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Arkansas Baptist State Convention

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W. O. Vaught
elected president of
Foreign Mission Board
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Letter-writing lesson from a first-grader



Dr. Grant

It might not be a bad idea for all of us to go back to the first grade occasionally. I believe I could stand a refresher course on letter-writing.

My heart was warmed and my mind challenged recently by a letter I received from first-grader Chuck Copell from Carver Elementary School in Camden. At the top of his letter he had drawn a picture of the drama students from Ouachita Baptist University presenting their

Children's Theatre production, "Pippi Longstocking." Below the picture he wrote:

"Dear Dr. Grant,

Some of your boys and girls came to our school. They gave a show. It was fantastic! (He underlined the word 'fantastic!') Thank you for letting them come.

Your first-grade friend, Chuck Copell."

I am deeply indebted to my first-grade Camden friend, Chuck, for reminding me of something I should never have forgotten. One way of helping others to be happy, and such a simple way, is to thank them and compliment them for a job well done. I am sure we would be amazed at how many of the world's problems could be solved if we would remember to say thank you when someone has done well or has been of special help to us. Even with the magic of the telephone, radio, and television, few things are more heart warming than a sincere letter of thanks. Of course, Chuck may have had a gentle nudge from his Room 11 first-grade teacher, Miss Wendy Beard, but it was obvious that he had put a great deal of his own energy and feeling into the letter. At a time when letter-writing seems almost to have gone out of style, it is encouraging to know that at least one first-grade class is learning to write thank-you letters.

My next proposal to the Ford Foundation or some other benefactor may be for a million-dollar grant to send grownups back to the first grade for a refresher course in letter-writing. It makes more sense than some proposals I have seen. — Daniel R. Grant, President, Ouachita Baptist University

A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

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Summit Church had to reclaim its building from use as a barn before the work could be reactivated. Now they are bursting at the seams.

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A series on demons and Bible teachings about demon possession continues with the second of four articles.

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Immanuel Church pastor W. O. Vaught Jr. has been named to head the SBC Foreign Mission Board, succeeding W. Douglas Hudgins as president of the group.

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A conference has been held to teach Arkansans about new methods of ministering to those who use resort areas. Leaders from SBC agencies, drama groups and puppeteers were featured.

Arkansas Baptist

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What is the ministry?



Dr. Sneed

The word "ministry" is often misunderstood. Many restrict it to public preaching, although the New Testament defines it in much broader terms.

The popular concept is perhaps well illustrated by an event which took place several years ago. We were just moving to Little Rock and were looking for a house in the area. A friend in the Baptist Building referred me to a realtor,

whom he had known for a number of years. After assisting us, the realtor inquired "Did you have much trouble in making the decision to come to your new position?"

"Yes," I replied, "I had spent seven good years as an associational superintendent of missions and it was an important decision. I had to be sure the move was in the Lord's will.

"It must have been difficult," the man commented, "Brother _____ had a hard time, too, in deciding to leave the ministry."

It is, indeed, a strange concept that Christian workers who are serving outside the pastorate are not thought to be in the ministry. But this event raises several important questions. What is ministry? What is the ministry? How does the New Testament view ministry? Is a pastor only ministering when he is

preaching?

The root of the word "ministry" is derived from a Latin word meaning "to serve." So, anyone who is serving in the broadest sense of the word is ministering. Christian ministry is serving in the name of our Master.

The concept is clearly taught by Jesus in Matt. 25, as he listed opportunities for ministry which characterized lives of his followers. Finally, he said "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) Hence, ministry is a way of life for those who have right standing with God, through Jesus Christ.

The Scripture does teach that God calls some people for full-time service or ministry. Jesus sought out his disciples and they became his full-time ministers. Christ called Paul. His life was completely spent in service to the Master.

It is true that a pastor ministers as he preaches God's word. In the pulpit he relates how one may have right standing with God, he teaches, he comforts, etc. As important and indispensable as this is, it is only a part of the pastor's ministry. His personal work, his counseling, his private teachings, or just his presence with the bereaved, are all a part of his ministry.

Each of us should praise God that he allows us to be his ministers. Above all we should actively seek opportunities to serve as his minister.

Guest editorial

Getting out of ruts

"Pick your ruts carefully for you will be in them for the next five miles" were the words on a sign by the side of a muddy road.

Actually we may not be able to "pick our ruts" carefully or otherwise on the road of life. Most often we get caught in them unawares.

Bill Mauldin, a cartoonist for *Stars and Stripes* during World War II, drew a picture of a soldier in a jeep on a muddy road. The soldier was looking at a sign, "Keep out of the ruts." Of course, the only way he could have done that was to stay off the road. Our dilemma in life is comparable — there are no roads without ruts. Thus, getting into ruts is inevitable. Our only choice, therefore, is to stay in them or to get out.

In order to get out of ruts, we must be conscious that we're in them.

What are some of the common ruts on the road of life?

Traditionalism is one rut that is familiar to those who study history. Many traditions are good and have stood the test of time, but to sanctify traditions and allow them to close our minds to new truth can be a rut to ruin.

Many people assume that all knowledge is packaged in a neat bundle and can be easily grasped in a short time. History graphically demonstrates that

this is not the case. New discoveries and inventions have come because some people have dared to question age-old conclusions. Until recent years, "a man on the moon" was an expression that suggested a remote possibility. Today, this has changed since numerous men have landed on the moon.

Isolationism is another rut. Assuming that we can live in isolation from our neighbors here or abroad is a foolish one. Events in recent times have rudely reminded us that the human race stands or falls together. Thinking of the world as a neighborhood is no longer optional. It is imperative if we are to be realistic. Isolationism can cut the heart out of mission and evangelism endeavors. Jesus said, "The field is the world."

Provincialism is a rut closely related to traditionalism and isolationism. Provincialism plagued religious leaders in the time of Jesus. In their minds, God's main interest centered on the Jews and no one else. Their claim to be God's chosen people carried with it a feeling that God was partial to them. Provincialism caused many of the early Christians to think of Christianity in terms of an "exclusive cult" which included only a favored few. Needless to say, the rut of provincialism is still with us.

Nations, denominations, churches, families and individuals get in these and other ruts.

How can we get out? — **Hudson Baggett, "Alabama Baptist"**

I must say it!

Witnessing out of weakness



Dr. Ashcraft

relating how God saved him in his room among his fellow athletes?

Well, there are some who witness from a position of strength because they are strong. There are others who witness out of weakness because they are weak. They are determined however to witness because every Christian has a witness and he must give it whether it rates TV cameras or not.

I make my case today on the basis of Holy Scripture which confirms that God's strength is made complete by man's weakness (II Cor. 12:9-10), and that God's heroes are out of the same weakness made strong (Heb. 11:34.) Also that the quiet, reserved person not acquainted with cheering crowds may also register his pleasant witness to the satisfaction of God (Heb. 11:4.) While the clamor of the grandstand dies quickly, the pleasant testimony of the quiet person continues across the centuries (Heb. 11:4), and, though dead, still speaks of God's eternal grace, as small as the little voice may have been.

One of the highly edifying features of our generation is to hear the radiant testimonies of important people. This includes statesmen, athletes and astronauts. All of these represent excellence, achievement and the cherished success image so revered by Americans. It meets with great approval, this witnessing from a base of strength. What is more exciting than a 6' 4", 240 pound quarterback

Since entering upon this pilgrimage of faith, I have seen quarterbacks, astronauts, professional wrestlers, beautiful singers and Miss America appear in dazzling brilliance upon the stage for Christ. Yet, have I to see those who perhaps out of weakness, infirmity, or timidity invited to the center of the stage for their story of God's goodness. In this melee of strength, beauty, excellence and elitism we have missed an equally bright facet of God's amazing grace, those who witness from lower platforms.

I never saw young Tommy Logue wheeled to the center of the great stage. Who has ever earned more a place among the cloud of witnesses than he? Having faced the imminence of death, moment by moment for the four years I knew him, he quietly lived out his days under the breath of God. He did not lift any weights, nor did he break the broad jump record, but he lived quietly, modestly, humbly his little life under the notice and attention of God the few short years given him. Having borne his heavier burden, longer than most his age, he quietly joined his Lord early one morning, making no wake or fanfare, content only to be awake in the likeness of Christ not having his own righteousness (or strength), but that which is of God by faith (Philippians 3:9.) Surely in the world beyond things will be in better focus, in better perspective. Surely there can be some platform somewhere upon this earth where the witness of the weak, the small, the injured, the broken, and the limited ones too can say the words with perhaps less volume, but with the same realness, "I too love Jesus."

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

Letters to the editor

Missionaries return

We read the *Arkansas Baptist News-magazine* with gusto (I'm not sure if that is a Spanish word or English) and interest. Thanks to the *Arkansas W.M.U.* we continue to receive it regularly.

I am writing this note to ask if you will be so kind as to let *Arkansas Baptists* know that we are returning to *Arkansas* after being away 25 years. Of course we only plan to be there for six months before returning to the mission field. Charleta (my wife) graduated from *Ouachita* in 1945 and I graduated in 1948. In the latter year we went to *Southwestern* and both graduated. In 1952 we were appointed by the *Foreign Mission Board* to serve in *Argentina* and have been here since that time. During previous furloughs we have lived in *Ft. Worth, Tex.* and *Oklahoma City, Okla.* Our furlough address will be 303 North 5th St. *Arkadelphia, Ark.* 71923. This address is of the *Ouachita*

missionary residence.

We appreciate what you are doing along with your co-laborers. We desire for you God's choicest blessings. — Alex Garner

Great evangelism rally

A line just to share with you some good news concerning the *Evangelism Rally*, held Feb. 11, *First Church Warren*.

There were over five hundred in attendance, and two professions of faith with some 40 or 50 other decisions.

Our people were blessed by the testimony of Bro. Dick King, and the wonderful message bought by J. Harold Smith.

I have been here for some seven or eight years, and it was the best ever. It was the largest attended associational meeting of any that we have ever had. — H. Lee Lewis

Chaplains honor two Southern Baptists

SAN FRANCISCO (BP) — Two Southern Baptists were presented distinguished service awards here at the annual meeting of the *College of Chaplains of the American Protestant Hospital Association (APHA)*.

The awards went to *Wayne E. Oates*, professor of psychology of religion at *Southern Baptist Theological Seminary, Louisville, Ky.*, and *Charles D. Phillips* of *Chicago*, executive director of *APHA*.

William C. Mays of *Baptist Hospital in Nashville, Tenn.*, was elected president of the *Association of Southern Baptist Hospital Chaplains*, also in session in *San Francisco*. Other officers are *Walter C. Jackson*, *Kentucky Baptist Hospital, Louisville*, president-elect; *James E. Lockhart*, *Missouri Baptist Hospital, St. Louis*, vice president; and *Charles Burroughs*, *Lakeland General Hospital, Lakeland, Fla.*, secretary-treasurer.



Summit church's building was erected in 1906, and later used as a hay barn until cleaned up and reopened as a mission in 1957 by First church, Yellville.

Summit church has come a long way from barn to booming congregation

The building of Summit Church, near Yellville, was used as a hay barn before it was reclaimed and a mission opened there.

The Summit Church was organized in 1906 when the community was called North Yellville, and the present building was constructed. However, for some years, prior to 1957, the church was disbanded and its doors closed to the preaching of the gospel and the teaching of the Word. The property was fenced and used for raising hogs. The church building became a barn for storage of hay.

In 1957 the First Church, Yellville, reopened the building, cleaned it and the grounds, and started a mission. Despite this effort, the years without a Christian witness in Summit had taken its toll.

It is a matter of record that about 1960, for communities its size, Summit led the United States in the number of juvenile arrests. No one in Summit is proud of this record, and many seemed determined to change any potential for recurrence of that situation.

The mission was organized into a church in 1964, and the Yellville church continued to support the struggling work even to the present with leaders and teachers.

The revival that has come to Summit

in the past six months has overcrowded the auditorium and five classrooms. Early this year the church decided to venture out in faith, since funds were limited, and to build a 27'x60' masonry building that will provide two nurseries, a kitchen, and a fellowship hall that can be divided by folding doors into five classrooms.

Estimated cost of materials is \$8,000. Most of the labor will be donated. A gift from the Missions Department of the state convention will see the work begun. The church will use its modest building fund and thereafter the project will be on a "pay-as-you-go basis."

The church does not have a pastor per se. The First Church of Yellville has been interested in the work in Summit and has provided leadership for several years. In January, 1973, the church asked Dale Barnett, former state missionary and superintendent of missions of White River Association to become director of the Summit work. Having been forced to retire in 1969 due to disability, he could not expect to function as a pastor. He is ably assisted by Roy Dunn, preacher and mayor of Summit, and Dick Hurst, a lay preacher in Yellville. They share the pulpit, teaching, and other responsibilities in the work of reviving the church.

When Barnett became the director, the Sunday School averaged about 10, and the church was more than \$200 in debt for operational expenses.

Today the church averages about 40 per Sunday and is meeting all financial needs. Since September of last year, 25 people have been baptized, including 21 adults, the oldest being 73 years of age. A recent census of the community discovered more than 200 prospects in the immediate community, most of whom are young adults and children. There is only one other church in Summit, and it is reaching fewer than 25 persons.

The awakening church leadership envisions use of the building for a thoroughly Christ-centered youth program and a series of activities weekly for senior citizens in the church and community in addition to Sunday services.

Dale Barnett says, "In all my 25 years in mission work, I have never seen a greater opportunity in a small community."

The auditorium was filled to overflowing for the morning worship service March 31, the day of the groundbreaking for the multipurpose education building. Preacher for the service and special guest for the groundbreaking was R. H. Dorris, Director of State Missions.

HMB Chaplaincy director named clergyman of year

ATLANTA (BP) — Rear Adm. James W. Kelly, (USN-Ret.), director of the division of chaplaincy of the Southern Baptist Home Mission Board, has been named "Clergyman of the Year" by Religious Heritage of America.

A national, interfaith religious and educational organization, Religious Heritage of America is dedicated to preserving and celebrating America's religious heritage.

Kelly, former chief of chaplains of the U.S. Navy, will be honored at a national awards program at the Washington Hilton Hotel on June 20.

Kelly joined the Home Mission Board staff in 1971 after retiring as the Navy's chief of chaplains. He is a native of Carthage, Ark., and is a graduate of Ouachita University, Arkadelphia, and Southern Seminary, Louisville, Ky.

He was pastor of First Church, Malvern, Ark., when he entered the naval chaplaincy as a lieutenant in 1942. He was promoted to rear admiral in 1963 and named chief of chaplains in 1965.

In the preceding article, it was seen that the New Testament has a great deal to say about demons.

How is this material interpreted by representative contemporary scholars? How are these interpretations to be evaluated from an evangelical or conservative perspective?

The most radical yet straight-forward attempt to deal with New Testament demonology is that of Rudolph Bultmann, the well-known German biblical scholar.

He frankly admits that demonology (and eschatology) are central in the thought of Jesus and Paul. For modern man, however, Bultmann contends that demonology is irrelevant and invalid.

He suggests that modern man does not see sickness, including demon possession, as a theological but as a medical problem. Christians should give up being hypocrites and/or idiots. The answer is demythologize.

Demons are to be seen as our own evil impulses and not as external concrete forces outside of us and acting upon us. Terms like the id, oedipus complex and compulsive delinquency are more appropriate.

Bultmann claims that he only wants to alter the form of the gospel — not its content. Kallas and other biblical scholars contend that Bultmann alters the form and essential content of the gospel.

If one says that man is not open to evil personal and external powers, then, to be consistent, one must go on to say that man is not open to good personal and external powers such as Jesus Christ and the Holy Spirit.

The Bible contends that for redemptive purposes God does go beyond the normal laws set forth by science. According to Kallas, many Christians have demythologized, gained an audience and lost a message.

Edward Langton does not believe Jesus would have deliberately taught a false theory of demons.

Langton's own view, however, is that as a part of his incarnation Jesus was as limited in knowledge of demons as he was in science. Demons, for Langton, are a part of a time-bound world-picture.

Others such as C. H. Dodd suggest that there must be a recognition of the fact that Christ had to adapt his language to communicate to the pre-scientific mind.

Bernard Ramm suggests tests to distinguish between what is cultural or a part of a first-century world-picture and that which is transcultural or part of a perennially valid and Divinely-inspired biblical world-view.

There are no simple rules, but some general guidelines can be given.

Whatever in the Bible is in direct reference to natural things is usually stated in terms of prevailing cultural concepts. This material about natural things is not anti-scientific but pre-scientific.

That which is theological or in teaching form is usually transcultural. An example would be in the area of biblical psychology.

Statements about internal organs such as the heart, liver and kidney possessing psychical properties would be assigned to the prevailing culture.

These are physiological ways of representing our deep emotional and

entity different from the man it was possessing.

Thus the spirits in Mark 5 recognized Jesus for what he was, and gave their name as Legion.

Similar characteristics have been noted in recent times from various parts of the world.

A person suddenly exhibits another personality and speaks in a different voice. The person often becomes violent and may exhibit supernatural knowledge. Usually his comments are evil and often blasphemous.

A full study of cases in China was made by a missionary, J. L. Nevius, before the Chinese Communist takeover.

It is an exhaustive study with the conclusion that in the light of all the evidence, demon possession is what the name suggests. It cannot be equated with any ordinary physical or psychological derangement, said Nevius.

An alternative view by T. K. Oesterreich has been published in his work entitled *Possession, Demonic and Other, among Primitive Races, in Antiquity, the Middle Ages, and Modern Times*.

His contention is that all cases of demon possession can be removed from the sphere of supernatural and regarded as examples of disassociation of a human personality.

A person must decide whether or not the modern psychological knowledge of complexes and split personalities has accounted for what was formerly believed to be demon possession. Some cases can be admitted, but all do not need to be admitted.

One way of proof is of a practical nature.

Members of the Christian World Liberation Front and other Christian workers in California had to face demonized young people in the late 1960's.

Confronted with what appeared to be cases of demon possession or demon subjugation, they were able after fervent prayer to command the demon to depart in the name of Jesus Christ.

The cure in most cases has generally been permanent unless, as is the case in missionary lands, a person has gone back to idolatry.

From a psychiatric standpoint, a case involving an extensive complex of compulsive phenomena could not usually be cured this way. Otherwise more psychiatrists would be obtaining sudden cures.

G. Beasley Murray suggests that rejection of the Satanic and demonic is untenable to a Christian who takes the Bible seriously.

People cite crude and distorted notions of God to reject Biblical teaching about God. In a similar way, non-biblical and distorted teachings about

Contemporary interpretation and Biblical teaching on demons

By John P. Newport
Second in a series of four

volitional life. Statements about man's soul or spirit being in the image of God are transcultural.

Transcultural truth partakes of the binding character of inspiration, not the cultural vehicle.

This same procedure is used in laying bare the essential teachings of the classics such as Plato and other ancient writings.

In the author's book, *Demons, Demons, Demons*, the thesis that the idea of a personal Satan and his demonic cohorts is a part of a perennially valid biblical world-view is accepted.

Controversy concerning details of demon possession continues to rage.

The chief characteristic of demon possession appears to have been control of the body of the possessed in an abnormal way.

Where the possessing spirit was prepared to speak, it spoke itself as an

Satan are cited to reject an authentic Biblical teaching.

Jesus clearly interpreted his own ministry in terms of the Satanic and demonic.

Belief in the Satanic and demonic is a pointer to the seriousness of man's need and a reminder of the absolute necessity of grace.

It is also a sharp reminder of the need of the second advent for the final defeat of Satan.

It should be remembered, however, that the New Testament teaches that Satan and his demons are not co-equal with God. Satan is a created being who has rebelled and can tempt — but not force.

Furthermore, the main concern of the Bible is not with the devil and his demons but with God and the gospel of grace. Satan and the demonic have been overcome by the life, death and resurrection of Jesus Christ.

The New Testament never allows complete pessimism. In the end Satan and his angels will be completely overcome.

In fact, Jesus came into the world to "destroy the works of the devil" (1 John 3:8.)

The cross was a decisive victory over Satan and Satan's host (Col. 2:15.) This victory insured that countless numbers would be delivered from the dominion of darkness and transferred to the kingdom of Christ (Col. 1:13.)

Author to speak

John P. Newport will speak on demons and exorcism at Second Church, Hot Springs, April 26, 27, 28. He will speak at 7:30 p.m. on Friday and Saturday and at 11 a.m. and 6:30 p.m. on Sunday.

Ordinations

Gary Cook, a second year theology student at Southern Seminary, has been ordained to the ministry by Walnut Street Church, Louisville, Ky. Cook serves the church as minister to senior adults. He was licensed to the ministry by Pulaski Heights Church, Little Rock, his home church. He is a 1972 graduate of Baylor University.

First Church, Mountainburg has ordained Robert G. Heffner to the ministry. Heffner will serve a mission at Dulaney, sponsored by Calvary Church, Huntsville. Herbert Stout, pastor at Mountainburg, was moderator and led the questioning. The message was brought by Floyd Harris, pastor of the Huntsville Church.

Through the years

Summer field work

By Ralph W. Davis

14th in a Series



Davis

For 15 years, from 1945 - 1959, we did Training Union Summer Field Work in Arkansas. During this time I enlisted over 300 college students, trained them, and led them to conduct Training Union enlargement campaigns in the rural and small town

churches. For several years after 1959 we did this work on a smaller scale.

During the early spring of each year I visited several colleges of Arkansas, presented the work and extended an invitation to the students to volunteer for summer field work. Among the students who volunteered (sometimes as many as 50), I selected 31 each year. This selection was made after interviewing the students and running their references. They promised to give two months of their time without pay to work in the rural churches. We cared for their travel and the churches took a free will offering which was divided equally among the young people. They made about \$10 or \$15 a week.

These students were taken in the Ouachita bus to the state assembly where they received training and instructions in preparation for their work on the field. At the close of the assembly they started out for six or seven weeks of intensive work in the interest of Training Union. They were divided into 15 teams and worked in 15 churches per week.

Let us follow these college students for one week. Early on Saturday morning at the close of a week's work they assembled at the central point in the association; and after handing in their reports and offerings, they were ready to travel in the bus to the next association. At noon they arrived at the central point where they were met that afternoon by committees from the various churches. After the report meeting, they went in teams of two into the rural churches of the association.

The Summer Field Work Rally was held on Sunday afternoon at the central point and each team was responsible for getting a large representation from the churches which they served. At this rally the students gave their testimonies of how the Lord had blessed the churches where they had served. It was at these rallies that the plan and purpose of Summer Field Work was

set forth.

After the rally the workers went back to their churches. On Monday they began an intensive program of visitation. Every Baptist home in the community was visited. Class work began on Monday and closed on Friday night. Two classes were taught each night: one for juniors and intermediates, and one for young people and adults. The methods books were taught, and unions were organized or strengthened in practically every church. The work during the week was four-fold: enlisting, teaching, organizing and winning. On Saturday morning the workers assembled again at the central point ready to travel in the bus to the next association. — Ralph W. Davis

Next week: More on summer field work

News briefs

- First Church, Osceola, has purchased a full city block from Urban Renewal. The land cost \$17,100 and will be used for parking and future development of the church.

- Joyce City Church, Smackover, will celebrate the 40th anniversary of the church with a homecoming April 21. Former pastor Garland Anderson will bring the morning message.

- Deacons ordained March 24 by Markham Street Church, Little Rock, were Bob Adams, Curtis Cope, Charles Pinkett, Holland Rogers, and W. E. Shamburger Jr.

- Harmony Church, El Dorado, will celebrate homecoming Sunday, May 5. The church will observe its 20th anniversary, and Pastor Curtis Johnson will celebrate 10 years service to the church.

- The Baptist Student Union at Arkansas State University is planning "Family Day" Saturday, April 27. The purpose is to acquaint parents and prospective students with BSU ministries. Students will wash cars and sell barbecued chicken to raise money for Summer Missions.

Sunday School workshops are rescheduled

Please note . . .

The Preschool and Children's Creative Teaching Workshops scheduled for May 7 and 9, 1974 have been rescheduled for April 29 and May 1, 1975.

First Church, Perryville, holds note burning

The First Church, Perryville, held a note burning service March 31. This event marked the conclusion of a number of years of work on the part of the church.

In 1960, the congregation began a building fund. The goal was to raise \$5,000 for the purchase of the old Perryville High School building which occupied the space where the church now stands.

Under the leadership of Pastor L. B. Gustavus the school plant was purchased in 1962. The old school building was removed, retaining such materials as could be used in the construction of the new educational building.

The educational building was constructed under the leadership of Pastor Loy Garner in 1965. By conserving the materials from the old school building and use of donated labor, the church borrowed only \$15,000 which was paid off in 1968.

The sanctuary was built in 1968 while Edmond Stoddard was pastor. This construction required a loan of \$30,400, which was paid off in December, 1973, under the leadership of the present pastor, Jim Fowler.

A new pastorium was constructed at a cost of \$27,500 in 1973. The brick home consists of three bedrooms, living room, den, and two baths. It is carpeted throughout.

In 1973, also, a parking lot was paved at a cost of \$3,000. A special fund cared for this entire amount.

Stoddard, now pastor of First Church, Tuckerman, brought the main



Pastor Jim Fowler (center) and church leaders watched the note go up in flames.

message for the occasion. Speaking from Matthew, the 18th chapter, he emphasized "You are now building the real building. A building erected not by man but by the hand of the Lord Jesus." He emphasized the tremendous possibility of the church in the Lord Jesus Christ.

Stoddard said "I rejoice with the church over the fact that many have come to trust Christ since I left as pastor. I can remember people praying for some of these that have been saved. Some in the community said that there was no hope for these to ever have an experience with the Lord. But this has come to pass because of the church members putting God first in their

lives."

Others on the program included Associational Superintendent of Missions Refus Caldwell, Jesse Reed, state secretary of Evangelism, Editor J. Everett Sneed, and Brose Canant who gave a history of the building program.

The church has tripled in both Sunday School and in offerings under the leadership of Pastor Jim Fowler. They are now averaging approximately 200 in Sunday School. In the past two years they have baptized 108 and have received 75 by letter. Fowler says "The future for First Church, Perryville, is bright. As our people labor together new, great, and exciting things will continue to happen for our Lord."

The Southern accent 'No-fault' sin?



Dr. Nicholas

The last quarter century has seen an unparalleled deterioration of moral and ethical standards in America. This decline of values has been due, in no little measure, to the radical permissiveness which has permeated our society.

Preachers and others who are supposed to uphold and promulgate standards have been shouted down and intimidated by the liberated new generation proclaiming its gospel of indiscriminate tolerance. We have almost reached a point where nothing can be labeled as "sinful,"

"wrong" or "bad," without a (righteously?) indignant challenge from the liberally permissive.

It is the fear of the writer that we are in the process of building a nation of psychopaths — people who cannot discern right from wrong, who have a total lack of remorse, regret or self-reproach regardless of the outrageousness of their deeds.

There seems to be on the current scene considerable evidence that this fear is justified, not the least of which is an epidemic of infantilism among some members of the present generation of adolescents who have been reared in the atmosphere of radical permissiveness. This infantilism is expressed in a lack of control over impulses, impatient demand for gratifi-

cation, and the naive expectation of some young people that they should be protected and supported by their parents and their society while expressing rejection and hostility toward both.

One of the reasons for the contemporary decline of moral and ethical standards is, as mentioned above, our unwillingness to label anything as "wrong." Another reason for the decline of values is our reluctance to assign responsibility for a deed that is "wrong." We have been assailed by the "discoveries" of modern psychology and sociology and our belief that man is responsible for his behavior has been shaken. Some authorities tell us that man is biologically determined — driven by his biochemistry and hence

The Southern accent

not responsible for his behavior. Others tell us that man is environmentally determined — that the quality of his environment determines his behavior; hence he is not responsible though his parents may be. Still others assure us that man is a victim of conditioning — that there is no personal decision involved in behavior, thus, no responsibility.

These theories, which would excuse man of the responsibility for his behavior, contribute to a widespread contemporary attitude which would be appropriately labeled "no-fault" sin.

There is some other evidence which bears on this matter, however, which should not be overlooked in our time. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Isn't it about time we recovered from our intimidation at the hands of the heralds of radical permissiveness and reasserted confidence in what God has said about man's responsibility?

I personally resonate with these words from Dr. Karl Menniger: "Wrong things are being done, we know; tares are being sown in the wheat field at night. But is no one responsible, no one answerable for these acts?" And I join him when he says, "My proposal is for the revival or reassertion of personal responsibility in human acts, good and bad."

There still is no such thing as "no-fault" sin! — D. Jack Nicholas, President, Southern Baptist College

The cover



W. O. Vaught, pastor of Immanuel Church, Little Rock, which is the state's largest, was elected president of the Southern Baptist Convention Foreign Mission Board as they met in Little Rock April 8-10. Dr. Vaught succeeds W. Douglas Hudgins as head of the board.

Deaths

J. C. McClenney, 48, Benton, was killed April 5 in an auto accident in Louisiana. He was pastor of Highland Heights Church at Benton.

Next week:

**More on the meeting
of the
Foreign Mission Board**



Officers of the Foreign Mission Board named at the meeting here were W. O. Vaught, president; Robert Bass, Richmond, Va., and E. Hermond Westmoreland, Houston, vice presidents; Mrs. Thomas C. Womble, recording secretary; and Miss Elizabeth Minshew, assistant recording secretary.

State women to attend WMU meeting in Dallas

Early in the morning of June 9, women from Arkansas will board a chartered bus in Little Rock and go to Dallas for the annual meeting of the Southern Baptist Woman's Missionary Union. The bus has been secured by Arkansas Woman's Missionary Union.

Arkansas women will join women from all over the country to explore the theme "Listen to Your World." Through multi-media interpretations, speakers, and music, the women will be challenged to respond to the sounds of the world.

A commissioning service for new appointees of the Foreign Mission Board will highlight the first session of the meeting on Sunday evening. Baker J. Cauthen, executive secretary of the Foreign Mission Board will lead the service. Keynote speaker, Gardner C. Taylor, pastor of Concord Church, Brooklyn, New York, will speak on the theme of the meeting.

The Monday morning session will honor Alma Hunt, executive secretary of Woman's Missionary Union, SBC, who has announced her retirement for Oct. 5.

Other speakers will include Mrs. James Fancher of Jackson, Miss.; Mrs. George Beasley-Murray, former president of the Baptist Women's League of Great Britain; C. B. Hogue, Home Mission Board; Anita Roper, missionary to Nigeria; and Mrs. Olivia S. D. de Lerin, executive secretary of WMU of Mexico and editor of WMU publications of the Baptist Spanish Publishing House in El Paso, Tex.

Women riding the bus from Arkansas will then stay for part of the Southern Baptist Convention which convenes the next morning. They will return to Little Rock on June 13.

ARKANSAS WMU BUS to DALLAS

Transportation: \$25

Room: \$20-\$30 per day for two

Meals: what you spend

Reservation Fee: \$10

Send to:

WMU Office
P. O. Box 550
Little Rock 72203

Child Care

Group home provides unique setting to help troubled boys

The Group Home for Boys in Jonesboro is a vital part of the ministry of the Arkansas Baptist Family and Child Care Services.

The house sits within the Jonesboro community with dignity and warmth. Owned by Mrs. Margaret Cherry, wife of the late Governor Francis Cherry, it now serves as a group home for boys from throughout the state of Arkansas under the supervision of the Arkansas Baptist Family and Child Care Services. Mrs. Cherry and the late Governor Cherry were always vitally interested in the youth of their community. Mrs. Cherry now continues the tradition established by her husband by providing the use of this lovely home.

The Group Home is designed for boys who do not require institutional care but do need casework services and can profit from constructive group living experiences with helpful adults in a community setting.

Since the home officially opened in July 1970, 30 boys have lived at the

group home. Gratifying experiences as well as heartbreak often occur within the setting. The boys attend church and some have become Christians while at the Home.

One boy who came had a difficult time in adjustment. During his adjustment period, the director of the group home, talked with him on several occasions about the love that God had for him. This helped him and just prior to leaving the home he wrote a letter to God. He concluded the letter with the following: "Dear God, if I never ever write you another letter, I want you to know I love you." A few days later this lad was killed in an automobile accident.

The Director is grateful to all of those who made it possible to show God's concern for this boy and the others who are helped through this ministry. —Al Presley, Jonesboro Area Director, Arkansas Baptist Family and Child Care Services.

Associations have all churches in Cooperative Program

Baptist associations are as varied and diverse as people. There are 44 associations in Arkansas, and each one is different. Some are fairly large in the number of churches represented, and others include very few churches.

Some cover a wide geographical area, and others are quite compact geographically. Some are highly organized, and others operate with a very simple, minimum amount of organization.

Associations by their very nature are organized on a principle of cooperation, and practically all of the churches in any association will contribute to the financial support of that association. However, beyond that point not all of the churches will agree on their relationship to the denomination beyond the associational level.

It is, therefore, a distinct achievement and accomplishment when all of the churches in an association agree that the Cooperative Program is the best channel of mission support throughout the denomination and the world. In Arkansas eleven associations achieved the

distinction in 1973 of having all of their churches contributing to world missions through the Cooperative Program. The associations establishing this record are as follows:

Benton
Boone-Newton
Buckville
Caroline
Carroll
Centennial
Central
Dardanelle-Russellville
Independence
Pulaski County
Searcy County

Such a record indicates on the part of these churches and their associations a genuine spirit of unity and cooperation that extends outward as well as locally. We commend the associational leaders and the pastors and the concerned laymen who have made their associations leaders in the support of world missions. —Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Annuity program fund pool maintains sound financing

The Annuity Protection Program is in good and strong financial condition.

Steady strides have been made from the beginning on the venture of faith of our Southern Baptist Convention to provide worthily for those who give their lives in the Lord's service.

While the Annuity Board began its work on faith, most denominations begin their pension plans with millions of dollars. To begin with, the Sunday School Board of the Southern Baptist Convention gave the Annuity Board \$100,000.

There has never been any drive for funds to strengthen the Pension Plan. The funds have been accumulated by enlisting individuals to participate and their monthly contributions, the churches contributing and each state convention, out of cooperative program funds, contributing to the pool.

Because of the enlistment of lives in the pool we stand in a good strong position today.

From the Annuity Board's beginning in 1918 they talked of the trouble ahead when we would not have money in the pool to pay the retirees. This unfunded liability was really unknown in the exact amount needed, until Dec. 31, 1956. Each state's pool of money is held in trust by the Annuity Board. On the above date it was determined that Arkansas needed \$761,631 in its fund for it to be financially sound.

The Arkansas Convention and the Annuity Board of the Southern Baptist Convention knew that something had to be done. A better approach and a more vigorous effort of enlistment must be

initiated or we were headed for trouble in the years ahead.

On Oct. 19, 1959, the Executive Board of the Arkansas Convention elected your present Annuity Secretary to come head this department and lead in enlistment of people and churches. By vigorous and diligent and consistent enlistment we are in a strong financial position now. The pool was in the red:

On 12-31-56	\$761,631.00
12-31-61	319,840.00
12-31-64	53,034.00
12-22-6600

Praise the Lord!

We can keep it in the black and the fund strong as long as we keep up our enlistment of people and churches. If we do not keep up the enlistment we could be in the red again and the fund be in jeopardy.

This is why your Annuity Secretary must be in the field constantly making contact with prospects — individuals and churches — to keep the enrollees coming in and paying their dues.

Each church has the moral responsibility to see that an item is in their budget to provide for the protection of their ministers and staff members.

We are here to serve you in this needy area. We are ready to come and talk to deacons, budget committees, personnel committees, or the proper people to explain all our programs of protection, pension, disability, widow and children's benefits, educational benefits, temporary income benefits, life insurance, long term disability, purchased annuities, mutual funds, and the costs of each. — T. K. Rucker, Annuity Secretary

Siloam Springs Assembly offers Special program for children

The Children's division of Siloam Springs Assembly affords boys and girls 3-6 grades many opportunities for learning. This age group will have their Bible study, worship services, recreation (except swimming) and arts and crafts in the Children's Park.

Each of the five weeks the campers will have a different preacher to be their pastor. The pastors are first week, James Adams, Beech Street First Church, Texarkana; Second week, Dean Newberry, Rogers, First; third week, Thad Hamilton, Searcy, Second; fourth week, James Brettell, South Highland, Little Rock; and fifth week, Don Nall, East Side, Pine Bluff. These men will preach during morning watch and also

during the evening worship service.

Because this age group meets separately, from the other campers, we invite counselors to attend and be part of our camp — especially during the worship services, and especially to the churches who bring a large number of children.

The morning activities include music activities or arts and crafts. If boys and girls choose arts and crafts, the fee is \$1 to cover the cost of material. This will be collected during the first session.

Camp time is fun time, but it is a learning time. We who work in the Children's Park want the campers to experience both. —Harold Vernon, Children's consultant

2

The Ouachita-Southern Advancement Campaign

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

Pastor change

By Jim E. Tillman, Director

"So, you have moved to a new church in Arkansas." The implications behind that statement are multiple. "New" is the key word. This means adjustments for the pastor, each member of his family, and for the congregation.

There is a phenomenal rate of "pastor changes" in our state. This accents the need for this article. In some isolated cases a church has had two or even three pastors since the figuring of the OBU-SBC Campaign in 1971.

In the midst of your adjustments, I know you will want to check on the involvement of your congregation in the Campaign. A quick look at the present budget may give you the answer. Your church leaders may know if any action has been taken. If you will contact me (collect) at 376-4791, I will be able to give you the information regarding involvement and the amount given to date.

If you should discover there is no involvement in this historic effort, you will need some tools to aid you in leading your people to become involved. The first tool needed will be the suggested goal for your church. You may need posters, offering envelopes, Campaign brochures, and a commitment card. All of these are available from your Higher Education Development office in the Baptist Building.

I will be happy to come to your church for a worship service or for a committee meeting to aid you in the promotion of the Campaign. This is another service to you and your people that I am happy to offer.

By the way, pastor, "welcome to your new field."

Did you know . . .

each church determines how much of its income is to be used for world missions through the Cooperative Program?

1974 International Retreat



One hundred seventeen students from 22 countries gathered for the annual State International Retreat.

MARBLE FALLS, March 23 — Languages — many languages — mingling into what appears to be senseless chatter. Yet, so much sharing is going on. The international students have gathered together to spend the weekend in retreat sponsored by the Baptist Student Union and Woman's Missionary Union of Arkansas. A few of us from the United States have the privilege of participating and sharing in this event.

The setting — a resort area in the

Ozarks of Arkansas. The weather is cold, icy and some snow. But in the middle of it all the atmosphere is warm and has an air of expectation. The special guest speakers are Dr. Bryant Hicks, professor of World Religions at Southern Seminary and Dr. Joe Chapman, chairman of the Biology Department at Carson-Newman College.

The interchange, exchange, interaction that goes on among so many persons is enough to rekindle dreams and

aspirations of peace on earth. It is good to know that you are not alone in your dreams. The student from Costa Rica too dreams of the day when we will not have territorial barriers to overcome as well as subjective ones. You dream briefly in Spanish and in English to bring "peace" into a term that knows no language barrier.

Music becomes a language that communicates at the talent show. Each in his own language presents the back-

A group of Chinese students share a part of their culture by singing a few songs in Chinese.



Reflections on an international retreat

Photos by Jamie Jones

ground of his maturing Japanese, Chinese, Spanish, Portuguese. All share in the language we all seem to know — music.

Then the young man from South Vietnam and I find ourselves face to face. The question is "What does your religion mean to you?" He explains that he worships his ancestors. Then he says, "If I don't have them, I have nothing. And I have to have something!" Wow! The ever-present personal God I've

met through Christ becomes even more alive. In the short time you have, all you can do is simply share what God has done in your life. He is interested.

The retreat is over. Students have returned to many campuses, yet I am not the same. No longer is it possible to pray without remembering Norman and Quan as well as all the other students who shared a part of themselves and allowed me the same privilege. —E. Jane Hix



Cordella Donaldson from Jamaica and student at College of the Ozarks sings and shares her Christian testimony.



The Side Street Players from Union Avenue Church, Memphis, demonstrated the use of puppets.



Nilon Elliott, Church Recreation Department of the Sunday School Board, leads the group in an indoor-outdoor games session.

Resort conference presents new ways to witness

Arkansas is fast becoming one of the great resort areas in America. This provides the state with a tremendous opportunity to present the unchanging gospel in new and exciting ways. To assist churches and associations in resort areas, a conference was recently held at Paron to provide an introduction into various types of ministries that any church or association can use to reach people.

Major stress was placed on practical demonstrations which could be used in resort evangelism or worship services. Among the innovations demonstrated was the use of puppets, drama, slide or 16mm projectors and cassette recorders, indoor-outdoor games, and discussion groups.

Nine superintendents of missions were involved in the conference. Each of these will be supervising resort workers this summer. Three of the summer student missionaries will be working in resort ministries this summer.

The Home Mission Board sent five US-2 missionaries who have been recently appointed to serve in resort areas in the United States to this conference to give them training. Miss Ann Williams of Riverside, Calif., will serve as a US-2 missionary in Arkansas. She will be serving with Ross Williams in the Caddo River Association.

On Monday evening, the conference, which had over 100 in attendance, featured the Side Street Players from Union Avenue Church, Memphis, Tenn. They effectively demonstrated how the gospel could be presented by use of puppets.

On Monday evening those in attendance moved out into the darkness. Steve Seelig, of Second Church, Little Rock, made illuminaries by use of can-

dles inside paper sacks. Everyone made their way up the hillside where a campfire was burning. As the people came out of the auditorium, on the righthand was a symbol of the fish with illuminaries, and on the left was the cross. After a moving campfire service the conference participants went to a coffee break. It was a moving time of informal singing and worship.

The Covenant Players gave demonstrations in the use of drama. It was emphasized that any church can use drama. It does not have to be elaborate or drawn-out to effectively communicate a Christian witness.

Other features of the conference

included the use of music in resort areas led by Bill Cates of the Special Ministries Department, Home Mission Board, Atlanta, Ga. Attention, also, was given to the theme "The Theology of Resort and Leisure Ministries," as led by Joel Land.

Tommy Bridges, Director of Special Ministries for the Arkansas Baptist State Convention, said "The conference was a great success. We believe that it will help to lay a foundation for greater involvement in resort ministries in our state in the future. It is our hope that people will see some of the great avenues which are available in presenting the gospel."



Bill Cates, of the Special Ministries Department of the HMB, leads a session in music in resort ministries.



OPERATION



one Lord
one mission
one people

our key to sharing His love

Observe Cooperative Program Day
Sunday, April 21, 1974

Church Administration Workshops and Church Library Conferences



Holley

To make these meetings available to the

The Church Administration Workshops and Library Conferences scheduled for April 29 - May 2 will offer some excellent training opportunities for pastors, church staff members, deacons, church secretaries and library workers.

largest number of people, they will be conducted in four areas of our state. The schedule is as follows:

Monday, April 29, First Church, Jonesboro, 1:00 - 4:00 and 7:00 - 9:00 P.M.

Tuesday, April 30, First Church, Pine Bluff, 1:00 - 4:00 and 7:00 - 9:00 P.M.

Wednesday, May 1, Park Hill Church, North Little Rock, 10:00 A.M. - 3:00 P.M.

Thursday, May 2, Calvary Church, Ft. Smith, 1:00 - 4:00 and 7:00 - 9:00 P.M.

A noon luncheon will be served on Wednesday since this is a day meeting.

The cost of the luncheon is \$1.75 per person and reservations should be sent to the Church Training Department no later than Friday, April 26.

These conferences will provide the finest updating of understandings and skills for those who serve in these places of leadership. Plan to attend the one nearest you.

Program personalities include Walter Bennett, Charles Treadway and Idus Owensby from the Church Administration Department of the Sunday School Board and Keith Mee from the Church Library Department at the Sunday School Board. — Robert Holley

Church vocations Sunday planned

NASHVILLE — Churches throughout the Southern Baptist Convention are observing Life Commitment Month in April and Church Vocations Sunday, April 28.

Theme for the 1974 observance is "Equipped with the Word," which supports the denominational theme for the year, "Share the Word Now."

The observance will deal with the need for persons interested in church vocations to receive the proper education.

According to Alice Magill, vocational guidance specialist at the Southern Baptist Sunday School Board, many youth and young adults are following God's leadership into church vocations. These include high school youth, college students and many adults already in the working world.

"Many of these church vocations volunteers are anxious to get on with their life and are by-passing education for involvement in the ministry," continues Mrs. Magill. "However, involvement and education should run concurrently. Involvement can give purpose to education, but involvement is limited without education."

Theological education is a necessity for the minister who must speak to the spiritual needs of today's congregation with its varied backgrounds, education and experiences.

"In order to share the Word effectively in a church vocation, the minister must know the Word," says Mrs. Magill. "Therefore, the emphasis this year is on theological education for those persons preparing for church vocations."

The biblical basis for this emphasis is Paul's admonition to Timothy — "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth (II Timothy 2:15.)"

The church is not responsible simply for a climate which is conducive for an affirmative response of church members to the call of God to church vocations. It is responsible for guiding these church vocations volunteers during their years of preparation for their tasks.

Church vocations volunteers have many questions and many of these relate to theological education. Fellow Christians and church leaders are responsible for helping these volunteers find proper answers to their questions.

In an effort to guide and encourage persons interested in church vocations, the board's vocational guidance program provides free materials and services. This support is given through a newsletter, "Sounds"; pamphlets, "Vocational Guidelines Series"; personal correspondence and conferences.

The two general pamphlets, "Steps in Choosing a Career" and "Introducing Church Occupations," are appropriate for general distribution because they speak to occupational choice. The remainder of the Vocational Guidelines Series of pamphlets are concerned with specific church vocations and are distributed according to personal needs.

These pamphlets include "Religious Art," "Pastor," "Minister of Education," "Minister of Music," "Director of Children's Works," "Minister of Youth," "Director of Church Recreation," "Church Business Administrator," "Director of Student Ministries," "Church Secretary," "Teaching In Baptist Colleges," "Religious Journalism" and "Director of Christian Social Ministries."

Persons interested in obtaining materials offered in vocational guidance by the board should contact: Vocational Guidance, 127 Ninth Ave., North, Nashville, Tenn., 37234.

A good idea to promote reading entire Bible



Hatfield

Recently at an associational worker's conference in Central association, at Calvary Church, Benton, the pastor, Oscar Golden and minister of music and youth, Fred Bridges, said to me, "Thank you for the idea of leading church members to

read the Bible through this year."

Naturally I was thankful they were thankful. I asked how they were reminding people to read the Bible regularly. They didn't tell me. They showed me. Actually, it was a kind of "how and tell" on their part. What they had to show and tell is an innovative idea that works for them.

They built a poster board replica of a Bible. It is about 30 inches high and about 24 inches wide. The cover is of black poster board. The inside pages are slightly smaller white pages. The giant size Bible is bound together with loose leaf rings, so the Bible can be opened or closed. It stands open on a poster tripod in the church foyer.

Each side of the inside pages are headed with the titles of the books of the Bible, starting of course with Genesis. The rest of the page is blank. As individuals complete reading a book they turn to that page and sign it.

I said to myself, "Now why didn't I think of that?"

Then I said, "I will pass it on."

Creative. Right? Right!

By April 10 I hope you have read at least through II Kings 24, since Jan. 1. That is about 23 chapters a week, or 3 chapters a day and 5 on Sunday.

Catch up. Read ahead. Right on! — Lawson Hatfield, Sunday School director

Hot dog supper will be fun feature of Royal Ambassador Congress

Most boys like hot dogs. The hot dog supper on Friday evening of the Royal Ambassador Congress is a delightful interlude of Congress. Last year about 800 hot dogs were consumed.

The supper scheduled from 5-6 p.m. is planned for all boys and counselors who register early and make reservations will be provided a special badge as an admission ticket to the supper. Registration material has been mailed to all counselors, pastors and minister of education.

The Congress will begin at 1:30 p.m.

on Friday, May 3, at the Geyer Springs First Church. The church is located at 5615 Geyer Springs Road in Little Rock.

The afternoon session will feature the speakers contest and perhaps a film presentation. The speakers contest is for Crusaders grades four, five, and six; Pioneers, grades seven, eight, and nine and Ambassador service, grades 10, 11 and 12. Materials for the contest has been mailed to, counselors, pastors and minister of education.

A flag processional at 6:55 p.m. will open the evening session of the Congress. The session will feature a singing group, winners of the speakers contest, camp films and a challenging mission message.

Donald Spiegel, missionary from Brazil, will be the evening speaker. He serves in the state of Piaui and is

engaged in preaching and establishing new churches and mission points.

Spiegel is an interesting speaker and has a challenging mission message for boys. His message will bless those who hear him.

The Saturday morning session will feature conferences, camp information and the election of officers.

The featured mission speaker will be Sam Turner, missionary from Kenya. Turner has a very informative and inspirational message about missions.

Music will be directed by Lew King. Ronnie Bohannon will serve as Congress Pianist. — C. H. Seaton, Director

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Did you know . . .

the Cooperative Program is a "symbol of Southern Baptist unity?"



THESE DAYS, A CASE OF THE BLUES IS NO LAUGHING MATTER.

People used to joke about blue Mondays and blah Tuesdays. But nobody's laughing much anymore.

Whether they admit it or not, most people are too busy fighting their own lonely, losing battles. For some it's no more than an occasional bout with the "blues" or the "weeps." For others the situation is much more serious.

The truth is most of us imagine ourselves into depression. On the screens of our minds we project self-pity, negativism, and worse — often without realizing it.

In effect, we tend to handcuff ourselves in a continuing struggle to stay happy.

Now Dr. Tim LaHaye tackles this dread emotional malady with a clear message of hope through Jesus Christ, and a step-by-step path to personal victory. His much-needed new book includes chapters on: Causes of Depression; Cycles of Depression; How to Overcome Self-Pity; Ten Steps to Victory Over Depression; How to Help Your Children Avoid Depression . . . and much more.

In his twenty-five years of counseling and lecturing, Dr. LaHaye has helped countless thousands experience a happier, more meaningful way of life.

If you're not laughing much anymore, read *How To Win Over Depression* by Tim LaHaye. At your local Baptist bookstore in Cloth, \$4.95; Paperback, \$2.95.

order from your
Baptist Book Store
ZONDERVAN publishing house

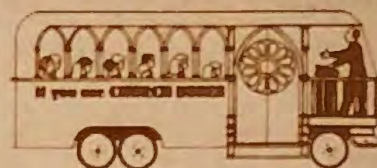
If you use CHURCH BUSES



for church services . . .



Sunday School . . .



or any other church-related activity . . .

PROTECTION KEEPS YOU GOING

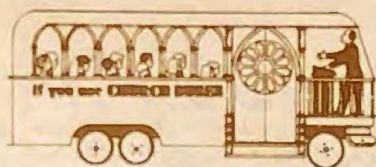
A vitally important part of your bus ministry program is PROTECTION . . . protection for your church and the church's property . . . protection for persons working in behalf of the church . . . protection for the persons being served by the church.

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Foundation

Go ahead and make a will — you can still change it

A will is not an irrevocable legal instrument. Of course, at the time of one's death, his will, if properly prepared and executed, then becomes binding and irrevocable on his heirs and in the courts.

During the lifetime of the testator, however, his will can be changed or modified at any time that he is still mentally competent to do so. Sometimes an individual is reluctant to put certain provisions in a will because he mistakenly assumes that they either cannot be changed or cannot be easily modified. Neither is true.

When a new will is prepared, a common provision that should be included in each one is a clause that revokes all wills previously made. It matters not whether previous wills have been lost, or misplaced, or are in the possession of someone else; a new will, with the proper clause, will automatically void all of those, making the new will and its provisions the effective ones.

In many cases it is not necessary to draw a new will if the desired changes are relatively simple and minor. A codicil, like the will itself, should be prepared with competent, legal counsel in order to be legally effective, but when thus prepared it also becomes binding.

Changes in a will should never be made by crossing out some provision, or writing in the margins, or in any way making any changes after it was originally executed. But the desired changes can be done very easily with a codicil or with the preparation of a new will, and in no case should an individual hesitate to have the necessary or desirable changes made in his estate or will.

The Arkansas Baptist Foundation will be happy to consult with you or your attorney concerning any changes you may be considering in your will. —Roy F. Lewis, Acting Executive Director



CHRISTIAN LIFE COMMISSION, SBC

- **TAX PROFITS UP** — Business Week magazine reported America's big corporations recorded \$55.9 billion in after-tax profits in 1973, a spectacular 25 percent increase from 1972, the previous record earnings year.

In the first quarter and full-year 1973 financial results of 1,200 companies, the magazine found the five industries that turned in the best fourth-quarter profit performance also led the pack for the whole year. The aerospace industry's fourth-quarter performance also led the pack for the whole year. The aerospace industry's fourth-quarter profits rose 313 percent over the fourth quarter of 1972. Oil was next with an 80 percent rise. The metals and mining industry was close behind, up 79 percent, followed by steel, 60 percent, and paper, 57 percent.

(AFL-CIO News, March 16, 1974)

- **AIRLINE CREWS AND SMOKING** — For safety reasons airline crews should abstain from smoking a minimum of 6 hours before flying, said Dr. I. Herbert Scheinberg, professor of medicine at New York's Albert Einstein College of Medicine. "Carbon monoxide in cigarette smoke is the danger," he added. The effects of carbon monoxide can mean "the difference between a rough landing and a smooth landing and maybe more." A spokesman for the Federal Aviation Administration said air crews are forbidden to smoke during takeoffs and landings just as passengers are. Federal rules also require airline crews to refrain from drinking for at least 8 hours before flying, and some companies have imposed a 24-hour ban.

(The Louisville Times, March 11, 1974)

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The Spirit transcends traditions

By Vester E. Wolber
Ouachita University

International
April 21, 1974
Acts 15:1-35

It was inevitable that there should be a formal confrontation and debate between the two religions, and that the confrontations should develop in the period when the oral gospel was in full force and before the written gospels had been produced. The indications are that this conference took place about 48 A.D., just midway in time between the date of Jesus' death in 30 A.D. and the generally accepted date of Mark's book, in the mid-sixties. Indeed, this sort of theological clash between Christians and Jews pin-points the need for authoritative scriptures in settling disputes; and the letter which James dictated and the Jerusalem conference endorsed might well be considered the first piece of the New Testament to be produced and protected.

The Jerusalem Conference was not a slugfest between Jews who rejected Jesus and Jews who accepted him, but was a serious discussion between two Jewish groups, both of whom believed in Jesus as both Lord and Christ. The one point of misunderstanding was this: the conservative believers thought that the kingdom of God should stay within the confines of Judaism's religious regulations, while the more liberal believers held that Gentiles need not submit to these regulations. The second group, led by Peter, James, and Paul, contended that God cleansed the hearts of Gentiles by faith, just as they themselves — as Christian Jews — had been saved by faith.

The outcome of that Jerusalem seminar on salvation might well serve as a gentle reminder to those of us who are inclined toward the more conservative camps of modern theology that conservatives have not always been right.

Antioch's argument

A dispute coursed through the church at Antioch of Syria when men from Judea came and contended that Gentiles could not be saved without circumcision. The import of their conviction was that God's redemptive program was permanently fixed within the confines of the Jewish race. The benefits of salvation had been greatly extended through Christ unto Gentiles, but this offer was not efficacious unto final salvation unless they entered the Jewish fold by way of circumcision.

Jerusalem seminar

The early churches were not afraid to debate the issues which threatened to divide them. Paul and Barnabas engaged in the sharp discussions which

the heresy engendered. The church at Antioch recognized the seriousness of the issue and determined to enlist the wisdom of the apostles and elders of Jerusalem. They appointed Paul and Barnabas, and some additional brethren from their fellowship, to carry the question up to Jerusalem.

Arriving at Jerusalem, the delegation from Antioch was confronted by some Christian brethren who retained their affiliation with the sect known as Pharisees: they insisted, in keeping with their fellow-travelers in Antioch, that Gentiles must be circumcised and keep the law of Moses. Thus the stage was set for serious consideration of the issue.

1. The first fact to grab the attention is that the truth and a solution were not arrived at by rational thought, but through a personal testimony based on experience. Peter related his experience at Caesarea where he preached to Cornelius and other Gentiles who believed and turned to Christ. He said that God confirmed their acceptance by giving the Holy Spirit unto them just as he had done at the Jerusalem Pentecost. Peter testified that the hearts of these Gentiles were purified by faith, and that Jews and Gentiles alike are saved by grace (9-11.)

The Christian movement has made horrendous mistakes and has wrought untold havoc when it has attempted to chart its course by reason alone. On the other hand, Martin Luther was pre-eminently successful in his history-making achievements in that he projected his reform movement from his foundational experience of grace.

Even so, the Christian movement is also impaired when our experiences are not strictly held to account by reason. It will be shown under the next heading that James, after hearing Peter's testimony, formulated a reasonable confirmation and conclusion.

2. Another fact that comes at you is that James recognized the definitive nature of Peter's experience, and quickly substantiated it by appeals to scripture and common sense.

James quoted a passage from Amos 9 (written eight centuries earlier) to

show that God's long-range program of redemption included the Gentile world.

Next, James set his mind to work in formulating a policy for the Christian movement. His proposed policy was a logical projection from, and in keeping with, the revelatory experiences of Peter at Caesarea and of Paul and Barnabas on their first mission tour into Gentile territory. James proposed that they not lay down any regulation which might discourage Gentiles from coming to Christ, but that a letter be sent to ask them to refrain from practices offensive to the Jews.

The only moral suggestion in the letter was the item which called for restraint in sex expression. In some areas of Gentile society sex ran wild and was given full and free expression in a totally irresponsible manner unlike the practices of Jews. In this instance, the charge to refrain from sexual immorality so as not to be offensive to the Jews was also in keeping with a basic moral law of Moses as interpreted and intensified by Jesus.

3. The third fact of most significance for this study is that the final draft of James' proposed letter gave credit to the mind of the Spirit in the formulation of the doctrinal policy. "It seemed good to the Holy Spirit and to us," the document reads.

The Holy Spirit illumined the minds of these early churchmen, enabling them to see the issue clearly and to hammer out a policy that would endure the test of time. Aside from the item regarding adultery, the itemized restraints had to do with provincial and temporary issues: the portion of the policy that is universal and permanent is the restraint which the council placed on itself not to interfere with the Gentiles' free access unto Christ by faith.

The seal of acceptance for Gentiles was God's gift of the Holy Spirit who came upon them at Caesarea while Peter preached. The open door policy for Gentiles was planted by the spirit in the minds of the apostles and elders at Jerusalem. God's Spirit continues to direct his churches in breaking away from some of their bad traditions and in establishing new and better policies. Let's make certain, however, that it is the Holy Spirit that we are following, and not some other spirit.

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Created male and female

By John M. Basinger
Acting Minister of Family Care
Central Church, Jonesboro

Our unit study tells how the Heavenly Family — "God in three persons blessed Trinity" created the earthly family of two persons — male and female — and his instructions to them.

The general account of creation (Gen. 1:26-31)

During his senior year in college a physics student was asked by one of his instructors how he reconciled the Genesis story of creation with his study of science. The young man replied that he was convinced of the truth of the Bible, that he recognizes the world is here as a gift of God the Creator, and that he would consider it a waste of time trying to find out how it got here but wished to devote his time finding out what best use to make of it. The young man has just completed his doctorate in nuclear physics and is employed by one of our largest laboratories discovering new sources of energy.

When God had the earth ready for humanity, his crowning creation, he called a staff meeting and said, "Let us make man in our own image." Note that "created" and "image" are repeated — perhaps for emphasis (v. 27.) "Image" and "likeness" are synonymous — perhaps also used by the writer of Genesis for emphasis. "Image" (tselem, shadow), "likeness" (damuth, to bring together.) Man (the shadow) was created with a soul to "bring us together" with our Creator, for no other creature has a soul that yearns for his Creator. God's image could not have been a lower creature.

In the creations previous to man "God saw that it was good" (v. 25.) Only after the creation of man "God saw . . . it was very good" (v. 31.)

The specific account of creation (Gen. 2:18-25)

It is understood God created both male and female in his image. Much effort continues to be spent by individuals and groups in fashions, fads and movements to change this, but male remains male and female remains female. Man was called (Adam) from either or both the Hebrew "adham" (man) or "adamah" (earth, ground.) In the creation of man heaven and earth were joined — "formed from the dust of the ground" (Gen. 2:7) "in the image of God" (Gen. 1:27.) The body shall return unto the dust from whence it came, and the spirit unto God who gave it.

The first thing God saw that was "not good" was that man was alone (v. 18.) There was not found a helper suitable for him. God there established that no monkey would be the wife of man nor the mother of the human race! By a surgical miracle he performed a ribectomy and made a woman because:

1. Adam was dependent. Which is now more dependent — a widower or a widow?

2. No other creature was suitable to be his mate, nor was another male.

3. It made Adam happy — love at first sight.

4. Neither creation nor man was complete without woman because man could never perform some functions God intended for woman only.

She was not formed from his head to rule him nor from his foot to be tramped upon, but out of his side to be a part of him, from under his arm to be protected by him, and near his heart to be loved by him. Husband, love your wife as Christ loved the church. Adam's side was pierced for his bride. The side of the "Second Adam", Christ, was pierced for his wife, the church.

God presented Adam's bride to the groom. This was the first marriage ceremony. Whether the words of Adam or Moses — "For this reason a man shall leave his father and mother and cleave unto his wife and they shall be one flesh" — were (as all scripture) the inspired words of God. The first part of the statement could not apply to Adam and Eve who had no parents, but can to us. Therefore, our marriages have that additional tie — the closest tie in human relationship.

Wed and unwed (Matt. 19:10-12)

Jesus replied to the trick question of the Pharisees about divorce by quoting the words used at the first marriage (Gen. 2:23.) He taught plainly that divorce and remarriage was not God's plan but was man's because of the "hardness of hearts." Can we, by "wresting the scriptures" change God's plan? No teaching in God's word is more pronounced than the seven-fold sin of adultery and of its penalties; nor are any penalties more obvious in life's experiences.

How absurd that some continue to say, "If that be so (if divorce is unscriptural — if divorce laws don't continue to relax — if I can't get a divorce at will) it's better not to marry" (Matt. 19:10.)

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 21, 1974
Gen. 1:26-31; 2:18-25
Matthew 19:10-12

Marriage has been a sacred, honorable and joyous occasion in every age. God, the Creator, performed the first. Our Saviour performed his first miracle at a wedding feast (and why not the ceremony?) and is himself to be the Bridegroom at the rapture. "What, therefore, God hath joined together, let not man put asunder."

In Matthew 19:11-12, Jesus gave no encouragement to those who would justify either the divorce and/or remarriage but rather gave both comfort and inspiration to any who for physical or spiritual reasons remain unmarried.

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April 7, 1974

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	81	50	1
Alma, First	478	106	1
Alpena	92	24	
Augusta, Grace	96	54	1
Bentonville			
First	266		1
Mason Valley	96	47	
Berryville			
First	161	62	
Freeman Heights	136	49	
Rock Springs	103	48	
Booneville, First	291	262	
Camden, First	493	107	1
Concord, First	107	24	
Conway, Second	367	283	5
Crossett			
First	529	177	2
Mt. Olive	381	171	
Elaine	204	105	
El Dorado, Caledonia	46	37	
Forrest City, Second	199	54	1
Ft. Smith			
Haven Heights	221	124	5
Temple	163	85	
Trinity	182	88	7
Windsor Park	795	295	6
Garfield, First	71		
Gentry, First	226	77	
Grandview	109		
Hampton, First	157	81	
Hardy, First	137	61	3
Harrison			
Eagle Heights	339	153	1
Woodland Heights	98	41	2
Heber Springs, First	312	86	2
Helena, First	293	132	1
Hope			
Calvary	302	96	2
First	473	161	
Hot Springs, Leonard St.	111	68	
Hughes, First	160	73	
Jacksonville			
First	413	87	3
Marshall Road	332	134	
Jonesboro			
Nettleton	267	114	2
North Main	839	264	16
Kingston, First	61	35	
Lavaca, First	386	176	37
Lesa	178	95	
Little Rock			
Crystal Hill	181	81	1
Geyer Springs	732	240	3
Life Line	591	146	
Martindale	110	51	
Shady Grove	83	54	1
Sunset Lane	235	102	2
Woodlawn	106	33	2
Magnolia, Central	681	251	2
Manila, Westside	136	73	
Melbourne, Belview	159	118	16
Monticello			
First	279	69	
Second	362	103	
Murfreesboro, First	141	74	
North Little Rock			
Calvary	592	153	8
Gravel Ridge	218	86	
Levy	501	156	17
Park Hill	773		
Runyan	106	77	4
Sylvan Hills	393	132	6
Paragould			
Calvary	262	165	4
East Side	209	93	
First	476	128	
Paris, First	400	104	3
Pine Bluff			
First	708	124	2
Green Meadows	70	34	
Second	151	70	
South Side	667	118	
Tucker	13		
Oppelo	17	11	
Watson Chapel	385	94	4
Prairie Grove, First	177	69	
Rogers, First	607	61	
Russellville			
First	506		2
Kelley Heights	48	21	
Second	155	62	1
Sheridan, First	251	104	
Springdale			
Berry Street	111	41	1
Elmdale	353	73	5
First	1108		4
Oak Grove	92	22	
Van Buren, First	568	203	1
Mission	31		
Vandervoort, First	49		
Warren, Immanuel	356	145	4
West Helena, Second	189	68	4
W. Memphis, Vanderbilt Ave.	142	47	

A smile or two

Typographical error from news service copy: "... an article favorable to horseface gambling."

The story goes that a minister sold a mule to a fellow and told him the critter was trained to go when the rider said "Praise the Lord," and to stop when the rider said "Amen." The prospective purchaser mounted the beast, said "Praise the Lord," and the mule raced away. Becoming excited, the rider kept saying "Whoa," with no effect on the animal. Then he remembered and said, "Amen." The mule stopped abruptly. The rider looked down and found the animal had stopped right at the edge of a gigantic cliff. Wiping his brow he declared, gratefully, "Praise the Lord."

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Baptist layman 'peace makin' marshall of Dodge'

DODGE CITY, Kans. (BP) — A Southern Baptist layman here may do what legendary Marshall Wyatt Earp couldn't — bring peace to Dodge City as marshall of the famous town. If he does, he'll do it with a Bible instead of a gun.

John Copeland, an active Southern Baptist layman, was elected by the Dodge City Council in the town made famous by such legendary notables as Wyatt Earp, Bat Masterson and television's Matt Dillon.

The marshall's main duty now is to honor visiting dignitaries by making them "deputy marshalls." No real law enforcement is involved, but the position remains a prestigious one, nevertheless, city spokesmen say.

In his acceptance speech Copeland said, "All the other marshalls tried to bring peace to Dodge at the end of a gun barrel. But I will never wear a gun — even for decoration or just to fit the role. "Some say this will ruin the Marshall's image, but I will try to bring peace to Dodge City in the name of Jesus Christ, the only source of lasting peace."

Copeland, who serves as director of Brotherhood (mission organization of men and boys) for the local Southern Baptist association, was elected marshall because the Dodge City Council felt he was known for his active involvement in community affairs as a "fine, Christian gentleman."

Marshall Copeland is a cattle buyer and hosts a popular weekly radio show in Dodge City called, "Coffee with the Parson."

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Southern Baptist datelines

Brazilian pastor, Moyers, Chafin, Fletcher slated to address WMU

PORTLAND (BP) — A nationally-known commentator on the American scene and former White House press secretary, a flaming Brazilian evangelist-pastor, a missions executive and the anchor man of the new Baptist televangelism series will deliver major addresses at the Southern Baptist Women's Missionary Union annual meeting here June 10-11.

The WMU convention will meet here Sunday evening, June 10 through Monday evening, June 11, preceding the Southern Baptist Convention June 12-14.

Major speakers for the women's meeting will be Bill Moyers, public affairs commentator for the Public Broadcasting System (PBS); Nilson do Amaral Fanini pastor of the First Church of Niteroi, Brazil; Jesse Fletcher, director of the Missions Support Division for the Southern Baptist Foreign Mission Board; and Kenneth L. Chafin, pastor of South Main Church, Houston, and host for the television series, Spring Street USA.

Theme for the session will be "All Things Are Made New," according to Mrs. R. L. Mathis, of Waco, Tex., president of WMU. The theme points to the possibility for individuals to find new life, new attitudes, and fresh awareness in Christ, Mrs. Mathis said.

Moyers, former press secretary to President Lyndon B. Johnson and later publisher of *Newsday* in Garden City, N.Y., will address the convention on Monday evening, June 11, on the topic, "Listening to America 1973," a sequel to his best-selling book, *Listening to America*.

Chafin, former director of the Division of Evangelism for the Southern Baptist Home Mission Board who currently is host on the television series sponsored by the mission agency, will be the keynote speaker for the opening session on Sunday night. Chafin's topic will be, "Making Things New Again."

The flaming Brazilian evangelist-pastor, Nilson Fanini, will be the lead speaker Monday morning. Fanini, pastor of the church in Niteroi across the bay from Rio de Janeiro, will tell Southern Baptists how their foreign mission efforts have taken root and are flourishing in Brazil.

In the major Monday afternoon address, Fletcher of the Foreign Mission Board will sketch the trends and challenges confronting foreign missions in an address on the topic, "As New as Tomorrow."

Immediately following the Sunday night service slated at the Memorial Coliseum, a reception will honor the Northwest Baptist Convention on its 25th anniversary. Portland area Southern Baptist churches will join the convention for their evening services.

The anniversary celebration, slated in the adjoining exhibit hall, will feature entertainment by the Spring Street Singers, a musical group starring in the television series *Spring Street USA*. Hosts for the celebration will be the WMU and SBC Home Mission Board, with June Whitlow, WMU Education Division Director, as coordinator.

In addition to Chafin's address during the Sunday evening program, Mr. and Mrs. Kenneth Goad, newly appointed missionaries en route to Vietnam, will speak, along with several home missionaries.

In the first of four presentations on language missions in the west, Oscar Romo, language missions secretary for the Home Mission Board, will present four home missions workers for testimonies.

They are Joe Vasques, now of San Francisco, Calif., who developed ministries among Spanish-speaking people in Portland; Fanny and Christine Toledo, young Indian singers from Gallup, N.M.; Willie Johnson, an Eskimo pastor in Anchorage, Alaska; and David Saludez, staff member of the Kalihi Church in Honolulu, Hawaii.

In addition, on Sunday evening, "Ministry 73," a group of singers from Southern Seminary, Louisville, will present a concert. The group is directed by Phillip Landgrave.

For three Monday sessions the WMU will move to Portland's Civic Auditorium. Session times will be 9:30, 2:00, and 7:30. Each session will begin with a theme meditation by Mrs. T. Marshall Collins, pastor's wife and WMU leader from Dothan, Ala.

A foreign missionary will speak each session with the topic, "There's a New World Coming." They are Marjorie Jones, Brazil, morning session; Mrs. Carlos Owens, Tanzania, afternoon; and Mrs. Charles Love, Guyana, evening.

The Home Mission Board will continue at each session to present representatives of its language missions work in today's west. Speakers and musicians will be backed up by multi-media introductions.

Home missions speakers in the morning session will be Irvin Dawson, of the board's language missions department; Harold Heiney, home missionary working with Indians at Wounded Knee, S.C.; Mrs. Irene Stark, leader in work with the deaf in Renton, Washington; Mrs. Huron Polnac, home missionary in Boise, Idaho; and Mrs. Fern Powers, who works with international seamen in Olympia, Wash.

Home missions representatives in the afternoon session will be Chinese Baptists from California. The evening home missions presentation will be totally electronic.

Alma Hunt of Birmingham, executive secretary of WMU, will speak Monday afternoon on "Lifting the Veil of Yemen." She will report on her recent travels among missionaries in the Middle East.

Mrs. Mathis, who serves as president of the Women's Department of the Baptist World Alliance as well as WMU president, will speak Monday evening. Her address will report on a tour among Baptist women in Asia, including Vietnam. Her topic will be "Rising from War Ashes."

A multi-media panel report Monday morning will announce plans for and progress on Giant Step, WMU's enlistment-enlargement campaign. Panel participants will be Mrs. I. W. Bowen, III, Forsyth, Ga., president of Georgia WMU; Mrs. Hughes Scherff, Clarksburg, Mo.; president of Missouri WMU; Mrs. Gilmer Cross, Lexington, N.C. president of North Carolina WMU and Mrs. Lee N. Allen, Birmingham, public relations director for the WMU.

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