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Arkansas Baptist Newsmagazine

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4-5-1973

### April 5, 1973

Arkansas Baptist State Convention

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April 5, 1973  
**Arkansas Baptist**  
NEWSMAGAZINE



*one Lord  
one mission  
one people*



ONE LORD



ONE MISSION



ONE PEOPLE

**Cooperative Program Day - April 15, 1973**

## One layman's opinion

# When the foreign mission field moves to us



Dr. Grant

If I were a Baptist betting man, I would bet that any time you see a layman who has just returned from an extended visit to one or more Southern Baptist foreign mission fields, you see a man on fire for world missions.

This was certainly my experience on returning to the United States after having spent a year in Bangkok, Thailand, observing and participating with our Southern

Baptist missionaries in that heavily Buddhist country. My first reaction was to tell other laymen that they should also spend a year abroad and work in every way possible to assist in the Christian witnessing of our missionaries. But when it dawned on me that only a small pinpoint of the people I was talking to would ever have the opportunity to spend a year working in a foreign country, I changed my tune. It occurred to me that in most American cities the foreign mission field has actually moved to us. It is now possible for most of us to be foreign missionaries while staying on our home soil.

It has always been possible to support foreign missions through such things as prayer and financial support, but I am talking about something more specific even than these. Arkansas has hundreds of foreign visitors each year to come and study in our colleges and universities. The future leaders of these countries are literally on our doorsteps. They will return to their own countries with strong impressions about American Christianity, as well as about Southern Baptists. The best way to guarantee that these impressions will be positive Christian impressions is to extend the hand of positive Christian friendship to one or more of these international students.

There are no complicated requirements — it simply involves inviting a student into your home often enough to get to know him, showing a genuine interest in that student's national culture, history, and traditions, and sharing our own culture, history, and traditions. It involves finding ways to help meet the unique needs of visitors far from home. They are often lonely and homesick, confused by our American ways, in need of transportation, occasionally in need of financial assistance, and most often in need of a genuine friend. As Christ taught us to give the cup of water to the thirsty, so we can find ways of being a real friend and helper to the international student.

Perhaps the finest tribute to a "foreign missionary at home" was paid by Mr. Amha Hailemeskel, an Ethiopian student at Ouachita, who recently spoke voluntarily at the conclusion of the B.S.U. International Student Retreat at Camp Paron. He rose to pay tribute to Mrs. Hugh Cantrell of Arkadelphia, and called her "our international mother" who has helped so many international students at Henderson and Ouachita in so many different ways. Some of us wanted to say that State B.S.U. Director Dr. Tom Logue should

be called the "international father," except that we worried a little bit about where this left Mrs. Cantrell's legal husband, Reverend Hugh Cantrell.

International Mother Cantrell has been for many wonderful years an unpaid Southern Baptist missionary to international students in Arkadelphia. — Daniel R. Grant, President, Ouachita Baptist University

## In this issue

### Plan ahead for retirement 8

*In a series beginning this week, a retired Baptist preacher offers some ideas on retirement.*

### POWs create 'living Bible' from memory 12

*The only Bible the POWs had was that which they carried in their memories.*

### Baptist Men hold annual meeting 14

*A report on this event and the speakers and their messages in story and photos.*

### Cover 18

### Staff changes 6

# Arkansas Baptist

NEWSMAGAZINE

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## Are there any absolutes?



Editor Sneed

Often today, we hear people say "Under the conditions it would be necessary for me to . . .," or "After viewing all of the involvements, the more Christian thing to do was . . ." After these statements they go on to develop a totally immoral conclusion.

The philosophy that follows such seemingly pious statements is simply situation ethics. The concept declares that nothing can be regarded as always and everywhere right and that nothing is always and everywhere wrong — it all depends on the situation or the conditions. By use of this "topsy-turvy" method such things as lying, theft, adultery, and even murder have been justified. Some have pointed to Christ's emphasis on love as well as Paul's statements on freedom to justify this position.

It is true that Christ emphasized the significance of love which is God-like in nature as he declared "Ye have heard that it was said by them of old times, thou shalt not kill; and whosoever shall kill shall be

in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause is in danger of the judgment . . ." (Matt. 5:21-22a.)

Again Christ declared "Ye have heard that it was said by them of old times, thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her has committed adultery with her already in his heart." (Matt. 5:27-28.) It is interesting to note that rather than lowering the standard our Lord moved to the inner motivation which is the beginning of all transgression.

Paul, after dealing with Christian freedom, goes on to say that even for those who are spirit-directed there are some absolutes. In Galatians the fifth chapter he contrasts the fruits of those who are spirit-led with those who are controlled by the old carnal nature. Among the works of the flesh are such things as adultery, hatred, strife, and murder.

As one studies the Scriptures, it becomes clear that the Christian thing to do is to allow the spirit to lead us so that we may avoid even the very appearance of sin. Yes, God's laws are absolute in today's world!

## Importance of youth

The girl came from the wrong side of the tracks. At least that is what everyone said. What little religious training she received, certainly could not be termed as evangelistic Christianity.

Her family did agree that she could attend the associational Bible Camp since her way was to be paid. At first she was seemingly out of place. She had never sung any of the songs which rang across the hillside. She had never heard any of the Bible stories which the other young people seemed to know.

But she did enjoy the games, swimming, and even the Bible study and preaching. Something strange began to gnaw at her soul. Finally, she said to one of the other girls "I don't know what's wrong with me. I'm not like the other kids here."

Her conviction that something was missing in her life grew stronger. When she could bear it no longer she came down the aisle, almost in a run, at one of the morning services. She was turning everything over to Jesus.

The camp had given her an opportunity to come to know Christ as her Saviour. So what had begun as summertime recreation, had given her a new kind of life — an eternal life with Jesus Christ.

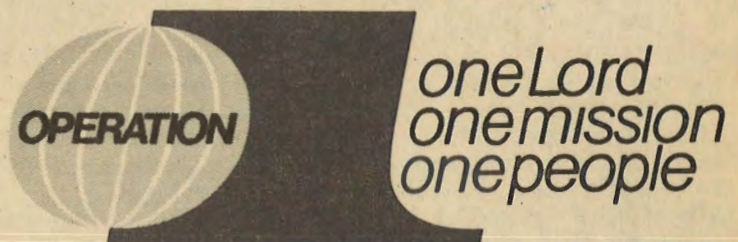
Many of our associations have camps. The State Convention has two camp sites. These provide a powerful force for reaching the unchurched youth as well as a time when our own young people can let God speak to their hearts.

The second opportunity to witness to the children from the non-Christian home is the Vacation Bible School. Again, the possibilities are unlimited. Many parents will allow their boys and girls to attend VBS when they would never bring them to a worship service. The record speaks clearly for their worth. There were 1,858 conversions reported last year in our Bible Schools.

As a church completes its summer evangelistic program, surely they will not only want a revival, but also a strong emphasis on camps and VBS.

It would be a remarkable circumstance, indeed, if a church held two revivals, a Vacation Bible School, and encouraged their youth to go to camp without registering baptisms.

Right now is the time to plan the important summer activities. Let's make this summer the best ever for our Lord.



## I must say it! Share it or lose it



Dr. Ashcraft

As Christians we should not have anything we are unwilling to share. This is true because God usually takes away the things we will not share with others. We should never have anything which is too precious, too nice, or too beautiful to share with others because such things are never given to anyone but for the purpose of sharing.

One would hardly refuse his neighbor the right to see a beautiful sunset because he wanted it all for himself. One would hardly refuse another a drink from the Amazon or Mississippi on the basis that he wanted all the water for himself.

The things in life which are most real and most valuable cannot be bought or sold, nor can they be denied to another on the basis that someone else has a monopoly on them. This is surely true as it relates to our Christian faith. It is precious, nice and beautiful but only given to us so we can have the joy of sharing it.

If we as Christians refuse to share some of our material possessions with others they may be taken from us. If we refuse to share our faith with someone else our faith will surely not be taken from us but it is dead sure the joy of our salvation will be taken from us.

The full Christian life only begins at the point of sharing it with someone else. The Christian life in all its fullness begins only when it enters the witnessing stage. Most all of the joys of the Christian faith come after we enter the period of sharing our faith with another.

A new Christian surely has the joy of forgiveness of sins and of becoming one of God's children. A Christian has the joy of the indwelling Spirit as his life is renewed in Christ but most of the joys of the Christian faith come only when the Christian witnesses to another person.

This is why so many are devoid of joy in their lives. They have lost the joy of their salvation because they have not shared it. Joy as well as most of the Christian delights begin when the finest art of the faith is exercised, the art of witnessing.

Radiant, joyous, hilarious Christians are only found in the ranks of soul-winners. Misery, discouragement, dullness, darkness, cynicism, tedium and pessimism are the traits of the non-sharing Christian. His life is far from the description found in Galatians 5:22. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance are traits of the spirit-filled life. Spirit-filled people are witnessing people.

The most promising thing in Southern Baptist circles this generation is the lay witnessing schools using "Witnessing involvement now" materials. I have conducted my first lay witnessing school with the conviction that this program affords the greatest opportunity to the most people for real involvement in the most important of all the arts, communicating our faith to those with whom we live in the commonality of human society.

The prayer "restore unto me the joy of thy salvation" was not the prayer of a lost person but the prayer of a Christian who had not entered the stage of his spiritual development wherein he could joyfully, hilariously, and boldly let his friends in on the best thing that ever happened to him, his experiential knowledge of Christ as Lord and Saviour.

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

## Letters to the editor

### Win school successes

May I briefly share with you a marvelous experience which God has allowed our church to have recently. We have just concluded a Lay Witness School using the WIN Materials. Our school was directed by Brother Eldridge Miller, Minister of Evangelism, First Baptist Church, Fort Smith. I do believe Brother Miller is the finest, most dedicated, most able person I have ever seen to lead one of these schools. We pastors are usually very opinionated. Usually there is some one little thing that we would change in each other. I can honestly say I would not change a thing Brother Miller did, or said, during our school. He is tops. I am praising God for the ministry of this man in our church. God blessed our church with an unusual enthusiasm and even though we did not see a large harvest of souls our people were faithful through the entire school. We enrolled 101 and on the Thursday night witnessing visitation 72 people

came out in the rain to share their testimony and to share the gospel with the unsaved prospects.

We are praising God for what He is doing throughout our convention. Last Sunday the enthusiasm of the Holy Spirit was reflected in all of our services. We had 552 in our Bible Study on Sunday Morning, God blessed us with four additions and I baptized six people who were awaiting baptism. I do recommend the lay witness school using the WIN materials. I also recommend men, like Eldridge Miller who are dedicated to soul winning and who love God and whose lives are clean and useful for the Lord.

Our prayer is that God shall continue to direct Southern Baptist in the way of witnessing and proclaiming the gospel to our perishing world. —Jack L. Clack, Pastor, First Church, Russellville

\* \* \*

I want to share with you some of the blessings that we received during the

leadership of Bro. Clarence Shell in our Lay Evangelism School, February 19-23. Our enrollment reached 110 with a high attendance of 87. On Thursday night we had 65 to go out witnessing. There were four professions of faith that night. Since the Lay Evangelism School we have had 35 professions of faith and 15 by letter. We are using the continuing activities plan each Thursday night with an average attendance of 30 going out to witness afterwards. God is using the teaching and training we received in the Lay Evangelism School for His glory.

In the Leadership Training session each morning there were seven who qualified to teach Lay Evangelism Schools. I would like to commend our Department of Evangelism for the leadership and promotion of Lay Evangelism Schools.

I would encourage every church who has not had this program to try it — You'll like it. —Ferrell Morgan, Pastor, Mt. Olive Church, Crossett

## Little Rock pastor speaks at hospital

Jerry S. Warmath, pastor of Pulaski Heights Church in Little Rock, was the guest speaker at a Religious Emphasis Week program conducted at Baptist Memorial Hospital, Memphis, March 12-16.

The theme for the week was "Living Christianity" and Dr. Warmath spoke in the hospital chapel at noon and in the evening each day. The program is conducted annually for the students, employees, and medical staff of the hospital and is transmitted to each patient room by the hospital's closed circuit television system.

Thomas P. Lane, minister of music at Bellevue Church, was responsible for the special music presented during the week.

## Long-time Book Store employee retires

George Walker, who has been an employee of the Baptist Book Store in Little Rock for 27 years, has taken an early retirement which was effective March 30.

He has been receiving clerk since April, 1946, and has served under five managers.

Walker plans to pursue his gardening and his music in his retirement.

He is a member of First Missionary Baptist Church in Little Rock, where he is a member of the board of trustees.



George Walker (left) most recently served under Book Store manager Robert Bauman (right.)



Susan Coppenger of Arkadelphia (center) is the 1973 Miss Ouachita Baptist University. Runners-up to the title included (l-r) Kathy White of Delhi, La., third runner-up; Marcia Majors of England, first runner-up; Kathy Vining of Little Rock, second runner-up; and Susan Freeman of Fayetteville, fourth runner-up.

## Arkadelphian is Miss Ouachita

ARKADELPHIA — Susan Coppenger of Arkadelphia was crowned Miss Ouachita Baptist University for 1973 March 10.

She succeeds her sister, Anne, as the reigning Miss OBU. The daughter of Dr. and Mrs. Raymond Coppenger, she is a sophomore speech pathology major.

For the talent segment of the pageant, Miss Coppenger performed a comedy monologue entitled "I Like You." She was sponsored in the pageant by the EEE social club.

She is a member of the EEE social club, the Association of Women Students, the

Baptist Student Union, the Verbatim speaking group and the Carousel Players. She was also selected as a Ouachitonian Beauty last semester.

Runners-up to the Miss OBU title were Marcia Majors of England, first runner-up; Kathy Vining of Little Rock, second runner-up; Kathy White of Delhi, La., third runner-up; and Susan Freeman of Fayetteville, fourth runner-up.

Miss Coppenger will represent Ouachita in the Miss Arkansas Pageant to be held this summer in Hot Springs.

## Revivals

**First Church, Paris, March 11-18;** Rick Ingle, evangelist, Charles Efurd, music; 137 professions of faith, two by letter, two for special service, 200 rededications. Ben J. Rowell is pastor.

**Glendale, Booneville, March 18-25;** Jack Parchman, evangelist; 17 professions of faith, one by letter. Daniel Threet is pastor.

**Ogden Church, North of Texarkana, May 7-13;** evangelist will be Howard Hickson, and music will be by Mr. and

Mrs. J. H. Higgs. The pastor is James W. Priest.

**Watson Chapel Church, Pine Bluff, Feb. 25-March 4;** Jack Parchman, evangelist, Herbert (Red) Johnson, song leader; 63 professions of faith, 13 by letter. Ed Hinkson is pastor.

**Olivet, Little Rock, March 11-18;** Gary Allison, evangelist, Marion Warren, singer; 63 professions of faith, 11 by letter, one surrender to preach, 16 rededications. Russell Clearman is pastor.

## Church commends Governor's stand

Members of First Church, West Memphis, have adopted a resolution commending Governor Dale Bumpers for his stand in vetoing the legislature's proposal to extend horse and dog racing seasons.

The resolution, which was adopted March 21, said:

"WHEREAS the recent and courageous step of vetoing the legislative actions which would have permitted additional so-called 'charity days' of racing and gambling in West Memphis and Hot Springs was one of the bright spots in an otherwise darkening picture for civic righteousness in Arkansas, and

"WHEREAS many Arkansas Christians had begun to wonder when someone in high position of authority would speak out again for those sacred traditions that have made this State and Nation great, and

"WHEREAS the saddest day in the life of any 'good cause' is when it feels it must turn for its support to sources as generally corrupt as gambling in this country, and

"WHEREAS not only are certain 'good causes' turning to the gamblers with their hands out, but many lawmakers are seeking to make such actions appear legal, proper, and ethical, and

"WHEREAS many Christians feel that the gamblers' primary interest in this sort of 'charity' is the purchase of community respectability for gambling itself; which we readily admit needs respectability as badly as anything legalized in this state in the last one-hundred years . . .

"BE IT THEREFORE RESOLVED that we, the members of First Baptist Church, West Memphis, Arkansas, by our official vote do commend the Honorable Governor Dale Bumpers for saying, in effect, to the gamblers: 'WE WILL NOT SELL YOU RESPECTABILITY,' and

"BE IT ALSO RESOLVED that we commend the Governor for pointing out by this action to state and community leaders his belief that they are out-of-order in offering for sale such respectability to gamblers, and

"BE IT FURTHER RESOLVED that we believe that there are many thousands of Christian Arkansans who feel as we do, and who in their hearts know you are right, Governor Bumpers, in this particular veto action which you have taken."

Thomas A. Hinson is pastor of the church.



**TRIO IN RIO:** Among 31 Southern Baptist music missionaries who met recently in Rio de Janeiro were (from left) twins C. Edward Spann and J. Frederick Spann, and Mrs. J. Boyd Sutton. All three are missionaries to Brazil. Fred Spann coordinated the conference of missionary musicians from 41 Latin American countries. He is music professor at the Baptist seminary in Recife and his brother is head of the music department at the seminary in Sao Paulo. Mrs. Sutton teaches at the Rio seminary, where her husband directs the music department. The Spanns are natives of North Little Rock, and Mrs. Sutton lived in Brinkley as a child while her father, John H. Riffey, was pastor of First Church there. (Photo by Wade Smith)

## Staff changes

Wayne Carter has been called as director of music and youth work for Trinity Church, Benton. He has been minister of music and youth at Central Church, Hot Springs. Carter is a student at Henderson State College and will receive a degree in music in May. He and Mrs. Carter have one son.



Carter



Jerome

Ken Jerome is now serving as pastor of Mount Vernon Church, Benton. He previously served First Church, Amity. He and his wife are graduates of Southern Baptist College and Ouachita University. He is currently a student at Mid America Seminary in Little Rock. The Jeromes are the parents of two sons.

## Arkansan is conductor for music conferences

Dr. Wesley L. McCoy, associate professor of music at the University of Arkansas at Little Rock, has been named orchestra conductor for the Southern Baptist Convention's two summer music conferences, to be held July 1-7 at Ridgecrest, N. C., and July 19-24 at Glorieta, N. M.

Dr. McCoy is recruiting members for a 60-piece orchestra for each conference and invited interested persons to contact him at UALR. A few scholarships are available to cover food and lodging, he said.

Each orchestra will present a concert to conclude the conferences.

## From the churches

**Sulphur Springs Church** has ordained four deacons. New deacons are Gene Herring, Richard Bullock, Gene Howard, and Yale Harper. Pastor Don R. Williams was moderator of the ordaining council, and Harold White, Superintendent of Missions of Harmony Association brought the message.

**Geyer Springs, Little Rock,** has let plans for bids for the construction of a new educational building and remodeling of the preschool building. The cost is expected to be about \$450,000.

## Prayer calendar

for

### Superintendents of Missions

David Miller April 7  
Little Red River Assn.

Carl Bunch April 15  
Mt. Zion Assn.

## Couple married 60 years

Mr. and Mrs. H. G. Hoke, members of Nettleton Church, Jonesboro, have observed their 60th wedding anniversary with a reception at their home hosted by their children. They were married Feb. 23, 1913, at Arbor Grove. Mr. Hoke is a retired farmer.

## Spring youth Bible Conference cancelled

NASHVILLE — The Spring Youth Bible Conference, scheduled for April 16-20, at Ridgecrest, N.C., Baptist Conference Center has been cancelled, according to Franklin Farmer, supervisor of the youth section, Sunday School department of the Southern Baptist Sunday School Board.

Because of unusual school situations, plus conflicting activities, it has been discovered that it is impossible for many youth to attend.

## Religious education music group to meet

The annual workshop of the Mid-Western Baptist Religious Education and Music Association is scheduled to convene on the campus of Midwestern Seminary in Kansas City, Mo., April 16 through 18. The session starts at 1:30 p.m. on April 16. There will be a banquet at 6:30 that evening.

Dr. James L. Sullivan, executive secretary of the Baptist Sunday School Board will be the featured speaker, appearing on the program on Monday in which he speaks on the topic, "Interpreting the Philosophy of the Sunday School Board." On Tuesday his subject will be, "Interpreting the Literature and Its Use."

William Young of the Baptist Sunday School Board will speak on Tuesday using the subject, "Interpreting Communications."

Bob Woolley, Missouri Secretary of Music, will direct the workshop programs, as well as act as music leader.

Reservations should be mailed to J. W. Fisher, Secretary-Treasurer, Mid-Western Baptist Religious Education and Music Association, 400 East High Street, Jefferson City, Mo. 65101.



Arrangements are being made for a group of Arkansas ministers of music to aid churches in Alaska in a pilot project for the SBC Oct. 17-Nov. 10. There are several openings in the group but definite commitments need to be made. Making plans for the trip are John Richardson, Charles Butler, Ural Clayton, Don Edmondson, Bill Canary, Jim Hart, and Fred Helms. Also assisting are (standing) Ervin Keathley, state music secretary, and Mrs. Annie Mary Wilson.

## Woman's viewpoint

### Tribute to an ordinary saint

By Iris O'Neal Bowen



Mrs. Bowen

Some times an ordinary person can make such an impression on your life that you cannot forget that one. Such a person was Uncle Tom Harkleroad. I was teaching my first school at Salem, in North Arkansas, and had become "best friends" with his daughter, Allene. When she went away to college, the Harkleroads invited me to board with them the following year.

When school rolled around again, I moved into Allene's room and just became one of the family, and Uncle Tom began to shine through as one of the sweetest, most sincere Christians I had ever known.

"Hallelujah!" I would hear him shout from his bedroom or the kitchen, then, "Come here, Daughter!" he would call.

I would run to see what he wanted, and he would have his Bible open. "Look here," he would say. "I have read this old Book through seven times, and this is the first time I knew this was in the Bible!" Then he would read me the passage.

They called Uncle Tom "the last shoutin' Methodist in Salem," and he wasn't afraid to shout! I have heard him, too, down at another little church of a simpler faith, where shouting and

testimonies and even a little floor prayer were not discouraged. Any time this little church had a revival effort, Uncle Tom attended, and I often got taken along, in his enthusiasm.

He loved to tease me about being a Baptist, and asked me why I had decided to be a Baptist. Of course I had to admit I had grown up being a Baptist.

"Yes," he would say, "but what are your reasons for being a Baptist?"

I'm afraid I wasn't much up on Baptist doctrine, and although I knew he wasn't going to change me, I was aware he knew why he was a Methodist a lot better than I knew why I was a Baptist.

"Don't worry about it, Daughter," he would tell me, "but you need to study your Bible more!"

"What do you do when you can't sleep at night?" I asked him once.

"Why, Daughter," he answered, "I just talk to Jesus!"

Often Bible passages remind me of the person who brought that particular verse home to me, and there was a time when a difficult experience had left me in tears.

Uncle Tom patted me on the shoulder. "Don't worry about it, Daughter," he told me. "The Bible says 'All things work together for good to them that love the Lord,' and I believe you love Him!"

When I hear that verse, even now, I can see Uncle Tom, his Bible in his hands, bowing in prayer, his white hair shining in the lamp light.

His memory blesses me still.



## Ideas on retirement

# Plan ahead

By C. W. Caldwell

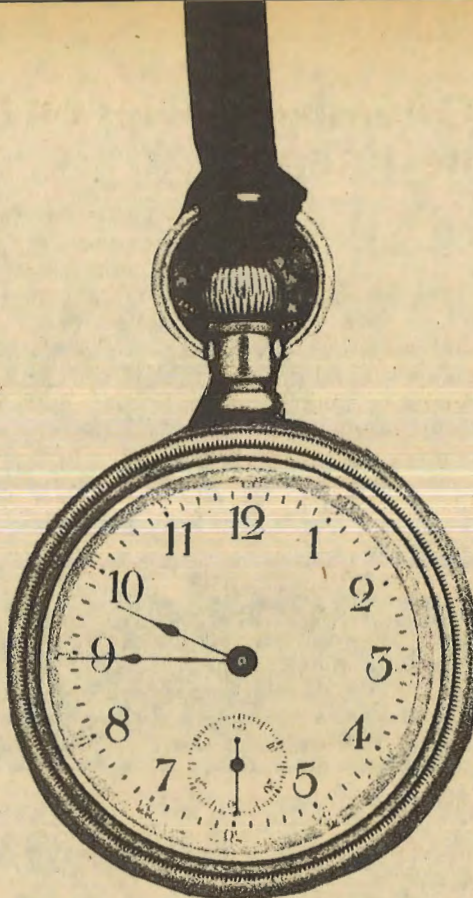
There is a big difference in looking forward to the time of retirement and in actually planning for retirement. Webster defines retirement as, "withdrawal from office, business, or active service." It is alright to anticipate the day of withdrawal from a regular place of responsibility, but, then what? Many people at the age of retirement may have 20 or more years remaining in life's span. But whether they be few or many years, the question is not, "What are you going to do?" but, "What are you going to do with your life?" The stewardship of life is not over until the earthly life has ended. What one's life can mean in retirement years will depend on how well he has planned for those years.

It has been interesting to me to observe the change of attitude of so many people when the day of retirement actually arrives. For many years they had said, "I'm really looking forward to the day when I can retire. Just as soon as I reach retirement age, I'm stepping out." But when one of them gets 65 and you inquire about his retirement, he straightens himself up, throws out his chest, raises himself up on tip-toes and says: "Man, I'm in better health than I have been in years. I can do my best work now, so why should I retire?"

Why this change of attitude? Most likely it is because no plans were made for retirement. He came to the time to turn loose, but nothing to turn to. With no plans in mind and with fear that time would drag on his hands, he decided to hold on and drag out a few more years before giving up.

Retirement should not be thought of, or allowed to become a time of inactivity. It may be withdrawal from heavy responsibility, but not from healthy activity. No person, whether preacher, layman or laywoman, who has had a busy active life will be content to do nothing. With nothing to do, one becomes miserable.

In retirement one may often continue doing the same thing as formerly but with less responsibility. This is especially true of a preacher. He may retire from his pastorate (or be retired) and yet continue to preach Sunday after Sunday. Likewise, a retired teacher may serve as a substitute. A businessman, who has retired as the administrator, may continue to serve in a very limited capacity. But of course, this is all problematic. The preacher, for exam-



ple, may receive no invitations to preach. This possibility should be taken into consideration in the plans for retirement.

Retirement should be thought of as a time for one's avocations — his hobbies and sideline interests. During the days of one's vocational responsibilities, he often wishes for more time for his avocational interests. He may have that time in retirement, but it must be planned.

It is my conviction that those who hope to live to retirement age — preacher, layman and all — should start planning early for those years. I have read no books on retirement and have attended no conferences on aging, but I have observed some things and wish to make a few practical suggestions in succeeding articles on such ideas as psychological and sociological adjustments; where to establish permanent residence; hobbies and sideline interests; financial arrangements, etc.



Dr. Caldwell

Dr. Caldwell is a retired secretary of evangelism for the Arkansas Baptist State Convention. This is the first in a series of articles written from experience.

## Scholarships available for clergy conference



Dorris

Only 12 Baptist ministers in the state will be granted scholarships to attend the seventh annual Clergy Economic Education Conference to be held May 6-10 at the Avanelle Motor Lodge in Hot Springs. The scholarships cover all ex-

penses except travel.

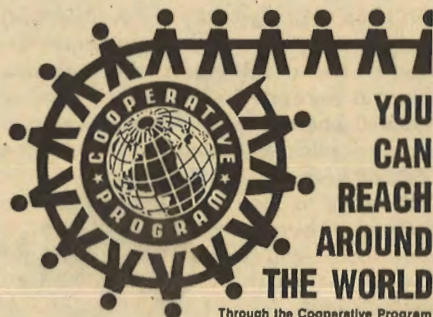
Application forms may be obtained from pastors James Walker, First Church, Warren, and George Pirtle, Sylvan Hills Church, North Little Rock, or from the Missions Department, Baptist Building, Little Rock. Applications must be mailed by April 16 to Dr. Bessie B. Moore, Coordinator of Economic Education, State Department of Education, Little Rock.

The conference is sponsored by the Arkansas State Council on Economic Education and the State Department of Education in cooperation with the Clergy Economic Education Foundation at Purdue University.

Outstanding out-of-state and in-state economists and speakers from the business community will discuss Arkansas' economic problems related to industry, agriculture, management and labor.

Dr. Moore states that other popular features of the annual conference are the ministers' participation in panel question-answer sessions and coffee-break discussions of today's key economic issues, particularly on the state level.

Since many of the problems brought to pastors by members of their congregations can be traced to economic factors affecting the home, this conference offers a unique opportunity for a pastor to become better prepared for the counseling he must do. It will prove to be an important adjunct to his own plan of continuing education. — R. H. Dorris, Director, Department of Missions



## Hymnal revision committee named

Two Arkansans are on the committee for the revision of the Baptist Hymnal. They are Ervin Keathley and Ural Clayton.

Two former Arkansans also on the committee are LeRoy McClard and Buryl Red.

The committee, composed of 65 men and women from a cross section of our convention, met early in March to begin their work. The committee includes pastors, ministers of music, evangelistic singers, church organists, college and seminary professors, state music secretaries, mission board personnel, composers, and laymen.

"In all this diversity of personnel, there was yet a strong unity concerning the task of revision of the hymnal," Keathley said. "There was complete openness and freedom as the committee approached their work honestly and objectively."

Release date for the revised hymnal is March, 1975.



Ural Clayton (left) is a former state music secretary who is now minister of music at First Church, Little Rock. Ervin Keathley is state music secretary for Arkansas.

## Radio-TV fund campaign exceeds \$150,000 goal

ROANOKE, Va. (BP) — A "Second Step" fund drive to benefit the Southern Baptist Radio-Television Commission here has exceeded its campaign goal of \$150,000, and campaign leaders said they hope to raise as much as \$200,000 to \$250,000 here.

Roanoke is one of 34 cities in the country where the SBC Radio-TV Commission will conduct "Second Step" fund campaigns this year. It is the first to reach its goal.

## Offensive movies on television: next steps

By Foy Valentine, Executive Secretary  
The Christian Life Commission of the  
Southern Baptist Convention

The television networks for more than a year now have demonstrated their unwillingness to conduct themselves as guests should in the homes of the American people. The Christian Life Commission is therefore calling on Southern Baptists to escalate their actions to get morally offensive movies off the television screens.

In addition to visiting a vice president of the Columbia Broadcasting System in New York last week to register our strong protest to recent programing, I also went to the Federal Communications Commission and to the offices of congressional leaders in Washington to seek relief from the rising tide of filth with which the television industry is increasingly flooding the airwaves. The Christian Life Commission has also written a letter of formal protest to the Federal Communications Commission.

Instead of heeding our protests, the television people have responded by revising their so-called Television Code to fit it to their behavior. We can only conclude that up to now the National Association of Broadcasters' Television Code Seal of Good Practice is essentially meaningless. We particularly deplore the recent showing of "Who's Afraid of Virginia Woolf," for it was notorious for its innovation in the offensive use of profanity and vulgarity. The record of networks in allegedly cleaning up such movies for television showing is absolutely abysmal.

A word of caution is required. In recent weeks many Southern Baptist church bulletins have carried the following announcement: "CBS has announced that they will present X-Rated movies on their network unless a great number of viewers protest." As it stands, that statement is not true, for no such announcement has been made. Use of it not only compromises our credibility but also gives the networks a ready-made way to avoid the central issue of morally offensive programs as they throw up a smokescreen with a lot of talk about ratings. The issue is not ratings but the moral pollution of the airwaves. The networks have earned our

opposition on this issue; but the opposition must be made on the basis of facts, not fiction.

The time has now come for a concerted effort by all concerned Southern Baptists. Here are four specific next steps:

1. Write short, clear protest letters about objectionable programs to local television station managers, asking them to protect their license from the Federal Communications Commission by rejecting offensive programs offered by the networks. Send a copy of each letter to FCC Chairman Dean Burch, 1919 M Street, N.W., Washington, D.C. 20554. Also send a copy to the appropriate network official: ABC President Leonard H. Goldenson, 1330 Avenue of the Americas, New York, N.Y. 10019; CBS President Frank Stanton, 51 West 52nd Street, New York, N.Y. 10019; and NBC President Julian Goodman, 30 Rockefeller Plaza, New York, N.Y. 10020.

2. Stop buying products from sponsors who pay for morally offensive television programs; and when addresses can be found, write these sponsors to express your convictions and tell them of the selective buying policy you are following.

3. Write Federal Communications Commissioners to express your opposition to objectionable programs, giving specific examples and calling for a license review for stations that abuse the airways (The seven Commissioners are: Dean Burch, Charlotte T. Reid, Richard E. Wiley, Benjamin L. Hooks, Nicholas Johnson, Robert E. Lee, and H. Rex Lee.)

4. Write your U.S. Representative, both your Senators, and the President to express your dismay at the wholesale immorality on television, asking them to support congressional hearings to investigate and correct these abuses.

All of these actions require work. Some of them are complicated. There is no easy solution, however, to this complex problem. The issue is much too important to ignore. Neither can we afford to respond to it by just wringing our hands. Disciplined attention to these four actions can be expected to bring about change for good.

### New subscribers

**Church**  
**New budget:**  
Rehobeth, Batesville  
First, Vanndale  
Higginson

Pastor	Association
Carl Rice	Independence
George F. Fink	Tri-Co.
Tommy Price	Calvary

### RAs will hear Pioneer director

Conference leader and speaker at the State Royal Ambassador Congress will be Charles Doggett, Director of the Pioneer Department of Royal Ambassadors for the Brotherhood Commission in Memphis.

Doggett assumed his responsibility with the Commission in 1969. He came to the position after having served as minister of youth in Texas and Florida churches for seven years.

During that time he served as Royal Ambassador leader or counselor continuously. He was responsible for four Royal Ambassador travel camps and instituted seven new Royal Ambassador Chapters. He has served as a member of an associational Royal Ambassador Committee and on a state staff.

Doggett is a graduate of Ouachita University, receiving the B.A. degree in 1962. He earned the master of religious education degree in 1965 at Southwestern Seminary.

While a college student Doggett served two summers as a Home Mission Board Student Missionary and one year

as pastor for a church in Arkansas.

Doggett is interested in every phase of Royal Ambassador work. He will be able to offer assistance to leaders and counselors in the area of mission activities for Royal Ambassador.

He will be leading a conference on Saturday morning for leaders and counselors.

The Congress will convene at Olivet Church, West Markham and Hughes Streets in Little Rock. The date is May 4-5. The first session will be at 3 p.m. on Friday. The closing session will be Saturday morning.

There will be a hot dog supper from 5-6 on Friday for all who register by May 1. Advance registration, and payment of 50¢ registration fee is necessary to attend the supper.

An information bulletin and registration form has been mailed to all Royal Ambassador leaders, counselors and Pastors.

Plan now to have boys from your chapter and church attend the Congress —C. H. Seaton, Director

### Everyone's talking about Operation One

That's right. Everyone's talking about Operation One. Even the Apostle Paul talked about it in the New Testament. He didn't call it that, but it's the same thing. He said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." (Ephesians 4: 4-7)

Operation One is an attempt to implement in a practical way that which Southern Baptists already believe. It is an effort to "put it all together" in the light of Christ's teachings and through the leadership of the Holy Spirit.

Every Bible believing Baptist understands the purpose and wisdom of proportionate giving as taught in the Scriptures, and, hopefully, practices it. He understands that his giving increases as his income and wealth increases.

For the same reason, mission giving on a percentage basis is strongly recommended for every New Testament church. Then, as the church experiences the blessings of God, its mission giving will increase proportionately and automatically.

However, in many cases churches have increased their annual gifts to missions while decreasing the total percentage. In most cases this is not a deliberate attempt to be less generous in sharing the Gospel, but is simply the result of an oversight.

Beginning on Cooperative Program Day in April and continuing for three years, the attention of our people will be focused upon this fact, and they will be encouraged to reevaluate their situation. Operation One will encourage the churches to increase their mission giving by at least one percent during the three year period.

Some churches may do it all at one time, and some can even do more. However, almost any church can increase one-third of one percent for each of the three years without feeling any financial burden, but the result would be a tremendous boost to Southern Baptist work around the world.

We ask you to think about it, pray about it, and talk about it. Later we are going to urge you to do something about it. That's what Operation One is all about. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program



Paul Owens (right), Lake City, receives a plaque recognizing his past six years as a member of the Board of Trustees of Arkansas Baptist Family and Child Care Services. Owens has served for more than 20 years as a member of this Board. Presenting the plaque is Julius Miller, El Dorado, another long-term member of the Board. Bob Bostian, Monticello, was also recognized for completing his six years of service as secretary-treasurer of the Board. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



### The Ouachita-Southern Advancement Campaign

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

## Phase 2 news

By Jim E. Tillman, Director

Associational Chairman, Raymond Morris, along with Independence Coordinator, S. D. Hacker, recently conducted the first "Phase 2 Fellowship Dinner." Pastors and laymen from the churches that are still considering involvement in the Campaign attended the dinner and Dr. Daniel R. Grant was present to answer questions regarding Ouachita. The response from the meeting was very favorable.

Carey Associational Chairman, E. L. Ward, and Coordinator, D. W. Stark, are planning their Fellowship Dinner for May 1, and the Executive Board of this Association is giving solid support to Phase 2. The Moderator, W. R. Rogers, gave time for the new slide presentation to be shown to his Board at their March meeting.

The Associational Phase 2 Fellowship Dinner is proving to be a blessing throughout the state. I am looking forward to being in your association for this dinner in the next few months.

Another bit of news regarding the Campaign is both good and bad. The following letter was received this month:

"Enclosed are two checks; one for the Ouachita Advancement Fund \$253.50 and the other to the Southern Advancement Fund \$253.50.

"A short time ago the New Home Baptist Church of Route 3, Waldron, Arkansas was disbanded. There were not enough people left in the community to carry on the church work . . . our checking account is to be divided equally between Ouachita and Southern. We hope this small amount can be of use to both colleges."

This tells me in a very definite way that Arkansas Baptists care about Christian Higher Education.

## Have You Heard About



one Lord  
one mission  
one people



Roy F. Lewis, state stewardship secretary, left, and executive secretary Charles H. Ashcraft, center, attended meetings in Nashville, Tennessee, at the offices of the SBC Stewardship Commission. Michael L. Speer, right, of the Stewardship Commission staff, explains Operation One materials, the 1973 Cooperative Program emphasis.

## Younger youth to meet at Second Church, LR



Poteet

Jon Poteet, member of Second Baptist Church, Little Rock, will serve as youth convention president for the younger youth (8th graders and below) who will meet at Second Baptist Church on Friday, April 20. The morning program at Second Church will include a concert by Russ and Helen Cline, a multi-media presentation, "Who, Me?" by Jim Standifer of the Sunday School Board, and Richard Jackson's message, "Life's Greatest Tragedy."

The afternoon session will feature the Southern Baptist College Choir, the Youth Bible Drill, a concert by Russ and Helen Cline, and a panel of college students who did mission work in Baltimore. This will be led by Jesse D. Cowling, entitled "Who, Me Pick Up Trash?"

The night session from 6:00 to 7:15 includes the youth choirs of Immanuel Church, Little Rock, and Richard Jackson's message, "Why Be Good?" followed by a decision service.

Next week we will give the program for the Youth Convention for older youth which will meet in the Robinson Auditorium.

## For student work

## Don Moore heads advisory committee



Moore

Don Moore, pastor of Grand Avenue Church, Ft. Smith, has been elected Chairman of the Baptist Student Advisory Committee. The committee is composed of 18 members from the eight districts of the state.

Moore began his college work at the University of Arkansas where he was very active in the Baptist Student Union. It was at BSU Week at Ridgecrest that he felt a call to the ministry. Later he transferred to Ouachita, where he graduated. He is also a graduate of Southwestern Seminary. The Moores have two children, 11 and 16 years of age.

Baptist Student work in Arkansas is organized on 21 campuses. Arkansas Baptists have 15 full-time and 5 part-time workers in Baptist Student work and own 13 Baptist Student Centers and 3 adjacent pieces of property. These facilities help Arkansas Baptists minister to 20,000 Baptist college students in Arkansas.

# POWs created "living Bible" from memory, Baptist pilot says

By Larry Jerden

CONROE, Tex. (BP) — When Capt. James E. Ray and other American prisoners of war held captive in Vietnam were permitted to live in groups rather than solitary confinement, one of their major activities was the creation of "a living Bible."

Theirs was not the paraphrase version which was becoming a best-seller back in the United States. Few of them even knew of its publication.

They were busy creating their own "living Bible," reconstructed from verses memorized years before, mostly in Sunday School, plus occasional use of a Bible their captors would allow them to see.

"Under a lot of pressure, the Vietnamese decided to let us have a Bible one hour a week," Ray recalled in an interview with the Baptist Standard shortly after his return to his home in Conroe, Tex.

As a special project, the POWs had decided to try to copy and memorize the entire sermon on the Mount, Ray said.

"The project did fine for about three weeks, and then the 'V' (North Vietnamese) would start throwing a 'monkey wrench' into it.

"For example," he said, "you would go out to copy (the Bible) for one hour, and the interrogator would put his elbow on the Bible for the first 15 minutes. Then after he let you start copying, he would ask you mundane questions and try to distract you.

"I'd just ignore him and write as fast as I could," Ray noted. To make matters more difficult, the Vietnamese made the prisoners return the sheet they had copied the previous week when they went back to copy more verses from the Bible. "So the only way we could keep it would be to put it in our 'memory banks' or copy it on something clandestine," he said.

"After five weeks, the program fell through completely, and we didn't see the Bible again," he added. But during that time the prisoners had copied and memorized the entire Sermon on the Mount, and several other passages.

The prisoners each tried to memorize different passages, so that they could refer to one another to prisoners who knew certain scriptures.

"We had our own 'living Bible' walking round the room," Ray said.

Like several other returning POWs, Ray said he felt that his faith, and the prayers of his family and church, were major factors bringing him through his ordeal.

"Growing up in a Southern Baptist church, having parents who not only taught the Christian disciplines but set the example, the tremendous fellowship in First Baptist Church, Longview (Tex.) where I grew up and in First Baptist Church, Conroe, established a training and a discipline which were great sustaining forces," Ray confided.



*COMING HOME — Air Force Capt. James E. Ray, a member of First Church, Conroe, Tex., strides to the platform to accept the thanks and admiration of the people of his home town. Ray, 31, was a leader among his church's youth and was a Baptist Student Union president at Texas A&M. He told Baptist Press of the tenacity of Christians' faith during his POW days in the "Hanoi Hilton." (Baptist Press Photo by Larry Jerden.)*

Ray mentioned specifically the training he received as a child in the Sunday School, Training Union, Royal Ambassadors and Vacation Bible School, with their emphasis on Bible study and memorization.

Saying he never realized at the time the depth of meaning of memorizing those verses, Ray stated: "In reality, the fullest depth of their meaning was not discovered until I was in prison and understood that you have to have something that is meaningful taken away to value it and appreciate it."

"The enemy tries to deny you anything to occupy your mind and

time," he pointed out. "Your only resources are your mental resources. What you have in your mind is what sustains you."

A prisoner for nearly seven years, Ray, like other POWs, spent the first couple of years of his imprisonment in solitary confinement.

Despite the "physical and mental duress" applied by his captors, the loneliness and depression of that solitary confinement often would disappear, he recalled.

"For some reason, I suddenly felt I wasn't alone," he remembered. "I don't know whether it was the power of prayer or an intervention by God. There is nothing physical you can document but when you experience something like that, it is real to you."

If it was the power of prayer Ray felt, it came as no surprise to the members of First Baptist Church here. They had been praying for the 31-year-old Ray ever since they received word that on Mother's Day of 1966, Ray's F-105 had been shot down over North Vietnam and exploded 30 seconds after he ejected.

Ray was captured immediately. For three years, he was listed as missing in action until his parents, Mr. and Mrs. Frank Ray, Sr., of Conroe, were notified he was alive.

Their faith never wavered. "We believed James was coming home from the beginning," they said. During weekly Monday morning prayer sessions, Sunday worship services, and daily periods of prayer by countless members of the church, Ray's name was mentioned.

In addition to the strength coming from the prayers of people at home, Ray said the prisoners, even while in solitary confinement, would whisper scripture verses and other morale-sustaining words of encouragement when the guards were not around.

Recalling one such instance, Ray said that the prisoner in the adjacent cell, a Catholic, asked if he knew any Bible scriptures. Both knew the Lord's prayer, and reviewed it together.

"Then I said, 'Hey do you have the 23rd Psalm?' " Ray recounted. "He said he knew part of it, but wanted to go over it. I did, and he said, 'Man, that made my whole day.'"

Ray didn't see that officer for two or three years, but when they did meet, his neighbor told him: "James, I'll never forget the day you taught me the 23rd

Psalm. I've been using it and teaching it to all my roommates."

During his time in Hanoi, Ray was able to remember most of I Cor. 13, but was missing a couple of lines and had some of it out of sequence.

"When we got the Bible for the first time in December of 1970, we stood up and read portions of it aloud. As time was running out I slipped through to I. Cor. 13 and read through it. I got it memorized because we weren't sure if we'd ever see the Bible again."

Ray also mentioned the 100th and 121st Psalms and Romans 12 as passages that helped sustain him during his captivity. They also helped him sustain close quarters during a time of "two men to a room."

His first roommate was a Mormon, and while they did have irritations between them and Ray could not accept Mormon beliefs, he noted that their times of Bible study together and their common belief in Christ kept their differences at a far lower level than was common among others in the camp.

After the men were allowed to meet together in large groups, the prisoners organized worship services, Sunday School groups to study scripture, and general discussions of religion and differences between denominations.

"It was during those discussions I found that we have so many common denominators with other Christian groups that the areas where we do differ are minor," Ray observed. "And even through some of the differences are fairly important the common denominator we have in Christ should be emphasized," he added.

Ray, who had helped organize Sunday night fellowships at First Church, Conroe and had even preached at youth revivals and at Student night at Christmas, used his past experience to help organize the worship services at the POW camp in North Vietnam.

At the Thanksgiving season of 1970, the North Vietnamese decided for security reasons to put the prisoners together into large rooms. Ray was in a room with 57 POWs.

"Those Thanksgiving and Christmas services were the most meaningful I had ever been a part of," Ray recounted. The beginning of the group religious activities was a major factor in maintaining morale among the prisoners, he added.

One Easter, the men were able to piece together enough scripture about the Last Supper to have a communion service, using orange and rice wine. Ray helped write the order of service for that first Easter worship experience, and Capt. Tom Curtis of Houston presided.

Once something of a "routine" was established, regular church call was held

every Sunday. The service was divided into patriotic and religious parts. The patriotic segment included use of a clandestine U.S. flag and a cross placed on one wall, the pledge of allegiance to the flag, and the singing of a patriotic song.

The men would sing the Doxology, pray, sing one or two hymns, and listen to a devotional talk. Ray gave several of the "sermons," including one on why Southern Baptists feel a public profession of faith should be an integral part of one's Christian experience.

Speakers were recruited by the room chaplain, a voluntary post which rotated every two to four months. Ray served in that capacity as well as doing a four-month stint as choir director.

The singing, both by the "congregation" and the eight-voice choir, was at a volume reached by compromise with the Vietnamese guards.

"We picked a time when guards weren't around," Ray explained, "but if they heard our singing they would knock on the door. So we kept the volume down and didn't flaunt it."

The Sunday School part of the religious program consisted at first of a general review of the Bible, book by book. "We told which stories were in each book, expanding bit by bit whatever we could.

"Then we went into denominational studies," he added. "We'd get volunteers from each denomination . . . to discuss the church structure and then get into theological aspects."

Ray said that some of the more "irreverent" pilots — the "eat, drink and be merry types" — took part in the services. When the chips were down and somebody was in trouble, some of them were the first to jump in and help. Some of them contributed as much to our worship services as the guys who had always professed to be Christians.

"Most people relied on what faith they had," Ray remembered, "and I was surprised to find that most of the men had some Christian training, even though it had oftentimes 'gone dormant.'"

Ray was reluctant to talk about any possible "bad treatment" during his seven years in prison, but he was quick to list factors he felt enabled him to come through the experience.

Included were such things as the leadership training he received in his youth — in high school athletics where he lettered in baseball, basketball and football; in church where he led and preached and prayed and memorized; and at Texas A&M University where he rose to the rank of Lt. Col. in the corps and was president of the Baptist Student Union. These he considers "input."

These factors resulted in personal integrity, social discipline and social responsibility — things he said he and the other POWs hope to emphasize in months to come.

All of these, he said, helped sustain the men. But most of all it was their faith — and that included knowledge that they were not forgotten, that America would not let them down, the people back home were praying for them, and that God would not forsake them.

For Ray, the power of that prayer, coming from members of First Church here, was real and powerful, even though it sometimes came from people who had never met Ray.

One four-year-old, the granddaughter of one of Ray's former youth leaders at the church, said the day before she met him for the first time: "I know James Ray — I pray for him every night: 'God bless mommy, God bless daddy, and God bless James Ray.'"

**EDITOR'S NOTE: When Air Force Capt. James E. Ray returned home for the first weekend in March, he was greeted by his church and by a celebration attended by more than 5,000 in the high school stadium. He granted his first exclusive interview after his return to Baptist Standard Assistant Editor Larry Jerden.**

## SBC business officers praise POW coverage

DALLAS (BP) — The Southern Baptist Business Officers Conference commended the national news media for its "compassionate and considerate coverage" of the homecomings of the prisoners of war.

In a special resolution, the business officers, praised the news media for enabling "all of us to share the tender moments of reunion but at the same time preserve the privacy of the individuals involved."

The resolution came during the closing session of the conference's 11th annual meeting held at the SBC Annuity Board here.

"We join millions of our countrymen in thanking God for the ending of the war in Vietnam and the return of American prisoners of war to their families and friends," the resolution said.

"We contemplate with solemn gratitude the sacrifices made by these men and their comrades in the service of our country."

The business officers group represents different Southern Baptist Convention agencies and state conventions.

## Concerned Baptist Men meet, hear FMB executive secretary

Concern and commitment brought together men from every section of the state for the Baptist Men's Meeting. The meeting was held March 16, at First Baptist Church, Little Rock.

"Living the Spirit of Christ in Faith and Conquest," the general theme was the focal point of every speaker. Specific emphasis was given to missions through ministries.

Conferences on mission actions through ministries were held on Friday afternoon. Mission Fellowship was led by Peter Petty, Superintendent of Missions, Washington-Madison Association. Robert Hall, Minister of Education, Baptist Tabernacle Church and Brotherhood Director, Pulaski Association, led the conference on the aged. Joel Moody, Pastor, Martindale Church, Little Rock, led the conference on juvenile rehabilitation. The conference on the economically disadvantaged was led by Ray McClung, Superintendent of Missions, Pulaski County Association.

The devotional period of the evening session set the stage for a challenging presentation by the program personnel.

The devotional period consisted of music directed by Wallace Ferguson, Minister of Music, Eagle Heights Church, Harrison.

Jerry Brown, reading I John 5:1-8, directed thoughts to the elements of the Christian life-faith, leadership of the Spirit, submission and obedience. Through these there is victory and

conquest in Jesus Christ.

Witness and sharing the gospel of Christ is a basic mission action ministry. Ron Barrentine, in discussing the mission action-ministry of witnessing to the lost, pointed the responsibility of every Christian to share Christ and His word with others. He emphasized that

the sharing must be done through Christ and His strength and not through the individual. He pointed out that we are responsible for giving our witness as Christians, not responsible for the way people receive it.

Joel Collins, Professor at the University of Arkansas and Brotherhood Director for Washington-Madison Association spoke on utilizing abilities in mission activities and ministries. His scripture was taken from the account of



Baker James Cauthen, Foreign Mission Board executive secretary, was a speaker.



C. H. Seaton, state director of Brotherhood work, presided.

A supper was served Friday evening at the church.





*Baptist Men from all over the state were brought together by concern and commitment at the annual meeting.*

the talents.

Dr. Collins emphasized the fact that each person had some skill and ability, in this case the ability to manage money and make it multiply. He pointed out the reactions of the master to the results of each person involved.

In asking the question regarding each person's attributes he emphasized that we were responsible only for rightly using to the best of our ability the attributes God has given us. He emphasized, that we must be good stewards of the abilities God has given us.

Baker J. Cauthen, Executive Secretary, Foreign Mission Board, brought the meeting to a climatic conclusion as he highlighted mission ministries and world needs.

Dr. Cauthen emphasized America's need as "the need to involve our people in the spreading of the gospel."

He emphasized the deep need of our fellow man here in America and in other parts of the world. "In days of emphasis of human rights, which is a very real need, we need to join in helping people gain freedom, freedom that can come through Jesus Christ," said Cauthen.

For many, time is running out. Each of us should say, "All my days should be invested in the Lord's work. This includes time, money and abilities," said Cauthen.

Certainly those attending went away having received a blessing as well as a challenge to mission involvement now.

Involvement could and should include: prayer for mission, giving to missions and mission action projects. Mission action projects that involve Baptist Men in meeting human needs now. The challenge is to look about you and discover human needs, then plan to meet them. —C. H. Seaton.



*Host Pastor John Wright (right) chatted between sessions with Daniel Grant, President of Ouachita University.*



*Among those attending the meeting were Baptist Book Manager Robert Bauman (right) and the store's floor sales manager, Delton Hughes, who is pastor of First Church, Griffithville.*



The Cooperative Program...  
**KNOWS NO SEASON** CP



## Conference for BSU leadership

Three hundred college students are expected at the Leadership Training Conference for Baptist Student Union, April 13-15, at Arkansas Tech.

Speakers will include Bill Lawson of Houston, Tex., and Rodger Murchison of Louisville, Ky.

Lawson served as Baptist Student Director at Texas Southern University in Houston for several years. He now is



Lawson



Murchison

pastor of Wheeler Avenue Church and teaches part time at the University of Houston.

Rodger Murchison, a native of England, Ark., is a graduate of Baylor University and Southern Seminary. At present he is assistant to the Dean of School of Theology.

Bill and Linda Cates will lead the music for the weekend.

The conference is designed for newly elected Baptist Student Union officers on 21 Arkansas campuses. The conference will include workshops for new directors, election of new state officers, and the presentation of the 1973 summer missionaries.

Also included in the conference will be testimonies from some of the 150 students who worked in spring projects at Daytona Beach, Fla.; New York City; Detroit, Mich.; Baltimore, Md.; and West Memphis.

## Come learn about bus outreach

There are ways, and then there is the right way to achieve a desired goal. Perhaps you have given thought to a Bus Ministry in your church. There are many things to take into consideration before starting this ministry.

Some of your questions can be answered by a group of people who are in the "know" about Bus Outreach. These people will be here to help us in the Bus Outreach Clinics April 10. The program personnel includes pastors, ministers of education and consultants, who have been there and know what it is to start and to continue an effective bus ministry.

Such topics as "Providing for Bus Riders During Sunday School and the Preaching Service" and "Follow Up

Evangelism" will be discussed. There will be a discussion of different sized churches who are in this ministry.

The Bus Outreach Clinic is so designed to help any size church that may be considering this means of reaching people for Jesus Christ and Bible study.

The program personnel includes Charles Barfield, J. M. Johns, Dean Newberry, Clifford Palmer, Glen Riggs, Eugene Skelton, Paul Stockemer, Bob Taylor, and Lewis White.

The date and time is April 10, 9:30 a.m. to 3:30 p.m. The place is the Baptist Building, 525 West Capitol, Little Rock. Come and join us in learning more about Bus Ministry. — Harold Vernon, Sunday School Dept.

## Between parson and pew

### How old should your pastor be?

By Velma Merritt



Mrs. Merritt

Many a young, budding ministerial student has thought, "How can I get experience if they won't give me a chance to pastor. I can't help it if I'm young."

On the other hand the older man has pondered, "All the years of experience I have are going to waste because

the church thinks I am too old to pastor."

Churches are strange organizations in a sense. When they seek a pastor, the pulpit committee quite often decides the age of the man they should have. The trend now is toward youth. Age is his main qualification. Other things are secondary.

Youth is a state of mind as well as a chronological age. Probably churches who want a young pastor actually are wanting someone with fresh ideas. Some men at 60 are younger in attitude

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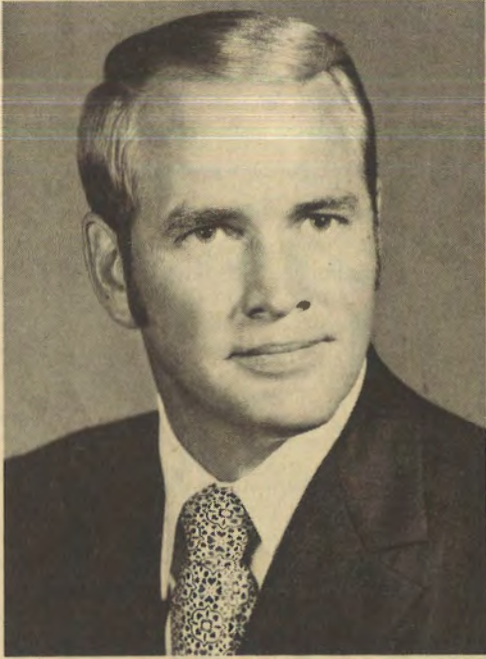
than others are at 30.

To automatically rule out a potential pastor only because of his age is lack of understanding and foresight. A church should prayerfully and carefully seek the Lord's guidance in determining the type man they need for their church. They should then look for those personality traits in prospective pastors. Some churches need the idealism of youth. Others need the experience and patience which often comes with age. When looking at the individual, however, it should be remembered that experience and patience do not automatically come with age, nor does enthusiastic idealism always show up with the young.

Churches at various stages of development have different needs. The right man at the right time is essential for a glowing, growing Christian fellowship. A good man at the wrong time can lead to disaster.

# Dr. Richard Jackson to speak at State Youth Convention

Friday, April 20, 1973



Dr. Jackson

The speaker for the annual Youth Convention will be Richard Jackson, pastor of the North Phoenix Church, Phoenix, Ariz. A native Texan, Dr. Jackson attended Howard Payne College in Brownwood on a football scholarship and later graduated from Southwestern Seminary, Ft. Worth. He has been pastor of the North Phoenix Church since 1967 and was listed among the "Outstanding Young Men of America" in 1969.

The Youth Convention will be divided into two sections. Younger youth (grades eight and below) will meet at Second Church in Little Rock. Older youth (grades nine and above) will meet at Robinson Auditorium. Dr. Jackson will speak twice at each of these sections. He will speak at the morning and evening sessions at Second Church. His topics will be "Life's Greatest Tragedy" and "Why Be Good." He will speak at the morning and afternoon sessions at Robinson Auditorium on the topics, "A God of The Leftovers" and "Have You Made a Mistake About Jesus?"

## Southern Baptist College Concert Choir to perform at both sections of Youth Convention

Marty Sewald, director



Concert Choir, Southern Baptist College



Sewald



Wiginton



Rial



Lowrie



Elliff

### State assembly pastors for 1973 are announced

Four outstanding preachers will serve as assembly pastors during 1973 Siloam Springs Assemblies. As assembly pastors, these men will preach during the evening worship services, and they will be available throughout the day for counseling and consultation.

Keith Wiginton, pastor of First Church, Altus, Okla., will serve as pastor for the first assembly, June 18-23.

Assembly pastor for the second assembly, June 25-30, will be D. L. Lowrie, pastor of North Ft. Worth Church, Ft. Worth, Tex.

A native of McGehee, Dickson Rial, will serve as assembly pastor for the third assembly, July 2-7. Rial is pastor of First Church, Ada, Okla.

Tom Elliff, another native Arkansan, will serve during the fourth assembly, July 9-14. Elliff is pastor of Eastwood Church, Tulsa, Okla.

Reservations are being received for the assemblies. A \$2 reservation fee must be sent for each person. Reservations should be sent to Don Cooper, P. O. Box 550, Little Rock 72203.

### The cover



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# Mission Board adjusts support; eulogizes slain missionary

RICHMOND (BP) — The Southern Baptist Foreign Mission Board meeting here approved a \$158,250 adjustment of funds for emergency compensation for mission work in 31 countries, and eulogized a Baptist missionary slain a few days earlier in Taiwan.

The \$158,250 adjustment in missions support was a move to offset the most recent U.S. dollar devaluation and its

resultant financial pressures on mission efforts.

Board action followed a report last month by executive secretary Baker J. Cauthen in which he explained the ramifications of dollar devaluation on the purchasing power of mission dollars overseas.

An atmosphere of sorrow and prayerful concern pervaded the March

meeting of the board as it learned details of the murder of one of their missionaries, Miss Gladys Hopewell, in Tainan, Taiwan.

Much of the meeting was taken up with news of her death and prayers in behalf of her family and missionary colleagues in Taiwan. A memorial resolution was adopted which said in part:

"To her aged mother and her brother, Joseph, of Talledega, Ala., her home church, the Taiwan Baptist Convention, her missionary associates in Tainan and the Christians of Taiwan, we extend our prayerful sympathies and deepest concerns. May all know afresh the sustaining and strengthening grace of God in this time of overwhelming sorrow."

In his report, Cauthen eulogized the slain missionary, saying, "Gladys Hopewell was a missionary of outstanding dedication and effectiveness. She demonstrated through the years of her service high qualities of devotion to Christ and concern for people with whom she was related."

He added that he hoped the witness of her life and death would impress upon the hearts of many people "the love of Christ which he demonstrated in going to the cross to die for our sins."

Cauthen added: "We also pray that many hearts may become aware of the fact that a comrade has fallen in Christian service and that others need to step forward to fill the place left vacant."

In other reports to the board, Winston Crawley, director of the board's Overseas Division, said, "For six straight years the amount of Southern Baptist giving used for mission purposes (local, state, home and foreign) has increased at a lower rate than total giving."

Crawley's statement was made in the larger context in which he said that as resources increase, a larger and larger proportion is being used to maintain home churches (the base) rather than being used to increase mission outreach.

"According to common methods of reporting," Crawley continued, "Southern Baptists devote a total of about 17 percent of their giving to 'mission causes.' Much of this, however, goes for preparing, maintaining and strengthening the mission base through denominational organization, services to the churches and training programs."

Crawley added that foreign missions, aimed at 95 percent of the world's unevangelized, receives not quite four percent of the funds and less than that percentage of personnel resources.

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## Home Mission Board

(From page 24)

planning consultant, be added.

Tommy R. Coy, associate secretary of the planning services department, was transferred to the new position of planning consultant, effective immediately. Coy provides consultative services in the field of planning to state conventions and leaders. Formerly a mission pastor in California and Arizona, Coy came to the Home Mission Board in 1968.

Also elected at the spring meeting were the board officers including incumbent president Jack P. Lowndes, pastor of Memorial Baptist Church, Arlington, Va.; first vice president, Mrs. Mary Gellerstedt of Atlanta; second vice president, Andrew Tampling, pastor of First Baptist Church, Sylacauga, Ala.; recording secretary, Mrs. Sidney Kingry of Decatur.

Longtime home mission supporter W. A. Duncan of East Point, Ga., was presented a resolution of appreciation by the board. Duncan was first elected in 1939 to serve as a board member. He has served four terms, totaling more than 20 years. He served two terms as president of the board and three terms of vice-president. A native of Georgia, Duncan is a retired minister.

### BWA reconciliation mission to involve 95 Baptist bodies

WASHINGTON (BP) — The Baptist World Alliance's 1973-75 emphasis on "World Mission of Reconciliation through Jesus Christ" will involve 95 Baptist bodies in 84 nations of the world; the alliance's administrative committee was told here.

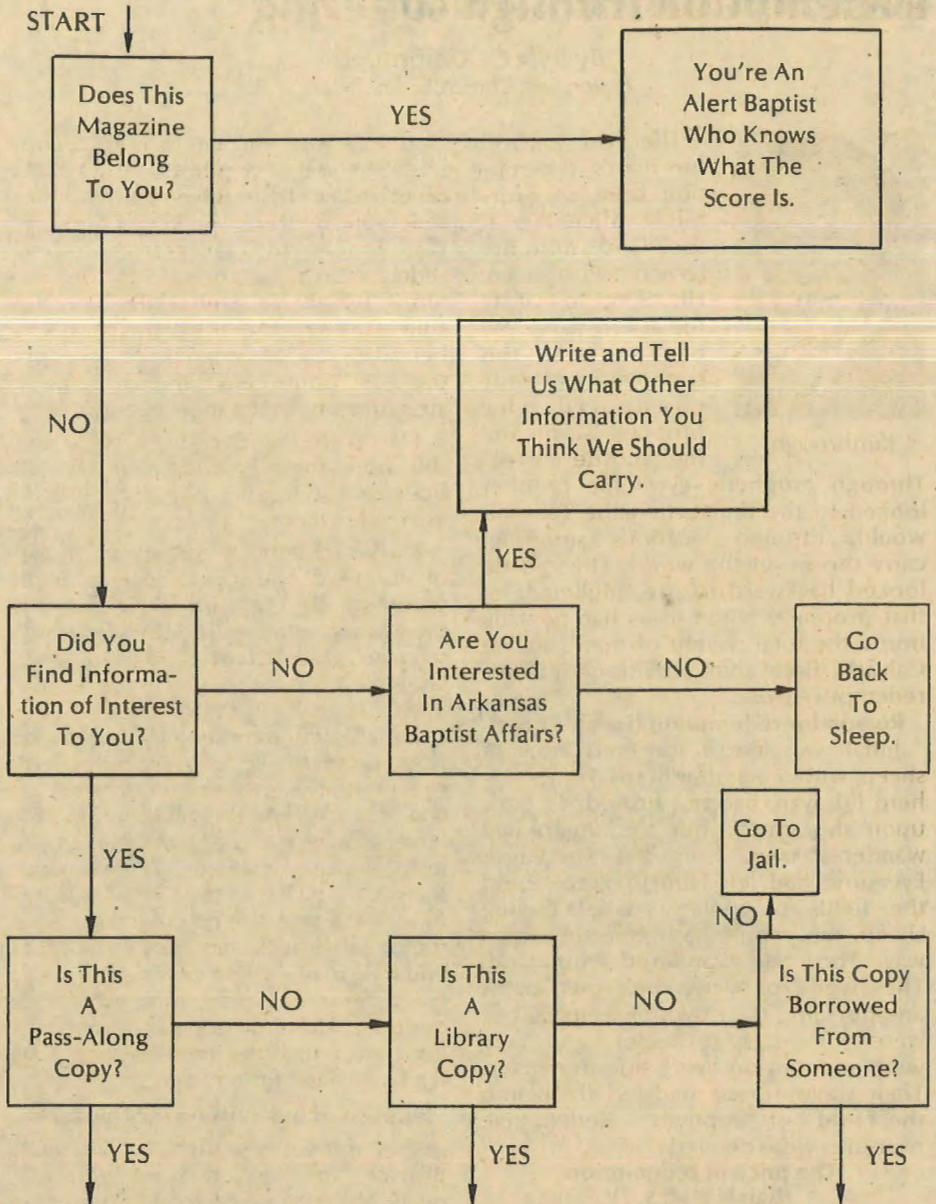
Joseph B. Underwood, general chairman of the program and a staff member of the Southern Baptist Foreign Mission Board, said that evangelistic outreach and special ministries of Christian services are being intensified by each of the 95 Baptist bodies participating.

The program emphasizes both proclamation of the gospel, through lay witnessing and from the pulpit, coupled with special demonstrations of Christian love, reconciling men to men and seeking a focus on human dignity.

Underwood said he had travelled 200,000 miles, visiting Baptists on every continent, during 1972 to promote the program. Underwood heads steering and advisory committees numbering 52 persons in 32 countries.

Underwood cited special emphases in youth involvement in Great Britain, and on prayer in Hong Kong, as "especially notable." In addition, community meetings crossing racial, cultural and denominational lines have been in many areas, Underwood said.

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# Redemption through suffering

By Billy G. Kimbrough  
Pastor, First Church Gravel Ridge

Uniform Series  
April 8, 1973  
Isaiah 53:4-9;  
I Peter 2:24, 25



Kimbrough

The cost to God for man's redemption bore an exorbitant price tag. It took God's most beloved Possession, His Son, to satisfy the asking price. No one portrayed this truth more clearly than did the prophet Isaiah and the apostle Peter.

Through prophetic eyes, the prophet looked to the time when the Messiah would, through vicarious suffering, carry the sin of the world. The apostle looked backward to the fulfillment of that prophecy when Jesus had actually borne the total weight of men's sin on Calvary. Both men envisioned God's redemptive work.

### Reason for redemption (Isaiah 53:6a)

Judah was like a scattered flock of sheep without a shepherd. The Shepherd Jehovah, had not turned His back upon the sheep; but the sheep had wandered away from the Shepherd. Everyone had left Him to graze upon the fields of idolatry. Like straying sheep, the people had gone their own way. They had wandered from God. They were following their own paths and pursuing their own pleasures. They were without a protector, and they were exposed on every side to danger. Their waywardness had led them into the fold of captivity. Redemptive measures were needed.

### The price of redemption (Isaiah 53:4, 5, 7)

Isaiah declared the price of redemption in the last of the four Servant Songs (52:13 - 53:12.) There was inward suffering . . . "he hath borne our griefs, and carried our sorrows. . . ." Physical suffering played well its role . . . "he was pierced through for our transgressions, crushed for our iniquities." (NASB)

Martin Luther once said a man's ideas about religion appear in his use of pronouns. The idea is well supported in this passage. For our sins, He suffered — not His.

### The provision of redemption (Isaiah 53:6; I Peter 2:24)

Even though Judah had sinned greatly, God's love remained steadfast. Even the Babylonian captivity was designed to bring her to her senses, so that in repentance and faith she might respond to Jehovah's love. The captivity itself came about through Judah's sin. But

God was working within it to accomplish His will and purpose toward the object of His love. Beyond the physical redemption from political bondage, God looked to that greater spiritual redemption through His Son, the Suffering Servant. So even while the nation suffered the natural consequences of her sin, God in redemptive love, laid the guilt upon Him, who alone could atone for sin. That nation was people.

The Suffering Servant, Christ Himself, bore those sins, ". . . in his own body on the tree. . ." By His stripes we are made whole.

The word "stripes" presents a picture of our Lord's lacerated back after the scourging He endured at the hands of the Roman soldiers. The Romans used a scourge of cords or thongs to which later were attached pieces of lead or brass or small, sharply pointed bones. Criminals condemned to crucifixion were ordinarily scourged before being executed. The suffering under the lash was intense. Surely the scourging referred to here is not only the lashing Jesus endured before His crucifixion, but the suffering of the Cross in its fullness — the trial, the ridicule, the shame, the anguish, and man's sin. Jesus Christ endured it all, for He saw men as sheep going their own way, without a shepherd. He alone possessed the redeeming power to bring men back to God, the Guardian of their souls.

### Purpose of redemption (I Peter 2:24b)

Why did Christ suffer and die? Peter provides the answer. "That we, being dead to sins, should live unto righteousness."

Christ's death on the cross is the means by which man becomes dead to sin, and alive to God. The phrase 'being dead to sins' means literally 'to be absent from sins.' The meaning is that man becomes effectually separated from sin to the degree that sin no longer thrusts a positive influence over him. Man is to be, in regard to sin, as if he were dead, and sin is to have no more influence over him than if he were in the grave.

As he died literally on the cross on account of our sins, the effect has been to lead us to see the evil of transgression, and to lead new and holy lives.

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Though dead in respect to sin, yet man is to experience real life in another respect. Man is made alive unto God, to righteousness and to true holiness. The believer was identified with the Saviour in His crucifixion, burial and resurrection. Having been raised with Christ, the child of God is enabled, through the Holy Spirit, to walk in newness of life, (Romans 6:1-4) seeking to honor the Lord not only by a holy life but also through good deeds. We are to live no longer for self, but for Christ. The believer is to seek after His righteousness; to promote and proclaim all to His glory.

### Concluding truths

Redemption (deliverance) is costly. It almost always involves suffering. To illustrate: the birth of a child, the birth of a nation, both require hardship and pain. But there is deliverance.

Through the suffering of Christ at Calvary, God has provided salvation, restoration, and preservation. When one believes on Christ through repentance and faith, he becomes the immediate possessor of these. The Lord Jesus Christ provided healing for every sin sick soul who would receive Him.

A woman dying of cancer said, 'I wish that I could gather up into my own pain all that the world must suffer from cancer and pay the whole sum as I go.'

The dying woman could not gather up all the world's pain caused by cancer and pay for it as she wished. But that is exactly what Jesus did in regard to our sins. He gathered them all up and bore them on His own body on the tree — that all men might go free. What a wonderful Saviour!

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## Caring love — the best way

By James B. Johnson

Minister of Education, First Church, Pine Bluff



Johnson

In our study last week, Paul made it clear that just as there is no division in the human body with all its different parts having the same concern for one another — even so, we are all members of Christ's body. That body is the church.

Christians continue to need one another. Caring love is the highest gift which God has seen fit to impart to mankind.

The returning prisoners of war have mentioned in recent days the value which they placed on the beautiful passages found in today's lesson. While in prison, the men had to depend upon Bible passages which had been committed to memory. The men, put into practice the message of love from I Corinthians 13. Surely the passages on love reassured hundreds of men of God's love. God's word came through loud and clear to enable them to retain their sanity and to experience and practice in a meaningful manner the agape love about which Paul writes.

The death of Jesus on the cross helped the early Christians to gain a new definition and meaning of love. With Christ as an example, Paul taught that love was not just a feeling, or an emotion, but a way of living.

### If I have not love (I Cor. 13:1-3)

Paul used the pronoun "I" in each of the three verses. He wanted the Corinthians to know that he included himself in his emphasis that, without love, no person could be the influence that God willed. Paul's aim was to help the Christians realize that it was more vital that they demonstrate the caring love of Christ than to parade their achievements and talents.

Paul lists a number of gifts in these three verses. Note that the word "charity" means "divine love." Paul says that even though we may be able to speak with convincing words and with beautiful language, it results in nothingness if we do not have a caring love. Without love, the message becomes a thinking cymbal or a loud bell. No Christian has the desire to be heard as a hollow, empty gong.

Paul mentions other higher gifts of the Holy Spirit: knowledge, inspired

preaching, understanding God's ways, faith to work miracles. Yet, without God's kind of love — caring love — it all amounts to exactly nothing.

Have you known of others who did admirable things for people without loving them? Have you had a personal experience along this line? Doing for others can be a bid for self-praise. Paul teaches that no matter how noble the act, nothing is gained at all if not done in love.

### Love properly defined (I Cor. 13:4-7)

In this passage, Paul mentions 14 things about caring love. He is careful to list what love does not do, too. He says that love is patient, and kind, seeks truth, and lasts forever. From the negative standpoint, love is not jealous or conceited, is not proud or selfish; does not get angry easily, and is not glad when others do evil. Love does not try to keep a record of bad things which people have done. Love does not give up, and love never loses its faith, hope, and patience.

In verse five, Paul points out that love is not easily provoked. He says that love will not try to stir up a fuss, or cause trouble between people.

### A lasting love (I Cor. 13:8-13)

The next point which Paul magnifies is the lasting nature of love. It is eternal. The Christian need not have undue concern about the future because God has already taken care of his future. He did so the moment his love possessed us.

In verses 9-11, the apostle speaks of our limited knowledge of God. There is much more to come for those who have caring love. The temporary spiritual gifts have their place for the present. The Christian is urged to move toward God's eternal way of love. Even as a child matures and ceases to practice the ways of infancy, so must the Christian strive for maturity in spiritual matters.

In verse 10, Paul indicates that God will one day let us know him in a perfect and complete way. That is, we will know him entirely. Then we will have no need for the little that we now know.

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 8, 1973

I Cor. 13:1-13

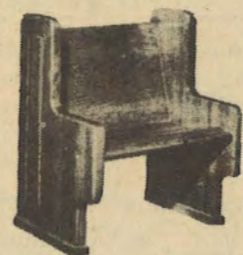
Verse 12 indicates "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Corinth was famous for the production of metal mirrors. Still, the mirrors did not reflect a clear image. The illustration was one with which the Corinthians could readily identify. Do we not long for the day which Paul mentions when we will cease looking in a dark mirror but will be able to see and understand God's ways in a clear manner? We will be able to see ourselves and others as God sees us.

Every Christian can, and should, reflect the love of Christ. A loving attitude, a friendly smile, a warm handshake, and a thoughtful deed — these are only a few tangible ways that we can show caring love. The contribution that an individual life can make is important. One should not underestimate the impact which his caring love can have in today's world.

The three qualities of faith, hope, and love are listed as the very basis of our Christianity. Each is important and will remain always. Love is the greatest of the three (verse 13) because through the quality of love, we are able to see God's being expressed. Because of God's love, man has faith and hope.

What will you do this week to better know, understand, and show caring love?

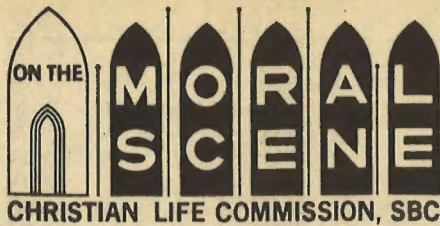
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• **Antibusiness Mood.** The public is becoming more and more cynical toward business, says Opinion Research Corp. of Princeton, N. J. According to a recent ORC national survey, 60 percent of Americans express low approval of business, 13 percent more than in 1965. Those surveyed felt corporate price increases rank only second to the Vietnam War as the major cause of inflation. One-third of those surveyed believes Washington should set profit ceilings. Consumerism and ecology have contributed to this antibusiness feeling. Another ORC poll showed: 21 percent felt they had been recently cheated or deceived in purchase or service; 53 percent felt business is doing very little to curb pollution.

(Everybody's Money, Winter, 72-73)

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## A smile or two

An Arkansas razorback is about the toughest critter known to man, according to an Ozark native who tells this story: "One day a big boar found a case of dynamite and ate a dozen sticks of it. He wandered on up to the barn and, just for pure cussedness, bit our best plow mule. Quick as lightning the mule turned around and kicked him square in the stomach. Ordinarily, it wouldn't have bothered the hog a bit, but the dynamite went off, the corn crib was wrecked, windows broken for miles around and the mule came down in the next county. "Believe you me, for the next few days we had a mighty sick hog on our hands."

\*\*\*

A dejected coach entered a telephone booth after losing out in the recent high school basketball tournament. When he discovered he didn't have a dime, he called to a passing student, "Hey, Tom, lend me a dime so I can call a friend."

Grinning sourly, the student reached in his pocket and handed the coach two dimes. "Here's twenty cents, Coach. Call all your friends."

\*\*\*

A salesman cornered the maitre d' at the hotel where he was staying and said, "I am leaving early in the morning and won't have much time so I'd like to order breakfast now if I may. I'm a little fussy so I'd like a grapefruit but don't section it or take the seeds out, and it should be warm — don't chill it.

"Then I'd like some bacon burned crisp, some black toast with no butter and two boiled eggs — one boiled for 5 seconds and one boiled for 20 minutes. Next I'd like a cup of coffee that's been in the pot at least two weeks. . ."

"But sir," the maitre d' protested, "we can't serve you a breakfast like that!" "I don't know why not," the salesman replied, "that's exactly what I had here this morning."

\*\*\*

The small country church was having its money problems. Yet at the meeting of the board of deacons, proposal was made that the pastor be given a long overdue increase in salary.

The preacher opposed the idea. "Brothers," he said, "I don't want you to raise my salary anymore. I'm having too much trouble raising what you are already paying me."

\*\*\*

Did you hear about the guy who fell into a lens grinding machine and made a spectacle of himself?

## Attendance report

March 25, 1973

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	69	44	
Alicia	40	27	
Alma, First	318	133	1
Alpena	73	35	
Banner, Mt. Zion	26	14	
Bentonville, First	267		3
Bella Vista Mission	37		
Berryville			
First	163	56	
Freeman Heights	144	47	
Rock Springs	104	51	
Blytheville, Gosnell	195	97	2
Booneville			
First	227	199	
Glendale	111	33	15
Cabot, Mt. Carmel	215	114	5
Camden, First	489	77	
Cherokee Village Mission	107	35	2
Conway, Second	335	116	2
Crossett			
First	541	169	1
Magnolia	207	153	
Mt. Olive	367	200	5
Dermott, Temple	113	70	3
Des Arc, First	208	88	2
El Dorado, Caledonia	31	15	
Forrest City			
First	927	175	26
Second	116	91	
Ft. Smith			
First	1063	337	7
Haven Heights	196	96	2
Oak Cliff	186	101	2
Temple	111	54	
Trinity	186	66	
Gentry, First	161	89	4
Grandview	64	48	1
Greenwood, First	302	122	4
Greens Ferry, Westside	90	43	1
Hampton, First	142	70	
Harrison			
Eagle Heights	250	108	
Woodland Heights	83	55	
Helena, First	302	100	5
Hope			
Calvary	189	116	4
First	513	140	
Hot Springs			
Grand Avenue	291	144	10
Leonard Street	79	85	
Park Place	405	123	2
Piney	230	89	8
Vista Heights	97	67	1
Hughes, First	191	67	7
Jacksonville			
First	422	57	8
Marshall Road	311	131	4
Jonesboro, Nettleton	263	125	5
Lake Village, Parkway	56	25	
Lincoln, First	212	77	
Little Rock			
Crystal Hill	166	66	1
Geyer Springs	735	276	9
Life Line	637	209	3
Martindale	106	51	1
Sunset Lane	241	113	2
Woodlawn	96	51	
Mablevale, Shannon Hills	73	33	2
Magnolia, Central	637	249	14
Melbourne, Belview	142	77	2
Monticello, Second	211	88	6
North Little Rock			
Baring Cross	557	170	4
Calvary	381	140	2
Grace	85	48	3
Gravel Ridge	195	83	
Levy	385	84	3
Sylvan Hills	290	112	13
Paragould, East Side	223	97	
Paris, First	382	116	4
Pine Bluff			
Centennial	175	74	2
Dollarway	104	64	
East Side	201	136	3
First	680	152	1
Green Meadows	52	27	
Second	130	46	1
South Side	848	185	32
Prairie Grove, First	170	75	
Rogers, First	644	109	4
Russellville			
Kelley Heights	38	28	
Second	197	90	
Springdale			
Caudle Avenue	118	48	1
Elmdale	300	90	
First	994		7
Van Buren, First	490	193	
Mission	33		
Vandervoort, First	39	20	
Vimy Ridge, Immanuel	87	30	3
Warren			
Immanuel	277	77	2
Westside	68	44	
West Helena			
Second	219	104	2
West Helena Church	275	77	3
W. Memphis, Vanderbilt Ave.	97	60	2
Wooster	116	84	



## Southern Baptist datelines

### Baptist groups cite special support for Home Missions

ATLANTA (BP) — Southern Baptists, during the annual week of prayer and Annie Armstrong Easter Offering for Home Missions, prayed into high gear a drive for \$6.6 million to help support mission work in the United States.

In addition to the usual Home Mission Week of Prayer observances through prayer meetings, study sessions, dialogues and mission fairs, some groups launched high-visibility special events.

In Gaffney, S.C., eight staff members from the Southern Baptist Home Mission Board here led the Broad River Baptist Association in a four-day mission emphasis highlighted with a commissioning service for Paul and Lucy Turner as home missionaries.

Turner, pastor of the Hopewell Baptist Church in the association was recently appointed superintendent of missions of the Delaware Baptist Association in Delaware.

The four-day emphasis in Gaffney attracted more than 4,000 people. More

than 2,000 crowded into the Cherokee National Country Club to see a missions fair with 21 booths. The displays, which depicted home missions, were built by 250 local youth.

In Atlanta, home base for the mission board, events for the week of prayer were kicked off with a Governor's Prayer Breakfast in support of home missions and the Annie Armstrong Offering. More than 1,000 laymen and pastors attended.

Arthur B. Rutledge, executive secretary of the SBC Home Mission Board, said that participation of more than 1,000 men indicated that Baptist men are deeply concerned about the spiritual life of the nation.

"Home missions doesn't begin with the Home Mission Board — it begins with the local church," Rutledge said. "It is time to challenge all of us in helping turn this nation into a land that loves the Lord."

### HMB elects two new staffers

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board elected two new staff members and created two new planning and coordination staff positions during the mission agency's spring meeting here.

Elected as new staffers were Joseph A. Gatlin former Foreign Mission Board volunteer to Africa, as secretary of purchasing services, and Maxie Burns Jr., a native of Jenkins County, Ga., as secretary of records processing.

The board did not elect a new director of evangelism, a post that has been vacant since the resignation last year of Kenneth Chafin, now a pastor in Houston.

Arthur B. Rutledge, executive secretary-treasurer of the board, said the evangelism director will probably be elected at a special called full board meeting before the June session of the Southern Baptist Convention.

Gatlin, a Rockdale County, Ga., native has served for two years in Nairobi, Kenya, where he worked as customs and immigration representative, business manager, and director of the Baptist Mission of East Africa. Prior to working in Kenya, he was director and business manager of the community center in Dar es Salaam in Tanzania.

A graduate of Truett-McConnell Junior College, Cleveland, Ga., and Mercer University, Macon, Ga., he

received a bachelor of divinity degree from New Orleans Baptist Theological Seminary. After seminary graduation in 1961, Gatlin was pastor of Fernwood Baptist Church in Gulfport, Miss. He served as associate pastor in churches in Decatur and Macon, Ga.

In his position at the Home Mission Board, Gatlin will be responsible for arrangement for materials, supplies and facilities necessary to conduct activities of the board. He will assume his position Aug. 1.

Burns will be replacing William Ard as secretary of records processing. A graduate of Georgia Institute of Technology, Atlanta, he has been working part time in the board's department of planning service in the operation and programming of calculation system.

Burns will be responsible for programming and operation of data processing and the design and supervision of a systematic procedure for records retention and control relating to microfilm.

The board members voted to eliminate the department of planning services from the planning and coordination section and that two new staff positions, research consultant and

**See HOME MISSION BOARD**

on page 20

The prayer breakfast was jointly sponsored by Georgia's Governor Jimmy Carter, the Southern Baptist Brotherhood Commission in Memphis, and the Georgia Baptist Convention's Brotherhood department.

In addition to the prayer breakfast for laymen, more than 2,300 visitors came to the offices of the SBC Home Mission Board for tours during the week.

More than 95 percent of the visitors were "first-timers" to see the board's office here. Groups came from Greenville, S. C.; Chattanooga, Tenn.; Leesburg, Ga., as well as from the Atlanta area.

A call to prayer by Dorothy Pryor, Georgia Baptist Women's Missionary Union executive secretary, and a message by C. Brownlow Hastings, interfaith witness leader for the board, were presented to 10 visiting groups. Rutledge was on hand to greet the guests.

In addition to the 2,300 personal visits, more than 2,000 persons dialed the Home Mission Board's "Hotline" (area code 404, 875-7701) and received a recorded message concerning home missions.

Many of the churches in the SBC preceded the week by studying the board's graded series books, which this year emphasized witnessing to people of other faiths. M. Thomas Starkes, secretary of the board's interfaith witness department, is author of the book, No Man Goes Alone.

During the week, Starkes led an interfaith dialogue at Atlanta's Wieuca Road Baptist Church, involving religious leaders from Jewish, Mormon, and Catholic faiths. More than 500 persons attended.

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