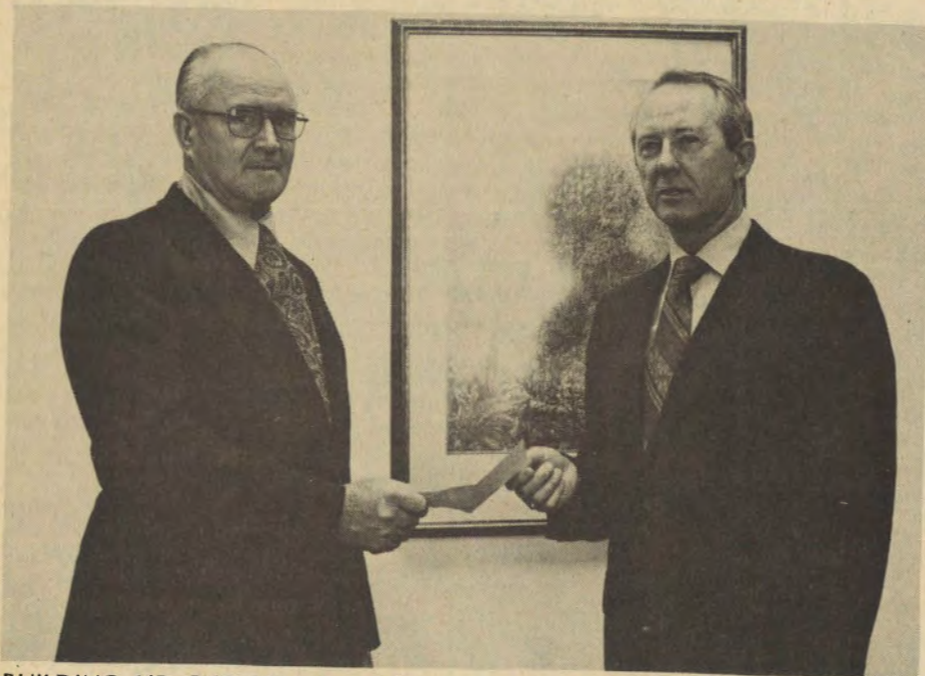
The auditorium will seat 100 people, and four classrooms will accommodate all but the adult Sunday School class. The church is in the process of drilling a water well in order to install a baptistry and other facilities. Future plans include adding an educational annex.

An attendance record was set in Sunday School, with a full auditorium for the worship and dedication services. R. H. Dorris, Director of Missions, preached at both services.

Gerald Harlan, pastor, presided and led in the dedication of the building.

First Church, Henderson, dedicated a new building on March 4, exactly one year after breaking ground. It is the first building to house the new congregation which was organized with 16 charter members on Oct. 17, 1971. Until the church entered the uncompleted building last year, services were conducted in the home of Deacon and Mrs. Alfred Nanney where the organization took place.

Mrs. Lettie Faulkner, a charter member, gave the Henderson church the land on which the building rests.



BUILDING AID GIFT REPAID — Pastor Edward B. Edmondson (left), Sunset Lane Church, Little Rock, presented R. H. Dorris, Missions Department, a check for \$1,000 in repayment of a building aid gift made to the church in 1965. Pastor Edmondson said, "Our church feels that this was mission money that came to us in a time of need. Now that God has blessed our church so much we want to repay it so, as mission money, it can go on being used to help other churches." The money was placed in the Revolving Loan Fund.

Putting life together

We just didn't believe it. But it happened. Only a few minutes

Larry Tucker writes for Southern College

earlier the performer had stumbled onto the stage carrying an assortment of arms, feet, thighs, hands and a head. With a noisy thump he dumped them to the floor. Slowly, just forward of a very dark backdrop, he put them together, with some humorous misfits in the process. When he dropped the head it bounced like a bowling ball. Quickly he picked it up and put it in place, backwards! Finally the dummy was in order . . . ankle bone connected to the shin bone, shin bone connected to the knee bone, etc. That's when it happened. Giving the appearance of looking for some lost piece, the actor moved away from this peg-jointed full-sized doll he had stacked together. Then, the put-together dummy came to life, looked around, walked across the stage, waved, bowed and left. From a dead assembly of things and parts to a vital, living person, right before our very eyes? Who could have believed it?

But this may picture the results of Christian higher education, also. The serious graduate, diploma in hand and character in heart, still seems unbelievable to some as he moves to challenge and be challenged by our modern society and its critical need for Christian commitment and integrity.

For so many students life needs putting together. Ungainly stances of devotion, uncertain pegs of trust, ill-fitting reasons for being, warped concepts of morality, pitiable disdain for authority. Can anything be made out of these? Something can! Under the stimulating influence of true teachers to whom Christ means everything and in the great dialogue of truth which is at the heart of Christian higher education a surprising number of youths are taken by the hand and led to obey the imperative, "Rise and walk!"

Will any student on the Southern campus today be led to rise in purpose and walk in service — for God's glory and man's betterment — because you cared and gave? Why not express your conviction and interest now? Today? — Lawrence A. Tucker, Box 32 — SBC, Walnut Ridge 72476

Have You Heard About



*one Lord
one mission
one people*

Summer music opportunities

Camps and workshops

Youth and Adult

Music Conference June 18-23

Ouachita Baptist University, Arkadelphia.

1973 Emphasis — Vocational guidance.

There will be outstanding speakers from church-related, as well as non-church related vocations. These are professional Christian men who are tops in their field.

Other outstanding features for this year — Morning Devotionals, Bible Study, Worship Services, Applied Music Classes, Recreation, Fellowships, Leadership Class, Age Group Choirs singing a Major Work and Festival Anthems. Band will be a major emphasis this year.

State Music Tournaments . . . June 19

The State tournament will be held at 1:30 p.m. on the Ouachita University campus Tuesday, June 19. The first and second place winners from each associational tournament should be registered with his age division coordinator no later than 1:00 p.m. on that day. These associational winners should be reported to the State Music Office immediately following their associational tournaments.

Music Camp for

Young Musicians Aug. 6-9

Ouachita Baptist University. Camp opportunities include: Cantatas for each grade level, Music Theory, Hymn Study, Planned Recreation, Stunt Night, Worship Services, Leadership Classes for workers with Children's Choirs.

5 One-Day Youth Choir

Leadership Clinics Aug. 20-25

These clinics will be held in five areas of the state and will offer help in methods and materials for workers and members of youth choirs.

March 29, 1973

Ridgecrest music week

July 1-7

Special Features:

Oratorios "Messiah" (G. F. Handel)

"The Peaceable Kingdom" (R. Thompson)

Choral Conductors Robert Burton, and

Donald P. Hustad

Choral Clinician Elaine Brown

Special Choral

Reading Sessions R. Carmichael

For information regarding registration and housing accommodations, write Reservations, Ridgecrest Baptist Conference Center, P. O. Box 128 Ridgecrest, North Carolina, 28770

Glorieta music week

July 19-25

Special Features:

Oratorios "Messiah" (G. F. Handel)

"The Peaceable Kingdom" (R. Thompson)

Choral Conductors Robert Burton, and

Donald P. Hustad

Choral Clinician Walter Dahlin

Special Choral

Reading Sessions John W. Peterson

For information regarding registration and housing accommodations, write Reservations, Glorieta Baptist Conference Center, P. O. Box 8, Glorieta, New Mexico, 87535

Time now to register for

Young Musicians Festivals April 14

Write to Church Music Department,

525 West Capitol

Little Rock, Arkansas 72201

Southern Baptist Convention

June 12-14, 1973
Memorial Coliseum
Portland, Ore.

Theme: "Share the Word Now"

Proposed order of business

Tuesday Morning, June 12

- 9:00 Music for Inspiration — The Celebration, First Baptist Church, Fort Smith, Ark., Charles Collins, minister of music
- 9:15 Call to Order
Congregational Singing — William J. Reynolds, secretary, church music department, Southern Baptist Sunday School Board, Nashville, Tenn.
Special Music — The Celebration
Theme Meditation — James L. Sullivan, president, Southern Baptist Sunday School Board, Nashville, Tenn.
- 9:35 Report of Registration and Constitution of the Convention — W. Fred Kendall, registration secretary; retired executive secretary, Tennessee Baptist Convention, Brentwood, Tenn.
Committee on Order of Business — Russell H. Dilday, Jr., chairman; pastor, Second-Ponce de Leon Baptist Church, Atlanta, Ga.
- 9:40 Welcome
- 9:50 Announcement of Committee on Committees, Committee on Resolutions, and Tellers
- 9:55 Congregational Singing
- 10:00 Executive Committee Report (first section)
- 10:50 Miscellaneous Business
- 11:05 Introduction of Resolutions
- 11:25 Congregational Singing
- 11:30 Special Music — Mr. & Mrs. James Yates, pastor, First Baptist Church, Yazoo City, Miss.
- 11:35 President's Address — Owen Cooper, chairman of the board, Mississippi Chemical Corp., Yazoo City, Miss.
- 12:15 Benediction — Peter Lord, minister, Park Avenue Baptist Church, Titusville, Fla.

Tuesday Afternoon, June 12

- 2:15 Music for Inspiration
- 2:20 Introduction of Resolutions
- 2:40 Congregational Singing — Sam Fort, student work and church music director, Northwest Baptist Convention, Portland, Ore.
Theme Meditation — James L. Sullivan, Nashville, Tenn.
- 2:55 Miscellaneous Business
- 3:10 Election of Officers
Recognition of Past Presidents
- 3:40 Executive Committee Report (final section)
- 4:10 Election of Officers

Ambassador Service National Award

Miscellaneous Business

- 4:30 Benediction — Glenn Sullivan, minister, First Baptist Church, Russellville, Ky.

Tuesday Evening, June 12

- 6:45 Music for Inspiration — The Lower Columbia Singers, Longview, Wash., Ted Campbell, director
- 7:00 Congregational Singing — Duane Barrett, director, brotherhood and church music departments, Southern Baptist General Convention of California, Fresno, Calif.
Scripture — Louis Nobles, president, Mississippi College, Clinton, Miss.
Prayer — W. L. Sewell, associate executive secretary, Louisiana Baptist Convention, Alexandria, La.
- 7:15 Annuity Board Report
- 7:30 Committee on Public Affairs Report
- 7:45 Stewardship Commission Report
- 8:00 Foreign Mission Board Report
- 9:00 Benediction — Allan Fulmer, attorney, Columbia, S.C.

Wednesday Morning, June 13

- 9:00 Music for Inspiration — The Revelation Singers, Arapahoe Road Baptist Church, Littleton, Colo., Terry Low, director
- 9:15 Congregational Singing — John Johnson, music faculty, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.
Special Music — Randall Veazey, concert soloist, Foley, Ala.
Theme Meditation — James L. Sullivan, Nashville, Tenn.
- 9:35 Election of Officers
- 9:55 Sunday School Board Report
- 10:15 Committee on Resolutions Report (first)
- 10:35 Committee on Committees Report
Committee on Boards Report
- 10:40 Congregational Singing
- 10:45 Special Music
- 10:50 Convention Sermon — Dotson M. Nelson, Jr., pastor, Mountain Brook Baptist Church, Birmingham, Ala.
Alternate: Charles A. Trentham, pastor, First Baptist Church, Knoxville, Tenn.

- 11:20 Miscellaneous Business (consideration of constitution changes and other)
 12:45 Benediction — Gilbert Barrow, minister, First Baptist Church, Leesburg, Fla.

No convention session Wednesday afternoon, June 13

Wednesday Evening, June 13

- 6:45 Music for Inspiration — The Spring Street Singers, Southern Baptist Home Mission Board, Atlanta, Ga., Buryl Red, musical director
 7:00 Congregational Singing — William J. Reynolds, Nashville, Tenn.
 Scripture — Douglas Watterson, minister, Cliff Temple Baptist Church, Dallas, Tex.
 Prayer — W. Perry Crouch, executive secretary, North Carolina Baptist State Convention, Raleigh, N.C.
 7:10 Christian Life Commission Report
 7:45 Home Mission Board Report
 9:00 Benediction — Bill Montgomery, minister, St. Andrew Baptist Church, Panama City, Fla.

Thursday Morning, June 14

- 9:00 Music for Inspiration — The Free People, California Baptist College, Riverside, Calif., Larry Longshore, director
 9:15 Congregational Singing
 Special Music
 Theme Meditation — James L. Sullivan
 9:35 Resolutions Committee Report (final)
 10:15 Denominational Calendar Committee Report
 10:20 Committee on State Papers Report
 10:25 American Bible Society Report
 10:30 Special Music — Russell Newport, businessman, Springfield, Mo.
 Address — William M. Pinson, Jr., professor of Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Tex.
 11:00 Recognition of Fraternal Messengers
 11:05 Baptist World Alliance Report
 11:20 Radio and Television Commission Report
 11:35 Miscellaneous Business
 12:15 Benediction — Pat Harrison, minister, First Baptist Church, Mobile, Ala.

Thursday Afternoon, June 14

- 2:15 Music for Inspiration — The Trouveres, California Baptist College, Riverside, Calif., Curtis Cheek, director
 2:30 Congregational Singing
 Theme Meditation — James L. Sullivan
 2:45 Southern Baptist Foundation Report
 3:00 Committee on American Baptist Seminaries Report
 3:05 Education Commission Report
 3:20 Historical Commission Report
 3:35 Southern Baptist Convention Seminaries Report
 3:55 Special Music
 Address — Frederick Sampson, minister, Tabernacle Baptist Church, Detroit, Mich.
 4:30 Benediction — Gerald Buckley, minister, West Heights Baptist Church, Pontotoc, Miss.

Thursday Evening, June 14

- 6:45 Music for Inspiration — Chapel Choir, First Baptist Church, Abilene, Tex., Tom Mosley, minister of music
 7:00 Congregational Singing — William J. Reynolds, Nashville, Tenn.
 Scripture — Harold Killian, minister, Earle Street Baptist Church, Greenville, S.C.
 Prayer — Russell McIntire, director of development, New Orleans Baptist Theological Seminary, New Orleans, La.
 7:10 Presentation of Officers
 7:15 Women's Missionary Union Report
 7:30 Brotherhood Report
 7:45 Share-the-Word Celebration, coordinated by the Southern Baptist Sunday School Board, Nashville, Tenn.
 Master of Ceremonies — Grady Nutt, entertainer, Louisville, Ky.
 The Word We Share — Annie Vallotton, illustrator, Today's English Version of the New Testament, Paris, France
 The Way We Share — Senator Mark Hatfield, Salem, Ore.
 Our Commitment to Share — Ralph H. Langley, pastor, Willow Meadows Baptist Church, Houston, Tex.
 9:00 Benediction — Hoffman Harris, minister, Briarlake Baptist Church, Decatur, Ga.



HEADQUARTERS HOTEL for the Southern Baptist Convention meeting, Portland, Oregon, June 12-14, is the Portland Hilton. (BP) Photo Courtesy Portland Chamber of Commerce



Both National and Southern Baptists attended the sessions.

130 participate in first annual leadership conference

The First Annual Leadership Conference of National and Southern Baptists recently held at Camp Paron attracted 130 participants. T. B. Maston, professor emeritus of Christian Ethics at Southwestern Seminary, Ft. Worth, Tex. Ceasar Clark, pastor of the Good Street Church in Dallas, Tex., and Emmanuel McCall, associate in the Department of Cooperative Ministries of the Home Mission Board, S.B.C. were the major conference speakers.

Charles Ashcraft, executive secretary-treasurer of the Arkansas Baptist State Convention, Ervin Keathley, Music Secretary, Everett Sneed, editor of the *Arkansas Baptist Newsmagazine* and James Sawyer, secretary of the State Baptist Joint Committee, represented Southern Baptists in Arkansas as program personnel, while O. C. Jones, pastor of Mt. Pleasant Church in North Little Rock, W. O. Lindsey, pastor of Emmanuel Church in Little Rock, Mrs. Pearl Anthony, president of the Woman's Convention of the Consolidated Missionary Baptist State Convention, and Mrs. Emma Stewart, vice president of the Woman's Convention, represented National Baptists in Arkansas.

According to Robert U. Ferguson, Director of Work with National and Southern Baptists in Arkansas, "the conference was well attended by

laymen, ladies and pastors."

Ceasar Clark spoke twice to the conference. His first message was taken from Genesis 6:11. "The earth also was corrupt before God and the earth was filled with violence."

Dr. Clark described the difficulty a man has, be he Noah or a person today who cooperates with God. He emphasized the corruption and violence of the present day as follows:

"These are days in which we have been forced to live together before we were fit to live with. These are days in which men know how to picket but not how to pray. These are days in which civilization is rounding a curve on two wheels — whether it will right itself or skid off into a disaster is still the unanswered question. These are days in which men are making great speed but poor progress. These are days in which all too many of us think more of cash and cars and color and clothes than of character and Christ! These are days in which all too many of us are too carried away by what is on one another than what is in one another. The earth is corrupt before God. The earth is filled with violence. I hold no brief for those who commit violence in the street, but you know for certain people in certain places to plot and plan and scheme and devise ways and means by which to deny certain other people their just deserts,

that's violence, too!"

He went on to say that since "Jesus responded to human need, no one can be a Christian and not respond to human need. I know that the Christian religion begins with the individual, but if it ends with the individual it ends!"

"Noah had a conference with God and when the conference ended Noah was moving in the direction of the lumber yard, for he had been given instructions against the time of the coming flood. His contemporaries mocked him but Noah would not be discouraged. He would look up and there would not be a cloud in the sky but he kept working because he had God's word to go on. Finally he was finished and the Lord shut him in. He cooperated with God and the Lord shut him in!"

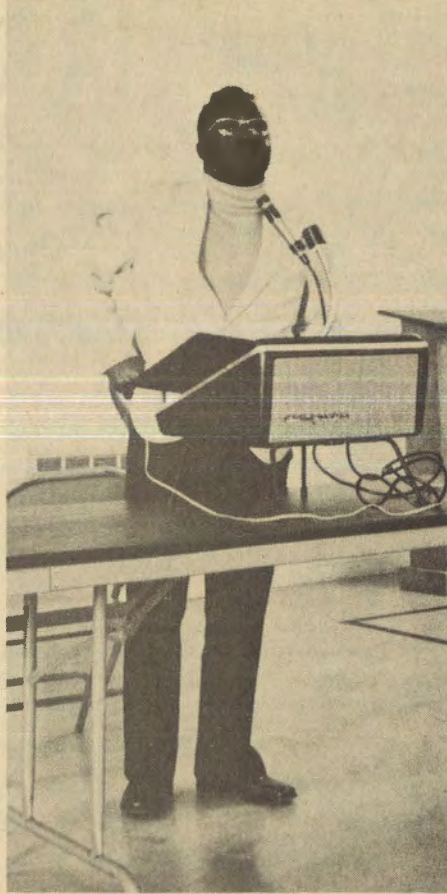
Dr. Clark went on to say that "as the flood waters rose the price of real estate went up considerably."

He compared the ark to the church that has somehow by the grace of God remained afloat and alive. He confesses the blind spots and weak points of the church as human fallibility, but the church has survived and still lives.

Returning to the flood he says, "No flood is all bad. We have witnessed the flood in our day and generation, for you see the flood carries away the trash, the debris, it separates the official from the artificial. No flood is all bad — it separates the supporters from the hangers-on, it separates the real from



T. B. Maston, a retired seminary professor, spoke twice to the group.



Emmanuel McCall of the Home Mission Board was one of the speakers.



Discussing the program were Robert U. Ferguson, Norman McGill, and Mrs. Emma Stewart.

the false pretender. No flood is all bad. Although the raven did not come back, the dove came back with an olive leaf in her mouth. When Noah saw that olive leaf he knew there was no more in the universe than floods and storms. He knew that somewhere the sun was shining. We have Christ against the flood! My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ the solid rock I stand — all other ground is sinking sand!"

Dr. Clark closed his message emphasizing the fact that we are nobodies by ourselves, but because of God's love revealed in Christ we are less a nobody than we would have been alone. His closing prayer was: "O thou who art far above us, but not far from us we thank Thee for Thyself and for Thy loving kindness and tender mercies so lavishly bestowed upon us, Through Jesus Christ our Lord, Amen."

Dr. Clark's second message concerning "Bread" may be printed at a later date.

T. B. Maston spoke twice to the conference and his messages may be printed at a later date. His subjects were "The Biblical Basis for Cooperation" where he listed three points — (1) God has written cooperation into our very natures; (2) God cooperates with us; and (3) God expects us to cooperate with each other — and "Our Oneness in Christ" taken from Ephesians 2:11-22 wherein he lists three points — (1) the former disunity; (2) the present unity; and (3) how the unity is achieved.

Dr. Maston emphasized the fact that the walls of hostility and the peace of unity will only come as the Spirit of the living Christ is allowed freedom in our lives and in our churches.

Drills, tournaments

The district drills and tournaments for the Bible Exploring Drill and Youth Bible Drill and Speakers' Tournament will be conducted during the first two weeks of April. The dates and places for these tournaments are listed in the Arkansas Baptist Diary. Each associational missionary and associational director will also have this information. Each tournament will begin at 7:15. Judges and participants should be present at about 6:45. The winner in the Youth Bible Drill and the winner in the Youth Speakers' Tournament will represent their district at the state drill and tournament to be conducted at the Youth convention at Little Rock, April 20. —Ralph W. Davis

Your state convention at work

Royal Ambassador Congress set for May 4-5 in Little Rock

May 4-5, 1973 is the date for the twentieth annual Royal Ambassador Congress. The Congress will convene in the facilities of Olivet Church in Little Rock.

There will be three sessions of the Congress, Friday afternoon, Friday evening and Saturday morning.

The annual Congress is designed to provide boys an opportunity for fellowship with missionaries and each other.

The meeting is informative and each other.

The meeting is informative and inspirational. This year there will be a discussion period for Pioneer age boys (grades 7-12) dealing with some common problems. The discussions will be led by outstanding Christian professional men.

There will be a conference for Royal Ambassador Counselors, Leaders, pastors and any other adults attending

the Congress. All the conferences will be on Saturday morning.

The missionary speaker Friday night will be Glendon Grober. Grober serves in Brazil as a teacher in the seminary. In addition, he is an evangelistic speaker and also serves as pastor for several churches and mission stations.

More information regarding the speakers will be published later.

The program will feature good singing and special music. Every Chapter is urged to bring a display of advancement work projects completed. Individual craft projects may be displayed.

Several Chapters have been doing special mission activities, we have learned. We would certainly like to have these Chapters make posters illustrating their projects and bring them for showing.

If your Chapter did something during Royal Ambassador Week in November illustrate and describe the activity and

make a display.

A prize will be offered for any Chapter having a 100 percent attendance and for the Chapter traveling the farthest distance. Make plans now for boys from your Chapter and church to attend on May 4-5.

The state Baptist Men's Meeting is now history. The meeting was attended by 268 people, including 42 women.

The attendance is an increase over the past year. For this we are grateful. May the interest of Baptist Men in missions and Christian witness continue to increase.

Our thanks to all the program personnel who did an excellent job.
—C. H. Seaton, Director



The Cooperative Program ...

KNOWS NO SEASON CP



C. A. Holcomb (center) offers advice to Richard Emery (left) and James Kirkpatrick at the retreat.



The group was served meals in the dining hall at Camp Paron.

Church Music

Volunteer, part-time directors hold retreat

Fifty-six men and women gathered at Camp Paron on the second week-end in February for the second annual Volunteer/Part-Time Music Directors' Retreat. Cliff Holcomb, Associational Music Consultant from Nashville, was the featured program personality.

Holcomb having many years of experience with music in the small

church and in the part-time church, had much to offer the men and women who attended this year. Specific help was given in using the hymnal for special music, worship planning, building congregational singing, and looking through new music.

Jim Little, Heber Springs, who is part-time music director at First Church, Heber Springs, and Ural Clayton, were responsible for the program this year. The discussion periods, led by Jim Little, were most helpful to us all.

The Retreat is scheduled for Feb. 8-9,

1974. We hope to double the attendance, and from the enthusiasm this year that should be no problem.

We want to thank Joe Helms and the Immanuel Church in Little Rock for the music they shared with us. Helms gave us several large boxes of music which we shared with those part-time directors. They were certainly grateful for this generous expression. Some more of our larger churches may have music you would share with us. We will be glad to distribute it from the State Music Office.
—Ervin Keathley, Secretary.

Choosing the right executor

One of the services offered by the Arkansas Baptist Foundation is service as executor of a will in certain cases.

When a property owner dies, someone has to gather his properties together, pay his bills and taxes, and see that the property is distributed according to his will. The law calls such a person an executor. If no will exists, or if the executor named cannot serve, or if no executor is named in the will, then the probate court must appoint someone to serve.

Usually, most people think first of family members when selecting an executor under their will. When an estate is small and relatively simple, such an arrangement may be satisfactory, but in many cases it involves a number of hazards.

The family member chosen as your executor may not really desire that responsibility, but may hesitate to refuse your request. In many cases, the family member may be assuming responsibilities and burdensome work that he is poorly equipped to handle, or entirely unable to handle for health or family reasons. In fact, the named executor's personal circumstances may change drastically and suddenly after he has agreed to serve, making it impracticable at the time his services are needed.

A family member acting as an

executor runs the risk of offending other members of the family who may not be pleased with his handling of the affairs. In some cases, other family members have developed grudges.

The best choice of an executor is a corporate entity which is experienced in rendering such service. By naming such an executor, you are assured a continuing existence, and you enjoy the assurance of having the experience gained from the handling of many other estates.

In many cases, particularly when Baptist causes are being remembered in a will, the Arkansas Baptist Foundation can and will serve as executor. This eliminates the problems mentioned above, and assures the testator that his estate will be managed by a person or persons, not only skilled in estate administration, but also with a deep Christian concern and commitment.

Another alternative used occasionally is to name an individual and the Foundation as co-executors.

It would be both courteous and wise to first contact any executor you desire before naming that person in the will. It is especially important that this be done if the Foundation is to be named. Its officers and employees will be happy to answer any questions about this relationship and service. —Roy F. Lewis, Acting Executive Director

Regional library clinic



Rose

James Rose, consultant in the Church Library Department of the Baptist Sunday School Board, along with John A. Hack and Miss Jacquelyn Anderson, consultants in the Church Library Department, will direct the Regional Church

Library Clinic to be held at Immanuel Church, Little Rock, May 4-5.

The clinic will begin with a banquet Friday evening, May 4, at 6 and will conclude Saturday, 12 noon. There will be a registration fee of \$4 which will pay for the banquet and materials.

There will be four specialized conferences as follows:

1. Beginning Library Workers
2. Classifying Books for the Church Library
3. Audiovisual Education
4. Introducing: *Educational Media Workshop Guide* and *The Church Library-Record and Plan Book, 1973-74*.

In addition to the banquet and the conferences, general program features will relate to the services and ministry of the church library. This clinic will provide wonderful training opportunities for church library workers and will be comparable to the church library conferences conducted at Ridgecrest and Glorieta.

Associational workers should organize groups of library staff members from churches to come by the carloads. You are urged to send your \$4 registration fee to the Church Library Department of the Baptist Sunday School Board immediately. Registration must be made in advance in order to know the number who will be present for the banquet on Friday night, May 4. —Ralph W. Davis

Bus outreach clinic

Tuesday, April 10
Little Rock Baptist Building,
9:30 a.m.-3:30 p.m.

Moderator	Harold Vernon	
9:30 a.m.	Scripture and Prayer	Charles Barfield
	Introductions	Harold Vernon
9:40 a.m.	Preparing for a bus ministry	
	Acquiring and Maintaining Buses	Bob Taylor
	Enlisting and Training Workers	J. M. Johns
10:20 a.m.	The need of bus ministry	
	Does Every Church Need a Bus Ministry	Lewis White
	What About the Small Rural Church	Glenn Riggs
	What About the Old Established Church	Eugene Skelton
11:20 a.m.	Your questions — Resource Panel	
12:00 Noon	Lunch	
Moderator	Lawson Hatfield	
1:00 p.m.	On the roll!	
	Providing for Bus Riders During Sunday School	Lewis White
	Providing for Bus Riders During Worship Service	Dean Newberry
	Follow-Up Evangelism	Clifford Palmer
	We Have Just Started	Paul Stockemer
	Your questions — Resource Panel	
3:30 p.m.	Adjourn	

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 Van Buren, Ark.
 Phone 501 474-3755

WANTED

Full-time Minister of Youth and Music
 Position open immediately in a growing Southern Baptist Church. Write, Maize Road Baptist Church, 4251 Maize Road, Columbus, Ohio 43224 or call E. D. Havner, (614) 268-0079.



New Board Members for the Arkansas Baptist Family and Child Care Services are Emil Williams, Jonesboro; Julius Miller, El Dorado; and Mrs. Helen Snarr, Monticello. The 18-member Board meets quarterly and the Board members are elected to serve for three-year terms.



W. N. Nichols, Fountain Hill (left) was re-elected president of the Board of Trustees of the Arkansas Baptist Family and Child Care Services for the year 1973. Mrs. Helen Snarr, Monticello, was elected Secretary — Treasurer and Lee McMillan, Mena, was re-elected to serve as Vice-President.

Siloam Springs

When and how on reservations

Summer '73 — Siloam Springs Assembly is coming up fast. Many of our churches are beginning to make reservations. This is good!

Each church recently received a packet of materials regarding the Assembly. It included all the general information about the program. It also included a "reservation sheet" for names of campers. A blue card was included for "family unit" reservations.

Reservations are important. Assembly facilities are assigned on a first come, first serve basis. It is possible for you to make reservations by mailing to our office the approximate number of boys and girls you expect to attend. You should include a \$2 deposit for each person. Do not send any money for counselors. This is the beginning step for reservations.

Later, when names are available, the "reservation sheet" may be sent. Your copy of the "reservation sheet" is to be brought to the Assembly Business Office when you arrive on the grounds. You will note that we are requesting your help in figuring the money.

All of us are looking forward to another good assembly. We hope you are planning to be with us.

Please send reservations to Don Cooper, P.O. Box 550, Little Rock, Ark. 72203.

If you need additional forms, we will be happy to mail them. —Don Cooper, Assistant Assembly Director.

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Observe Cooperative Program Day

All Baptists need to be informed about their denomination's work. Only with this understanding can there be a corresponding sense of personal obligation.

Cooperative Program Day is observed by churches of the Southern Baptist Convention as a mid-year emphasis on the importance and need for the Cooperative Program. It is a time to inform members and challenge them to personal mission commitment and prayer for the people and causes supported by the Cooperative Program, and the people ministered to through the Cooperative Program.

Cooperative Program Day will be observed in most churches on April 15. The theme will be "Operation One: One Lord, One Mission, One People." Sample packets of material for use in support of this emphasis have been mailed to all churches, and additional copies may be ordered from the state stewardship office.

The theme is more than just a slogan or a few nice sounding words put together. It represents an effort to

remind our people of our unity in spite of all of our diversities.

We represent many different callings, but we serve together under the overarching lordship of Christ, who is our "one Lord." We participate in a multitude of different missionary endeavors, but through all of these various ministries we still have "one mission." We are a large denomination, but in many respects we are "one people."

Operation One is theologically based, but it also has a practical dimension. The theme reflects a practical effort to encourage our churches to increase their mission giving through the Cooperative Program by at least one percent, implemented over a three year period.

More will be said about this in letters to the churches and in future columns in this publication and in national Southern Baptist publications. It is just beginning, and the observance of Cooperative Program Day is a good time to begin: —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Baptist agency files brief on tax credit parochial

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs in an amicus curiae (friend of the court) brief asked the Supreme Court of the United States to rule that "tax credit for tuition paid the parents to nonpublic schools" is a violation of the establishment clause of the First Amendment of the Constitution.

The brief, prepared by the research department of the Baptist Joint Committee, was filed by Joseph B. Friedman, attorney for the committee as amicus curiae.

John W. Baker is the associate director of the Baptist Joint Committee in charge of research services. Rosemary Brevard is his assistant.

The Baptist Joint Committee of which James E. Wood Jr. is executive director, earlier authorized its staff to file amicus briefs on matters on which the committee has taken positions when they consider the subject to be of sufficient import.

At its semi-annual meeting the first week in March the Baptist Joint Committee further authorized its staff at its discretion to identify the committee with a possible brief in the Billy James Hargis case that may be considered by the U.S. Supreme Court.

The Hargis case involves an Internal Revenue Service ruling that revoked the federal income tax exemption of Christian Echoes National Ministries, Inc., a Tulsa, Okla., based publishing and broadcasting operation.

In the event that the Baptist Joint Committee joins in an amicus brief in the Hargis case, it would be in defense of Christian Echoes National Ministry, Inc. against the IRS ruling.

The current brief on "tax credit" is known as Pearl v. Nyquist. It challenges a New York law which provides for a balloon tax deduction by parents paying parochial or nonpublic school tuition. This "tax deduction" was described by the district court for the Southern District of New York as a "tax credit."

The New York law, which was ruled constitutional in a 2-1 decision by the district court, provides for a graduated scale of tax deductions for parochial school parents based on adjusted gross income and the number of children in nonpublic schools.

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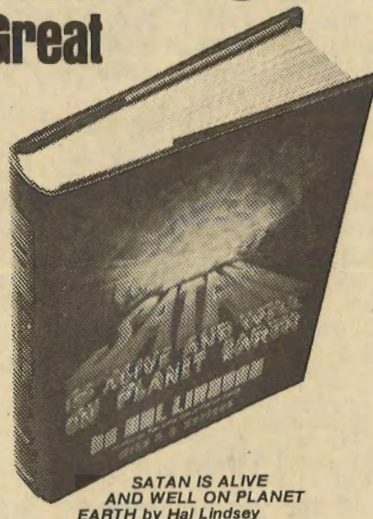
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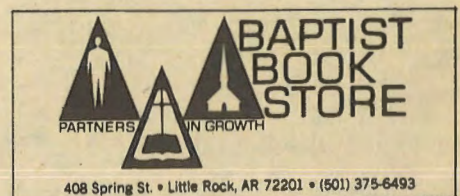


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A foreign missionary pleads for adequate home missionaries

Did you read the interesting annual Home Mission Report by beloved Personnel Secretary Cecil Etheridge? The heading says, MISSION VOLUNTEERS AWAIT FUNDS FOR APPOINTMENT. He explains, "Our primary frustration relates to appointment, not recruitment." That means they are ready to go but there's not enough money!

The first report I saw was in *The Pacific Coast Baptist*, Portland, Ore., a paper really dear to me. Years ago, when my wife Evelyn and I retired as foreign missionaries, we did home mission work in the Pacific Northwest. This Southern Baptist paper has now grown to be an eight-page, highly useful periodical, and sends us copies free in appreciation of our work out there. The paper's growth and work there are examples of the Home Board's valuable, commendable advancement.

Our two great worldwide efforts, Home and Foreign Missions, we have consistently and persistently advanced, with God's help, until now the largest evangelical group of all time. We accept the United States as our Judea, the world as our goal! Foreign missions naturally has a great appeal, but Christ expects the homeland adequately evangelized. Commendable emphasis was laid here on the Christmas offering. We knew Miss Lottie Moon in China. In this frontier city Pastor Radford Hutcheson of the First Baptist Church introduced me at each of ten free radio broadcasts. The church has met both mission offerings.

Since retirement at 70, this missionary was privileged to work as a district missionary in eastern North Carolina, also as a state missionary in the western part of that state and home missionary in the Pacific Northwest. Along with this was speaking on foreign missions and conducting Schools of Missions in numerous Baptist churches of America and in the three western provinces of Canada. The greatest privilege, however, was being foreign missionaries in China and Hawaii forty years. There one is giving the gospel to thousands who otherwise would not have heard. Dear Evelyn, who went to the Lord from Naples, Fla., Oct. 8, 1971, was with me all the way.

The privilege and effectiveness of pioneer mission work was most rewarding, as done by the two of us in densely-populated northern China, notoriously-cold bandit-ridden North Manchuria and beautiful, peaceful Hawaii after the Japanese military forced

us from Manchuria. This is told in my book, "Repaid A Hundredfold," (Matt. 19:29) written for Southern Baptists, a \$9 book for \$5.30 pospaid, from any Baptist Book Store — 363 pages, 27 pictures, well-recommended and received, profits going to foreign missions, autographed copies from our Deming address. The book shows how rewarding are both home and foreign missions. We two helped establish six home mission churches since retirement, each with its own pastor and church building. By God's goodness, in my nineties I am residing with my angel daughter Rachel, busy (she) singing, I speaking and writing during my second-youth after a life almost without sickness. But I do have a cross: crossing the sea! (Directions for easy exercise and good health are worth the price of the book.)

If I were a young minister in America, I would not seek a pastorate here but work as recommended by our home mission board; and not have just one center of work, but more. There are areas where this can be done. It is delightfully surprising how many earnest, spiritually-minded churchless Christians show up. And how these do grow — in testimony, prayer and giving! Then, too, if you are missionary-minded, young people will become home or foreign missionaries. One girl up in Canada wanted to become a foreign missionary. The family insisted that I remain with them, because they were so interested. The young people of another Baptist family in the State of Washington also so insisted.

I have found that most pastors and missionaries come from small churches. My home church, Statesville, N. C., met

in the county court house there when I was a child. A missionary from China spoke there and showed idols worshipped by the Chinese. It was then I was impressed to give my life for mission work in China. You will see from my book that to make my own way through high school, college and theological seminary was not easy. But how glad I have been these many years that my mother and father dedicated me to this work even before my birth! See Samuel's dedication, I Samuel chapter 1.

A foreign missionary can tell you how truly human people are throughout the world and in some ways how really attractive. For the work far up in Manchuria we had to get our workers from Shantung Province, far south. Our Baptist theological seminary was there. One of the greatest missionaries I have known was its president, Dr. Wiley B. Glass, father of Mrs. Baker J. Cauthen. He reminded me of the needs of north Manchuria and stirred my heart repeatedly for what I knew would be hard, dangerous work. But Evelyn and I labored on 14 years in Shantung Province before the Foreign Mission Board had money or workers enough to let us go to Manchuria. We could not ask for their best workers and took some who did not fit in well down there. By putting these young men on their initiative, patience, hard work, and reliance on God how wonderful they became! One dear fellow who could not get along "down home" actually became president of our Bible School.

Let us see that both our Home and Foreign Mission Boards receive enough for advances they must make. If the Lord comes soon, He will find us on the job. May we be concerned for the millions who have not heard the gospel in Russia, China, India, Japan — half the world's population!

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God's revelation to man through Jesus Christ

By Billy G. Kimbrough

Pastor, First Church Gravel Ridge, N.L.R.

Uniform Series

April 1, 1973

Hebrews 1:1-4; John 1:1-8, 14-18

Acts 10:34-43



Kimbrough

Charles Spurgeon was correct when he said, "Christ is the great central fact of the world's history. All lives of history converge upon Him. All of the great purposes of God culminate in Him."

God began His plan for the redemption of man

through progressive revelation. This doctrine is seen in the Old Testament. In the first part of the Old Testament, emphasis is directed toward God's power. His moral qualities are not disregarded, but they do not receive the attention that is found later in the Psalms and the Prophets. There were moral, social, political and spiritual conditions involved. These conditions were to take on maturity before God's final revelation could be given. In the "fulness of time" these conditions were ready and Jesus Christ was born.

ets, because of their very nature were forced to use human methods to give forth their part of the truth. The revelation of God in Jesus was complete and was presented in Jesus Himself. As William Barclay states, "The prophets were the friends of God; but Jesus was the Son. The prophets grasped part of the mind of God; but Jesus was the mind of God."

Christ was the beginning of God's revelation to man (John 1:1-8)

We catch a glimpse of this truth in the prophecy of Genesis 3:15, but it is John who opens the window that we may see clearly this truth.

The Word (Jesus) was already there at the very beginning. The Word was not the creation, but the Creator. The Word was before creation.

Speaking, concerning His pre-existence, Jesus said: "Before Abraham was, I am." (John 8:58) and "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) Paul says that He existed in the form of God and on an equality with God. (Phil. 2:6)

Before creation, Jesus Christ was in face-to-face fellowship with the Father. The total of creation was a joint endeavor of the Godhead. That is to say, the Word was the Agent of God's action through whom all things came into being. Furthermore, "Apart from Him was not anything made that hath been made." This declares that processional creation has also been through Him. Originally, through Him all was caused to be; and without Him there has been no progress or development.

As God's revelation to man, Jesus came to offer life as the light of men. Men refused. But the refusal did not extinguish the light, though there was a darkness which sought to eliminate Him, to banish Him, and to extinguish Him. However, the Light of the world continued and continues to shine, and cannot nor will not be put out. There is a power in Jesus Christ that is unde-

featable. The darkness can hate Him, but it can never get rid of Him. As it has been said, "Not all the darkness in the world can extinguish the littlest flame." Jesus is the unconquerable Light of the world to all men. As John was a witness of that Light, so are those who profess Him as Saviour.

Christ is the continuation of God's revelation (John 1:14-18)

This is not to contend that God is still manifesting new revelations to men. Rather, through the Word (Jesus) we receive "grace for grace." Favors superior to all that had been under the Law — superior to all things that God can confer on men. These favors consist of pardon, redemption, sanctification, protection, peace now and heaven hereafter.

These are available by means of a continuous process. How much we learn moment by moment, day by day through such revelations! Always there are new and fresh experiences awaiting us.

When a man enters upon the study of some great subject like music, or poetry or art, he never exhausts the subject.

Thus it is with Jesus Christ.

The more we know Him, the more wonderful He becomes. The longer we live with Him, the more of His loveliness we discover. The more we think about Him and with Him, the wider the horizon of truth becomes.

Whatever the need, "grace for grace" is available as we appropriate it. The different ages and situations of life require a grace to meet each particular need. One kind of grace is needed in the days of prosperity and another in the days of adversity. We need one kind of grace in the sunlight of youth and another when age begins to cast her long shadow across the length of our days.

We need a certain kind of grace when we think we are on top with all going well. Another is needful when depression comes and life seems to crumble.

All through life we are constantly receiving "grace for grace," for the grace of Jesus Christ is triumphantly adequate to deal with any situation. Amazing is His grace!

In Jesus Christ the invisible God has come; God can no longer be a stranger to us.

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One body, many members

By James B. Johnson

Minister of Education, First Church, Pine Bluff



Johnson

In I Corinthians, Chapter 12, Paul responds in a clear-cut manner to the problems within the fellowship. He continued to urge the congregation to show concern for one another. He emphasized the nature of the church as the body of Christ.

Verses 1-11 point out the various gifts of the Holy Spirit. This lesson focuses on the second theme of the chapter which is the unity of the church. The gifts are to be used for the benefit of the church.

The unity of the body of Christ (I Cor. 12:12-14)

Paul is instructing the Corinthians concerning Christ being like a body that has more than one part. He wants them to visualize the truth that every member of the church at Corinth is a member of Christ. He tells them that just as there are many and varied parts to the human body, these parts make up one complete body. Even so, there are many Christians — all being members of the one body of Christ.

One of the blessings of the Christian life is our need for one another. Since we are all members of the same body — the body of Christ — lack of harmony in the Christian fellowship is completely out of place.

Verse 13 states the manner in which we become members of the body of Christ: "By one Spirit we were all baptized into one body." Harmony, unity, and togetherness result when we allow the Holy Spirit to lead. When the Holy Spirit is "put-down," the evidence of disunity is readily noted.

Paul's parable of the body (I Cor. 12:15-20)

Paul seeks to illustrate the strong relationship of the members of the body to one another and to Christ. He goes on to speak against self-depreciation. He takes certain parts of the body — the foot, hand, ear, eye — and then refers to certain functions of the body. Paul is saying that there should not be self-depreciation. Each part of the body is equally necessary in the functioning of the entire body.

A congregation watched and listened intently as a group of actors and ac-

tresses presented John Bunyan's *The Pilgrim's Progress*. One could readily detect the teamwork, the unity, and the total dependence which each performer had for the other members of the cast. Interdependence was the important link that enabled the whole group to be a success in the endeavor. There was not a single unimportant member in the group.

Teamwork and unity are vital factors in life. We see and experience the need for these daily. In using the figure of the body, Paul causes us to see that worthless material is used to make a wonderful organism — the human body. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

Verse 18 indicates Paul's strong belief that "God set the members every one of them in the body, as it hath pleased him." Just as he molded the human figure with its varied parts, so he made the body of Christ of many varied parts into a live unity. Interdependence is the key to successful unity.

Importance of each member (I Cor. 12:21-24)

Paul continues his analogy of the human body to the body of Christ (the church) by emphasizing again that every church member is important. No part of the human body would dare assume that it was of no use simply because it could not perform the same function as another part. Even so, there should be proper and realistic evaluation of the weaker and humbler members of the church. He stresses the truth that the human body must have even those parts which may seem insignificant if it is to function properly. So it is in the church.

Concerning verse 24, Raymond Brown says, "God has set forth honor to the parts of the body that are covered with clothing. Paul wanted the Christians at Corinth to honor the members of the church who did not have spectacular gifts to share but who did have something genuine to give. By honoring such people, the church would reflect God's order in nature concerning the covering of some parts of the body."

The church that glows with the Spirit

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Life and Work

April 1, 1973

I Corinthians 12:12-26

of Christ will seek to honor all members, and especially those who seem inferior. Each member is endowed with certain gifts even if they are of the type which attracts little or no attention. It is the church's responsibility to find ways to use and to acknowledge the talents and gifts of the members. The Christian must follow through by using to the best of his ability the talent with which he has been endowed. Not every one can serve in the main leadership roles in the church. However, there is a place in God's service for every member!

No place for discord (I Cor. 12:25-26)

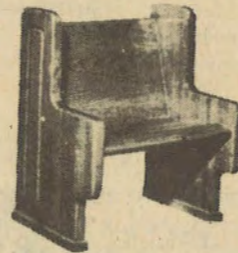
The various parts of the human body do not strive to overpower one another, but work together in unity for the purpose of complementing the entire body. So should it be with the members of the body of Christ!

In verse 25, Paul states that there should be no schism (discord) in the body. Instead, the members should have the same care one for the other.

Verse 26 instructs Christians to rejoice with fellow Christians and to minister to each other in time of sorrow, crisis, and distress. When church members allow Christ's spirit to prevail, there is no place for petty dispute, split, rent, or discord in the fellowship.

Pray that God will help each member of your church (include yourself) to act, minister, and love as a true member of the body of our Lord and Saviour, Jesus Christ.

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A smile or two

A troupe of Boy Scouts was being used as "guinea pigs" in a civil defense test. The mock air raid was staged and the Scouts impersonated wounded persons who were to be picked up and cared for by the defense units. One Scout was supposed to lie on the ground and await his rescuers, but the first-aid people got behind schedule and the Scout lay "wounded" for several hours. When the first-aid squad arrived at the spot where the casualty was supposed to be, they found nothing but a brief note: "Have bled to death and gone home."

* * *

Advertisement in Krokodil, Moscow satirical weekly: "Wanted. Typist to copy secret documents. Must be unable to read."

* * *

Two freshmen legislators from rural environs had arrived at the State Capital for the first session of the assembly.

A girl walked by. She was the finished product - high-piled hairdo, tinted eyelids, gaudy lipstick and silvered fingernails.

One of the rural boys stared at her awhile and then said, "All I got to say is, it must be mighty poor soil that takes so much top dressin'."

* * *

The new employee limped up to the foreman at the end of a long day of back breaking work.

"Boss, are you sure you got my name right?" he asked.

"It's right here - you're Joe Simpson, aren't you?" the foreman replied.

"Yeah, that's it," moaned the fellow. "I was just checking - I thought maybe you had me down as Samson."

* * *

The film magnate was having financial problems. Inflation was hurting and wage and price controls were no help. Finally he decided to ask his biggest star to take a reduction in salary. But he felt unequipped to make the request, so he went to his jr. partner and said: "You tackle him, Jim. You're better educated than what I am. You can give him a better line of talk than me."

Jim went off to do his disagreeable job. When he came back, the magnate asked anxiously. "Well, how about it?"

"He acquiesced," said Jim.

"He did? The rat!"

* * *

What civilization needs is a rear view mirror.

* * *

People with tact have less to retract.

* * *

A bachelor is a man who believes in lass but not in leash.

Attendance report

March 18, 1973

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	64	48	
Alma, First	460	154	43
Alpena	77	34	
Banner, Mt. Zion	33	13	
Beirne, First	47	28	
Bentonville, First	255		
Bella Vista Mission	34		1
Berryville			
First	189	76	
Freeman Heights	134	41	
Rock Springs	102	59	1
Booneville			
First	237	213	
Glendale	91	48	3
Cabot, Mt. Carmel	192	78	
Cherokee Village Mission	97	50	
Conway, Second	325	93	2
Crossett			
First	543	134	
Magnolia	207	128	
Mt. Olive	368	215	5
Dermott, Temple	115	73	2
Des Arc, First	189	80	
El Dorado, Caledonia	31	17	
Forrest City			
First	873	170	16
Second	179	101	
Ft. Smith			
First	1180	369	7
Haven Heights	243	122	
Temple	126	57	
Trinity	221	65	
Gentry, First	168	77	
Grandview	84	58	
Greenwood, First	305	84	
Greens Ferry, Westside	84	36	
Hampton, First	144	27	
Harrison, Eagle Heights	269	102	
Helena, First	325	78	
Hot Springs			
Grand Avenue	266	138	3
Lakeside	229	89	
Leonard Street	67	41	1
Park Place	466	147	5
Vista Heights	104	58	1
Hope			
Calvary	204	124	2
First	498	140	
Hughes, First	182	66	
Johnson	74	30	3
Jonesboro			
Central	570	157	6
Nettleton	269	121	2
Lake Village, Parkway	53	31	
Little Rock			
Crystal Hill	174	71	
Geyer Springs	697	231	4
Life Line	709	162	
Martindale	112	46	2
Nall's Memorial	93	20	
Sunset Lane	237	132	
Woodlawn	91	39	
Lincoln, First	382	113	31
Mablevale, Shannon Hills	88	27	
Magnolia, Central	646	237	5
Melbourne, Belview	194	92	
Monticello, Second	198	79	1
North Little Rock			
Baring Cross	567	154	4
Calvary	391	134	
Grace	76	50	1
Gravel Ridge	198	80	
Levy	412	80	
Park Hill	730	128	4
Sylvan Hills	322	109	3
Paragould, East Side	217	107	1
Paris, First	442	155	
Pine Bluff			
Centennial	195	76	
Dollarway	123	81	1
East Side	218	144	
First	670	148	2
Green Meadows	54	24	
Second	150	66	5
South Side	906	222	15
Prairie Grove, First	190	78	
Rogers, First	584	123	
Roland, Natural Steps	92	56	
Russellville			
Kelley Heights	47	29	
Second	231	89	
Springdale			
Berry Street	101	44	
Caudle Avenue			
Elmdale	326	82	1
First	921	4	4
Van Buren, First	540	202	7
Mission	40		
Vimy Ridge, Immanuel	74	34	1
Warren			
Immanuel	285	84	
Westside	58	48	
West Helena			
Second	223	110	
West Helena Church	257	79	1
W. Memphis, Vanderbilt Ave.	100	47	2
Wooster	103	81	1

Southern Baptist datelines

Pastor's behavior, church size related, Louisiana survey shows

PINEVILLE, La. (BP) — The size of church membership appears to affect the behavior of the pastor in a measurable way, two professors at Louisiana College concluded here on the basis of data obtained in a survey of 473 Southern Baptist pastors in Louisiana.

The survey was concluded by Sarah Frances Anders, chairman of the department of sociology, and James A. Young, chairman of the department of religion, at the Baptist school here. Of the 1,100 pastors queried, 473 usable replies were returned.

The survey gave a personal profile of the "average" Louisiana Baptist pastor, isolated about a dozen categories of "crucial" problems the pastors face, and outlined behavioral characteristics which seemed to relate directly to the size of the church, the professors wrote in a summary of their findings.

Generally, as the size of the church membership increases, the time the pastor spends on church administration increases, even though larger churches employ larger staffs which theoretically should release the pastor to give more attention to other duties, the survey disclosed.

There is also a direct relationship between the size of the church and the pastor's participation in civic activities. As the size of the church increases, so does the pastor's activity in civic affairs, the professors noted.

A third behavioral characteristic disclosed that as the size of the church membership increases, the time spent on sermon preparation decreases; and a fourth trend indicated that the number of academic degrees held by the pastor increases with the size of church membership.

"These four observations should sound a note of alarm to cause us to reassess the basic responsibility of the minister and point up the need for priority re-evaluation," wrote Professors Anders and Young in a summary of their findings published in the Louisiana Baptist Messenger.

The survey disclosed that the average pastor in Louisiana spends 25 percent of his time in sermon preparation, 39 percent in pastoral care, 21 percent in administrative duties, and the remaining 15 percent in other duties.

When asked how they preferred to spend their time, 40 percent said they felt more time was needed in sermon preparation, and 39 percent said they felt more time was needed in pastoral care. Only 15 percent felt the need to spend more time in administration.

"The fact that the typical pastor feels the need for more time for sermon preparation may indicate a need for laymen to provide for the administrative responsibilities," thus releasing the pastor for more attention to other areas of ministry, the professors concluded.

An open-end question asked the pastor to identify the most critical problem facing his church. Content analysis produced 11 different categories of problems.

Among the most frequently mentioned problems, according to professor Anders, were inadequate financial support for the church, an attitude of indifference and apathy among members of the congregation, and inadequate facilities in the church building plant.

Other problems isolated by the survey included (not in order of frequency) personality conflicts within the church, inadequately trained leadership, theological differences within the church, failure by the church to minister to people and society; immaturity and lack of Christian growth among members, inadequate programs and resistance to change programs to meet needs; failure of the church in outreach, enlistment and evangelism, and miscellaneous problems that did not fit in any other category.

The professors, in their analysis, noted a difference between those pastors who received all of their education in Louisiana, and those who were educated on a broader geographic plane.

Those educated in Louisiana tend to see the major problem existing within the church fellowship, spending more time on internal matters, while those educated elsewhere tend to see major problems in the church's lack of involvement with social problems and other issues of more importance to the community at large, they observed.

The survey results indicated a higher degree of stability among Louisiana pastors than those of the Southern Baptist Convention as a whole, the professors noted.

The typical Louisiana Baptist pastor exceeds the average for the SBC in both educational preparation and tenure at his church, the professors said. The average Louisiana pastor has spent five years in his current pastorate, compared to a three and one-half year average for the SBC; and has completed 17½ years of schooling, also exceeding the SBC average, the survey noted.

The Louisiana professors noted, however, that the responses to their survey were biased somewhat in favor of

the better educated, larger churches, and that no allowance had been made to correct for a possible greater return among these pastors. The SBC figures are corrected statistically for such bias.

A profile of the typical respondent, statistically, described the "average" Louisiana Baptist pastor as: a man in his early forties whose resident congregation is 375 members with a Sunday School enrollment of 265. He has one and one-half years of education beyond the bachelor of arts degree, usually spent in a Baptist seminary. He has served at least three full-time and two part-time pastorates in a ministry lasting an average of 17½ years. He has been in his present pastorate more than five years.

The survey also disclosed that of 319 respondents who have earned a college degree, 250 were earned at Baptist colleges and 69 at state-supported colleges. Of the 250 who earned degrees at Baptist schools, 219 went to earn a seminary degree; compared to only four of the 69 who earned degrees at state schools.

"These facts surely reveal the predominant role the Baptist college is playing in training for the ministry," the professors concluded. Of the 223 who earned seminary degrees, 93 percent (208) were graduated from New Orleans Seminary. Of the 319 respondents earning college degrees, 40 percent (128) were graduated from Louisiana College.

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