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5-17-1973

May 17, 1973

Arkansas Baptist State Convention

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**\$10,000 gift
to loan fund
page 11**



May 17, 1973
Arkansas Baptist
NEWSMAGAZINE

One layman's opinion Man bites dog and student helps student



Dr. Grant

A beautiful ray of sunshine flickered through the clouds of discouraging bad news recently. Sandwiched in between news stories of murder, war, hatred, and cynicism, was the shocking yet heart warming story of a working college student contributing \$500 to help other students attend college. It was such a novel twist that it was reported by the state newspapers and the radio and television networks.

Barry H. Haas, a twenty-five year old student at the University of Arkansas at Little Rock made a contribution of \$500 to this school to provide two scholarships for the fall semester. Haas is single and said he saved the money from the \$75 he earns each week as a waiter and the \$220 a month that he receives under the G.I. Bill. He is a veteran of four years' service in the U.S. Air Force and said he hopes to continue the scholarships until he graduates.

Skeptical reporters questioned Barry closely about his motives but he simply explained that the G.I. Bill and his wages were more than adequate for his needs and he wanted to do something useful with the money. He said he could have given the money to a charity, but preferred to make his gift a little more personal so that he could see tangible results. He called it "an investment in the future," and added, "That's a pretty good bargain — buying a student's education for a semester."

I have never met Barry Haas, but I take my hat off to him, and my coat also! Wouldn't it be wonderful if what he has done could receive the publicity given to the New Orleans sniper, the most recent bank robber or kidnapper, or any one of several leaders of riots in the past few years? Many students at Ouachita and Southern, by no means wealthy, are giving generously to the Ouachita-Southern Advancement Campaign in much the same spirit of sharing shown by Barry Haas. In an effort to avoid the appearance of bragging, it may be that we have failed to give proper publicity to this unusual generosity and vote of confidence by students in the Christian college. I am sure the world would be a better place if we could encourage the news media to do more playing up of good news and playing down of the morbid and sordid.

So, in a day when many young people take their college education for granted, let's pay tribute to Barry Haas and others who haven't waited until commencement to commence a life of sharing. — Daniel R. Grant, President, Ouachita Baptist University

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Coaches at both of Arkansas Baptists' institutions of higher education have been designated "Coach of the Year" in their respective conferences.

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The proposed program for the annual meeting of the Women's Missionary Union, meeting as an auxiliary to the Southern Baptist Convention, is presented.

Arkansas Baptist NEWSMAGAZINE

VOL. 72

MAY 17, 1973

NO. 20

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Tax aid to non-public schools



Editor Sneed

One of the most significant threats to the separation of church and state is the proposed aid to "non-public schools." Most of this tax money would go to religious institutions. In New York, for example, 93.5 percent of the students in non-public elementary and secondary schools are enrolled in church operated and church controlled institutions. More than 90 percent of these are Roman Catholic.

The intent of our founding fathers is clear. The First Amendment to the Constitution of the United States forbids Congress to enact any law "respecting an establishment of religion, or prohibiting the free exercise thereof." Thus, the First Amendment has across the years been interpreted to mean separation of church and state.

To by-pass the law, several "sleeper plans" have been attempted. One of these is a so-called tax credit plan for parents who have children in non-public schools. In New York, this would provide for a graduated scale of tax deductions, ranging from \$50.00 for

one child to \$150.00 for three or more children.

The tax credit plan has all the defects of other proposals for the aid to parochial schools, but it would basically aid the affluent rather than the poor. Poor parents would pay so little taxes that a tax credit would be of little or no value to them. This plan, then, would be Robin Hood in reverse.

A second plan provides for cash grants to parents of children in non-public schools. This money would be paid directly to parents for the child's education.

It would be well to remember that public education is largely supported by property tax. These taxes are leveled uniformly on every property owner — those who have children, as well as the childless, to provide equal education for all. To allow for the private education of a few at public expense amounts to preferential treatment. Furthermore, citizens of other faiths or of no faith at all would be compelled to pay for the religious education of select groups.

Five parochial cases have currently gone to the Supreme Court. Once tax aid is extended to the parochial schools, our long-cherished ideal of separation of church and state is gone.

'My pastor never visits me'

Occasionally, we read of someone saying "My pastor never visits me." Recently, when this statement was made in our presence we inquired about the health of the family. They were all well, and every member of the family was a Christian.

It occurred to us that, rather than complaining, the church member should thank God that no event had transpired in their home which necessitated their pastor's visit.

Across the years we have known hundreds of pastors, but we have yet to meet the man who, if someone were gravely ill or if a death had occurred, would not visit to provide comfort and strength.

Most of the preachers we know are anxious to give assistance wherever and whenever it is needed. In the course of an average week, we hear of these dedicated men of God visiting the lost, lending comfort to the ill, offering encouragement to those who have lost loved ones, ministering to those who are in jail, and counselling in situations too numerous to mention. Surely all of us are glad to have none of these needs.

It would be well for us to examine the Biblical priorities of a pastor. There are certain implications in

the New Testament names which are used. He is called an "elder," which means older. This suggests that he is to be one who is experienced and worthy of respect. Again, he is called "bishop," meaning overseer. He is to keep watch over the church and direct the work of the congregation. Finally, he is characterized by the term "pastor," meaning shepherd. He is one who is to minister to the weak and helpless.

We discover the qualifications of God's special messengers in I Timothy 3:1-7 and in Titus 1:6-9. These scriptures indicate a pastor is to be of upright character, exemplary in reputation, possess qualities of leadership, and the ability to teach.

There is no suggestion that he is to be a merry-maker or a church-member visitor. In fact, the implication of the Scriptures are quite the contrary. In the Book of Acts, the early apostles were having too many demands on their time. So seven men were selected to take the load off of them. The apostle said "It is not reason that we should leave the word of God, and serve tables." (Acts 6:2.)

Our pastors carry a heavy load. Let's support them, pray for them, and, above all, let's not make artificial or unnecessary demands on their time.

I must say it! I predict —



Dr. Ashcraft

The revolution is on. One hundred years from now historians will begin their evaluations of the "now-renaissance." Out of this period of revolution and awakening will come some daring changes, all of which will not be bad.

I can see the end result of these dangerous years of revolt and will relate it as I see it. A number of subjects will be presented in this series of predictions. These predictions, of course, will be the author's personal views.

Since any predictions are made to come to fruition within 100 years from today I may not be around to face the flak. However, I will accept your reactions with brotherly grace.

The main areas of great sweeping reform will be in the following areas. The matter of church life will be drastically altered to take into account more laymen and especially women into its structure. There will be stunning reforms in prison management which will see conjugal privileges extended as well as more educational opportunities for rehabilitation and restoration.

The jury system as it relates to criminal cases will be replaced by a highly trained panel of specialists in the field of human behaviour. Laws as we know them will be revised, many will be stricken from the books, and the classification such as misdemeanors and felo-

nies will go.

Another dramatic change will be the concept of higher education. The liberal arts notion of higher education will be put to the ultimate test as junior colleges and community type schools flourish. All academic institutions will have to earn their place in the family of institutions and not all will be around one hundred years from today.

The democratic process will weather the century but our present method of electing public officials will go down the drain. Each of these predictions will be treated in individual articles which will appear weekly in the "I Must Say It!" column.

The present rejection of the "system" or the "institution" by the youth will be tempered by a meeting of the older generation with the new at some point beyond half way by the new generation.

The institution of marriage will swing back into more general acceptance and the institutional church will hold its own against all innovations. The graduating seniors of this spring's class will see in their life-span a true renewal of evangelical faith bordering upon the zeal of the first three centuries of the Christian era.

Next week "Church Life 100 Years From Today" will be discussed. The revolution is now. Those with eyes to see will see and they may like some of the things they see.

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

Letters to the editor

Recommends preacher

I would like to recommend a fine young minister to the people of Arkansas. This preacher brother is filled with the Spirit of the Lord and wants to share the Good News with people where ever the opportunity presents itself.

His name is James K. Brasfield. He is in his middle 30's, is married and has three fine sons. He would like for the people of Arkansas to know that he feels led to do supply work or Revivals at this time. If your church could use him he may be contacted by writing him at 124 Saunders Dr., North Little Rock, Ark., or call 945-3710. —Dennis Tyner, pastor Grace Church, NLR

Appreciates BSU team

The Congregation of Park Slope Baptist Church would like to express to you our sincere appreciation for the efforts put forth by the BSU team from

Arkansas State University.

Truly it was one of the most exciting weeks that our congregation has experienced in our four-and-a-half years of existence. There were many who made commitments to Christ during the week and the attendance was more than anyone had anticipated.

Benny Clark did an exceptional job of preaching and the musical group was on their normal high note. Not only did they preach, witness, and perform but they also painted, plastered, and did much around the building.

Our Congregation wishes to thank you and the good people in Arkansas for sending this tremendous team to us. May our Lord continue to use you as you lead students forth. —Larry J. Patterson, Pastor, Park Slope Church, Brooklyn, N.Y.

Help African pastor

I would like to know if you know of any foundation or church who could offer financial aid or a scholarship to an

African student. We have a very capable and bright young man who wants a degree in social work. He is presently pastor of a mission and working with Baptist Social Ministries in Nairobi. He can get into a number of schools, for he is academically qualified, but none of the schools we've written to have any financial aid for foreign students. Would you know anyone or anywhere to suggest?

I would appreciate any suggestions you may have. Carl Hall, a graduate of Ouachita, and I are both working with this man — Geoffrey Mucoki — to try and get him in a school.

One man from Nairobi — John Kariuki — is studying in Hendrix College now. He is being sponsored by First Baptist Church, as well as receiving a half scholarship from the school. There might be other churches who would like an opportunity to be directly concerned with Baptist work overseas. —Orville Boyd Jenkins, SBC missionary journeyman to Kenya, East Africa.

Baptist-produced show to be seen here

"Spring Street USA" will be seen in this area beginning Sunday, May 20, on KARK TV, channel 4. The series, produced by the SBC Radio and TV Commission and the Home Mission Board, is Baptists' first attempt at mass evangelism through a variety television program. The 30-minute program features the Spring Street Singers, organized and directed by Buryl Red, formerly of Little Rock, who directs all music for the show.

News briefs

First Church, Camden, voted to purchase property valued at \$50,000 to expand their parking facilities.

Saddle Church held a note burning service recently to retire the debt on their educational building.

First Church, Salem, dedicated a new baptistry recently.

Larry Brown was ordained as deacon recently by Mansfield Church.

New Liberty Church, Blytheville, voted to build a new educational building. James Douglass, pastor.

Ravenden Springs Camp will be held July 2-6.

Stefan Eubanks and Steve Giminez, of Southside Church, Lead Hill, surrendered to the gospel ministry recently. This makes a total of four from this church making this commitment.

Piney Grove Church, Hope Association, has a full-time pastor for the first time in their history. Marshall Boggs is pastor and lives on the field.

Mandeville Church, Hope Association, voted to go full-time April 20 with Wallace Edgar as pastor.

Julian Rowton completed nine years as pastor of East Mt. Zion Church, Clarksville, in April.

Oak Grove Church, Van Buren, will send a total of 15 workers to Arizona and West Virginia this summer to help with work of the Home Mission Board. Wayne Davis is pastor.

Edward Baker completed eight years as pastor of Uniontown Church, Van Buren, in April.

First, Clarksville, plans to take a bus load of 40 to Glorietta Assembly June 3-9. Billy R. Usery is pastor.

Dale Phelps, Southwestern Seminary student is serving as associate pastor of First, Alma, for the summer. Paul Stockemer is pastor.

Harold L. Clegg is serving his ninth year as pastor of Second Church, Van Buren.



John Gilbert (left) and three Tech students prepare to paint at the Sunrise Church.

On spring vacation

Students help repair church

The Sunrise Church of West Memphis, T. D. Dorsey, pastor, was the scene for John Gilbert, Baptist Student Union director at Arkansas Polytechnic College, Russellville, and eight students who spent their spring vacation, April 16-21, repairing and painting the church building.

"Since the congregation is small, the efforts of the young men are appreciated," said Pastor Dorsey.

Visitation and evening worship services were also part of the effort as the college men turned their efforts toward evangelistic witness.

The group of students were Jerry Millsaps, Enola; Ken Wade, Little Rock; Harold Elder, Ft. Smith; Gerald Jones, Malvern; Louis Alexander, North Little Rock; and Steve Lawrence, Lee Chedester and Joe Bradley of Russellville.

Sponsors of the group were the Student Department of the Arkansas Baptist State Convention, the Student Senate of Arkansas Tech, the W.M.U. of First Church, Russellville, and Maxine Kemp of First Church, Dardanelle.

The college men belong to two campus organizations, the Association of Black Students and the Baptist Student Union.

The project was organized with the

cooperation of the Student Department and Work with National Baptists of the Arkansas Baptist State Convention.

Little Rock resident Writes for magazine

Mrs. Bob Gladden of Little Rock is at mid-point in writing a year-long series of articles entitled "Say-So" for *Accent*, the magazine for Baptist young girls, published by the Southern Baptist Woman's Missionary Union.

The series, which will be completed in September, discusses ways young girls can put their Bible study knowledge to work.

Mrs. Gladden is an Acteens leader in Little Rock. She was a resource person in planning SMAY (Summer Missions Action for Youth).

GO YE..
Through the Cooperative Program 

1974 calendar

Arkansas Baptist State Convention

January 1974	MAKE YOUR WILL MONTH	25-26	Pastor-Minister of Music Retreat (Music)
2-3	Interpreters Workshop (Deaf Ministry)	25-29	Church Building Consultation (Sunday School)
2-5	Literature Distribution Plan (Sunday School)	25-29	DISTRICT TOURNAMENTS (Church Training)
3-4	Baptist Building Staff Retreat		25 — Southeast District
6	High Attendance Day (Sunday School)		26 — East Central District
7	Spring Semester Registration, Southern Baptist College		28 — Central District
7-11	January Bible Study (Colossians)		29 — Northeast District
13	Soul-Winning Commitment Day	26	Special Ministries Workshop (Missions)
15	Associational Faculty Training for Reach-Out Training School, Little Rock (Sunday School)		Little Rock
15-16	Spring Semester Registration, Ouachita Baptist University	April 1974	PEOPLE SEARCH — APRIL, MAY OR JUNE (Sunday School)
20	Baptist Men's Day	1-5	DISTRICT TOURNAMENTS (Church Training)
21-23	State-Wide Evangelism Conference, Immanuel, Little Rock		1 — West Central District
27	Adult Quarterly Rally (Sunday School)		2 — Northwest District
			4 — North Central District
			5 — Southwest District
February 1974		3-6	Literature Distribution Plan (Sunday School)
3	Baptist World Alliance Sunday	7	High Attendance Day (Sunday School)
4-8	Associational Sunday School Training Schools	9	Foreign Mission Board Meeting, Robinson Auditorium, Little Rock
4-8	Religious Emphasis Week, Ouachita Baptist University	12	State Youth Convention, Little Rock (Church Training)
8-9	Volunteer and Part-Time Music Directors Retreat, Camp Paron	13	Five Area Young Musicians Festivals
10	Race Relations Sunday	14	EASTER
10-16	W.M.U. Focus Week	14-21	Lay Evangelism School or Sunday School Revival (Sunday School)
14-15	Church Leader Training Seminar, Little Rock (Church Training)	19-20	Area Pastors Retreat, Wolf Creek Camp, Delta Association (Missions)
17	Christian Higher Education Day	19-21	Student Training Conference (BSU)
19	State V.B.S. Clinic	21	Cooperative Program Day
21-23	National and Southern Baptist Leadership Conference, Camp Paron (Missions)	21	Associational Music Tournaments
23	Youth Choir Festivals	22-26	Doctrinal Emphasis Week (Church Training)
26	State Stewardship Clinic	26-27	Area Pastors Retreat, Beech Springs Camp, Liberty Association, (Missions)
		28	Adult Quarterly Rally (Sunday School)
March 1974	ATTENDANCE CAMPAIGN-SUNDAY SCHOOL (13 Sundays) beginning March 3 (or fall)	29	Church Administration Workshop, Jonesboro (Church Training)
	GROWTH CAMPAIGN-SUNDAY SCHOOL (8 weeks) beginning March 10 (or fall)	30	Church Administration Workshop, Pine Bluff (Church Training)
3	Attendance Campaign (Sunday School)	May 1974	
3-10	Week of Prayer for Home Missions	1	Church Administration Workshop, Little Rock (Church Training)
5	Associational Leadership Training, Little Rock (Sunday School)	2	Church Administration Workshop, Fort Smith (Church Training)
7-9	Church Music Workshop, Ouachita	3-4	Royal Ambassador Congress
10	Growth Campaign (Sunday School)	4	Acteens Celebration for Junior High Girls, Little Rock
10-17	Youth Week	7-9	Pre-School and Children's Creative Teaching Workshop (Sunday School)
11-13	Superintendents of Missions Retreat (Missions)	9	Graduation Day, Southern Baptist College
14-16	Baptist Men's Meeting	10-11	Area Pastors' Retreat, Mt. Zion Camp, Mt. Zion Association (Missions)
16	Associational Baptist Youth Night	11	Commencement, Ouachita Baptist University
19-20	State W.M.U. Annual Meeting, Jonesboro, First		
21-23	Church-The Sunday Night Place Spectacular, Fort Worth, Texas (Church Training)		
22-24	International Retreat (BSU)		
24	Associational Hymn Sings		

13-14	Baptist Chaplains' Conference	10	Associational Launch Night
17-18	Area Pastors' Retreat, Baptist Vista, Clear Creek Association, (Missions)	12	WMU Leadership Conference, Little Rock
		14	Five Area Graded Choir Clinics
		16	Season of Prayer for State Missions
		22	Associational Hymn Sings
		23-24	State Sunday School Convention
		27-28	Leadership Training, Paron (Brotherhood)
		29-Oct. 6	REACH OUT WEEK (Sunday School)
June 1974			
3-July 5	First Summer Term, Ouachita Baptist University		
3-7	R.A. Camp (Grades 4-12), Paron		
7-8	Boys (6-8 yrs.) and Fathers Encampment, Paron		
10	WMU Annual Meeting, SBC, Dallas, Texas		
10-14	R.A. Camp (Grades 4-12), Paron		
11-13	SOUTHERN BAPTIST CONVENTION, DALLAS, TEXAS		
14-15	Church Music Conference, SBC, Dallas, Texas		
14-15	Baptist Men's Prayer Retreat		
17-21	R.A. Camp (Grades 4-12), Paron		
17-22	Adult and Youth Music Conference, Ouachita		
17-22	Siloam Springs Assembly (First Week)		
18	State Music Tournaments		
24-28	R.A. Camp (Grades 4-12), Paron		
24-29	Siloam Springs Assembly (Second Week)		
July 1974			
1-6	BAPTIST MEN'S PIONEER AREA CRUSADE Siloam Springs Assembly (Third Week)		
3-6	Literature Distribution Plan (Sunday School)		
4-8	Pre-Camp Training for Girls Camp Staff, Paron		
8-13	Siloam Springs Assembly (Fourth Week)		
8-13	Acteens Camp, Paron		
8-Aug. 8	Second Summer Term, Ouachita Baptist University		
14	Day of Prayer for Associational Missions		
15-20	G.A. Camp, Paron		
22-27	G.A. Camp, Paron		
28	Adult Quarterly Rally (Sunday School)		
29-Aug. 3	G.A. Camp, Paron		
August 1974			
5-8	BAPTIST MEN'S PIONEER AREA CRUSADE Music Camp for Young Musicians, Ouachita		
6	Associational Sunday School Briefing Meeting		
15-16	Approved Workers Retreat (Church Training)		
19-23	Five One-Day Pre-School Music Leadership Clinics		
26	Fall Semester Registration, Southern Baptist College		
27-28	Associational WMU Leadership House-party		
September 1974			
3-13	BAPTIST FOUNDATION MONTH One-Night Planning Meetings (Sunday School)		
5-6	Pastors' Personal Witnessing Retreat (Evangelism)		
9-13	Area Evangelism Conferences: 9 — Piggott, First 10 — West Helena 12 — Camden, First 13 — Marshall, First		
October 1974			
1-4	COOPERATIVE PROGRAM MONTH DISTRICT BROTHERHOOD LEADERSHIP TRAINING AND RALLY		
	1 — North Central District, Batesville		
	3 — Northwest District, Fayetteville		
	4 — West Central District, Fort Smith		
	ANNUAL MEETINGS OF ASSOCIATIONS		
	ANNUAL MEETINGS OF ASSOCIATIONS		
	BSU State Convention		
	WMU DISTRICT MEETINGS:		
	21 — Newport, First (Day and Night)		
	22 — Blytheville, First (Night)		
	23 — Blytheville, First (Day)		
	24 — Forrest City, First (P.M.)		
	25 — Forrest City, First (Day)		
	DISTRICT BROTHERHOOD LEADERSHIP TRAINING AND RALLY		
	21 — Southwest District, Hope		
	22 — Central District, Little Rock		
	24 — Southeast District, Warren		
	State Church Training Workshop, Lord's Night Emphasis, Little Rock		
	WMU DISTRICT MEETINGS:		
	28 — Monticello, First (Day and Night)		
	29 — Hope, First (Night)		
	30 — Hope, First (Day)		
	31 — Park Hill, No. Little Rock (Night)		
	DISTRICT BROTHERHOOD LEADERSHIP TRAINING AND RALLY		
	28 — Northeast District, Paragould		
	29 — East Central District, Wynne		
November 1974			
1	WMU DISTRICT MEETING — Park Hill, North Little Rock (Day)		
3-9	Royal Ambassador Week		
4	State Royal Ambassador Fellowship Supper		
4	Baptist Women's Day of Prayer		
4-6	WMU DISTRICT MEETINGS: 4 — Alma, First (Day and Night) 5 — Harrison, First (Night) 6 — Harrison, First (Day)		
19-21	ARKANSAS BAPTIST STATE CONVENTION, LITTLE ROCK, FIRST "M" NIGHT (Church Training)		
25	Kindergarten Workshop (Sunday School)		
25-26	State Youth Music Outreach Project		
29			
December 1974			
1-8	WEEK OF PRAYER FOR FOREIGN MISSIONS		
2-4	Church Efficiency Conference, Southern Baptist College		
8	Associational Carol Sing		
22	Church Carol Sing		
29	Student Day at Christmas		

Deaths

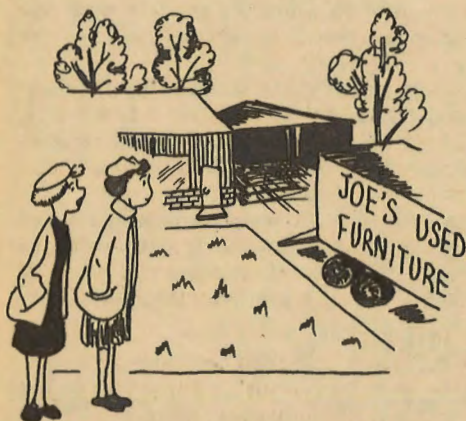
Mrs. Patricia Power, 35, died April 18. She was a member of First Church, Nashville.

Mrs. A. F. Utley, 90, died May 1. She was a member of First Church, Nashville.

Harold Corbell, 47, died May 2, a member of First Church, Nashville.

Mrs. Josephine A. Williams, 66, Little Rock, died May 11. She was a member of St. Mark's Baptist Church, and the wife of H. N. Williams, an employee in the services division at the Baptist Building.

The support of the ministry



"We provide a lovely pastorium for our pastor and his family. You'd think they could at least put some nicer furniture in it."

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

Between parson and pew

The custodian

By Velma Merritt



Mrs. Merritt

of every individual who attends the church.

After a pastor the church custodian is the next staff member hired in most churches. Usually his duties are told to him simply as "Keep the church clean." What these simple instructions include, however, is a matter of opinion — the opinion



Coach Bill Vining



Coach Jim Webb

Baptist coaches named 'Coach of the Year'

Bill Vining, head basketball coach of Ouachita University and Jim Webb, basketball coach at Southern Baptist College, were both named Coach-of-the-Year.

OBU was picked to be third in the AIC but fought its way to first place with a 22 and six record. They also won the District 17 championship. Vining received the Coach of the Year award at the District 17 tournament in March at Arkadelphia. This is the second year in a row that Vining has received the award and the fourth time in his coaching career. He has also represented the U.S. as a coach and tourist throughout South America and Africa for the AAU teams.

Jim Webb, athletic director and basketball coach at Southern College, Walnut Ridge, has been named Coach of the Year by the Ozark Junior College Athletic Conference. His team, primarily freshmen, posted a season record of 19 wins and 10 losses. The team was rated second in the conference with a record of 7 and 2. Southern College was the only team in the Conference to beat Phillips County Community College, and, also, the only junior college from Arkansas to win a game in Region Two playoffs. The honor of Coach of the Year was voted by the coaches of the conference.

lawn around the church neatly trimmed.

Bathrooms should at all times be kept spotlessly neat and sanitary. All furnishings should be dusted weekly. Departmental pianos are real dust catchers. Their tops are often used to add decoration to a room or as a storage shelf. Whatever their purpose they should regularly be dusted and their contents kept in orderly fashion.

If regularly cleaned areas are for one reason or another not to be cleaned a particular week, a note should be left in plain view for the janitor so he will know this.

Workers should be considerate of the custodian by discarding of worn out or out-of-date materials and by straightening their rooms before leaving them. Teamwork in keeping the church clean will result in a more pleasing atmosphere in which to worship.

Some annuity benefits enlarged

Arkansas participants in Plan A, the state convention pooled protection plans administered by the Southern Baptist Annuity Board, now have larger widow benefits and a new Temporary Income Benefit.

The new benefits were made retroactive to January 1, 1973, for all members actively participating in the plan on that date.

Announcement of the new benefits was made jointly by Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention and Darold H. Morgan, president of the Annuity Board.

Morgan notified the Arkansas executive that survivors of members became eligible for the new benefits after unanimous approval was received by late April from all participating state conventions. Each convention pays one-third of the dues for members in its state.

Morgan said the benefit for wives who become widows after Jan. 1, 1973, amounts to 50 percent of the potential or actual retirement benefit. Previously, it had been 40 percent.

The Temporary Income Benefit is a new feature and is payable to the survivor upon the death of a member who dies before early or normal retirement or after disability retirement. Eleven widows became eligible for the new benefit when it was made retroactive.

Morgan said the benefit is based on the age of the member at his death and can be as much as \$12,000 for a participant under age 40. The size and length of payments decrease as the participant becomes older.

"These two outstanding features have been added to Plan A without any increase in cost to the members or the state convention," Morgan said.

"Both benefits meet areas of real need. The Temporary Income Benefit should mean much to the younger minister who is concerned about family protection," he said.

Enactment of the improved benefits followed an actuarial study that showed Plan A to be healthy enough to add the benefits at no extra cost, Morgan said.

He added that it is the policy of the Annuity Board to review retirement plans annually and add every dollar possible to benefit payments.

These benefits were approved earlier by trustees of the Board, but final approval had to be given by each Baptist state convention because Plan A is a cooperative venture between the states

Doctrines of the faith Jesus and the Scriptures

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

Much is being said and written about the nature of the Bible these days. Many Christians plainly admit that they are confused as to what attitude to take. They often hear claims that the Bible is merely a human book and should not be expected to contain absolute truth. Some have been led to believe that one's view of the Bible is unimportant. The important thing is one's faith in Christ. His view of the Bible makes no difference at all.

This is the whole point of this article. One's view of Christ and his view of the Scriptures are inseparable. As far as the Christian is concerned, he need ask only one question, What did Jesus think of the Scriptures? Whatever he thought and taught is what Christians ought to believe and teach.

Divine in origin

There can be no question that Jesus considered the Scriptures to be of divine origin. This is seen in the designations he used for the Old Testament. The terms "Scripture" (John 10:35), "Word of God" (Luke 4:4), and "The Law and the Prophets" (Matt. 22:40), all were common terms to refer to the sacred books of the Old Testament which implied divine origin.

The statements Jesus made about Scripture also indicated he considered Scripture to be divine in origin. Scripture is the "Commandment of God" (Mark 7:8, 9, 13.) It is the product of the Holy Spirit (Mark 12:36.) Scripture has an eternal character (Matt. 5:17, 18; Luke 16:17.) Scripture must be fulfilled (Matt. 26:56; John 17:12.) It cannot be broken (John 10:35.)

The general attitude of Jesus toward the Old Testament also reveals his belief in the divine origin of Scripture. He approached the Old Testament with profound reverence (Matt. 5:17-19.) He willingly submitted himself to its teaching (Matt. 4:1ff, Matt. 16:21-23), and made personal use of it in overcoming Satan (Matt. 4:1ff.)

Absolute in authority

It is evident that Jesus looked upon the Scriptures as having absolute authority. This naturally arises from his view of its divine character. Jesus' commitment to the authority of the Old Testament may be seen in the following observations:

First, there is his use of the formula, "It is written" (Mark 9:12; 11:17; John 10:34.) This expression is used to signify the Scriptures as possessing absolute authority over the thoughts and consciences of men. It carries with it the idea that the Scripture in all its parts is clothed with the authority of God himself.

Second, Jesus' view of the authority of the Scripture is seen in his use of it. He used it to express his own faith (Luke 23:46), to defend his own views and actions (Matt. 12:1-8; 19:5), sustain the claims he made for himself (Matt. 22:41-45), and to oppose his enemies (Matt. 12:1-8; Mark 7:6-7.)

Third, Jesus totally submitted himself to the authority of the Scripture. He avowed to obey what was written (Matt. 4:1ff.; 16:22-23.) He specifically stated that his purpose was not to substitute his own authority for the authority of Scripture (Matt. 5:17f.)

Fourth, Jesus made an explicit statement about the authority of Scripture. He said: "the scripture cannot be broken" (John 10:35.) The word "broken" means that it is impossible for Scripture to be annulled or its authority to be withstood or denied.

Complete in trustworthiness

Jesus considered Scripture to be completely trustworthy. This means that Scripture is true; it will not lie, or mislead. Jesus was confident that the Old Testament contained no mistakes concerning prophetic events, for example (Matt. 5:17-18.) Not one jot or tittle will pass without being fulfilled. He also placed confidence in the historical reliability of Scripture. It is interesting to note how many of the Old Testament events Jesus accepted which are commonly denied by modern scholars (such as, Jonah and the whale, Daniel, Adam and Eve, etc.)

What then is the Christian to believe about the Bible? If he follows Jesus he will accept its divine origin, its absolute authority, and its complete trustworthiness.

and the Annuity Board.

These benefits are in addition to the 10 percent increase in accrued

retirement credits for most participants in Plan A, announced by the Board in January.



The newest dormitory also can be used in winter. It accomodates 100 campers and includes a kitchen.

Siloam Springs facilities still being expanded and improved

Progress continued in the development of facilities at the state assembly at Siloam Springs. During the past four years we have constructed seven new dormitories. These concrete block buildings have four rooms each, housing 24 youth plus two counselors. This means there is room for 700 in these new buildings. Other dormitories are being improved and kept in good repair. The total capacity has been raised to almost 1500.

Connecting to city water assures us that the need for water will not become a critical problem with larger camps.

For families, the facilities of the assembly are much improved over those of many years ago. While the facilities are not "plush" like a new motel, they are just as comfortable in essentials. For example, each family room is equipped with new beds and innerspring mattresses. Comfort is the word. And hear this: 36 of the 48 family rooms are equipped with individual air-conditioning units. Cool comfort is the word. Complete plumbing facilities for each unit completes the essentials. Total cool comfort, economically priced, is the word.

Several camper spaces are available with all hookups.

All who attend the assembly eat in the dining hall. There are two serving lines and three well prepared meals awaiting

each camper daily. And another good thing about the assembly is, we never run out of peanut butter.

First aid facilities for nurses and patients has been improved and expanded to take care of the larger attendance. A comfortable and convenient doctor's quarters for a physician and his family is located near the first aid station.

Additional teaching pavilions have been provided, and a new public address system has been installed in the tabernacle. Three reconditioned pianos have been purchased.

The highway, too, has undergone improvement by the state highway department, eliminating sharp curves and providing a better drive-in access to the gate.

Gene Devor, our resident manager, his wife Lela, and children, Brenda and Terry, are to be thanked for this strong emphasis on improvements we have experienced in the past few seasons. Devor gives constant attention to the care and upkeep of the assembly grounds and facilities. He supervises and works on every phase of improvements on the grounds.

Winterization is a new word at Siloam Springs. We have completed work to make some of the facilities available for year round use. This will be good news to churches in northwest Arkansas and

to others, who want to enjoy a group retreat "at a reasonable" distance away from home. We can care for 100 people under one roof including dormitory space, meeting rooms, and kitchen. Rates are available for winterized facilities, which may be reserved on a contract basis, for any date other than during the months of June, July and August. The three summer months are used fully by large camp groups.

Visit your assembly grounds at Siloam Springs this summer at one of our regular weeks of assembly from June 18 through July 14. For more specific information on the state assembly rate for summer or winter use write: Lawson Hatfield, P.O. Box 550, Little Rock, Ark. 72203

Counselors are badly needed for RA camps

Royal Ambassador Camps depend upon counselors. They are absolutely essential to camp operation.

In recent years past we have depended on pastors, ministers of education and available laymen to serve as counselors. Due to limited funds we are unable to pay for services and provide only room, board and insurance for those serving as camp workers.

We are grateful for those who have served so faithfully in past years and for those already committed for this year. However, the sad fact is we are short on counselors for each week this year. Out of some 300 contacted this year we have had commitments from only nine (9) people.

Somehow it is difficult to believe that there is no more concern for developing boys than this. Rather it is our belief that it is the idea that let George do it or there will be enough others respond so I just won't make a commitment.

Camp work is just that — work. It isn't as glamorous as some other projects one might get involved in in some other part of the country but it is important and pays great dividends in the life of the boys attending camp. No better investment can be made of a man's time and ability than an investment in helping boys grow and develop spiritually, mentally and physically and socially.

Join with me in prayer that workers will be provided and for a successful camping season. By the way, plan now to have boys from your church attend one week of camp. —C. H. Seaton, Director.



The Ouachita-Southern Advancement Campaign

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

Award planning

By Jim E. Tillman, Director

Anytime a State Convention can conduct a three year fund raising campaign in one area of work and see all areas prosper during that time, will have to be termed a success. This is the story in the Arkansas Baptist State Convention Campaign for Christian Higher Education. Instead of the Ouachita-Southern Advancement Campaign hindering the Cooperative Program gifts, it has helped. The Campaign continues to soar toward success as churches vote to participate in this noble cause.

This kind of victory does not come easily, there are hundreds of churches involved as well as thousands of dedicated people. Plans are being formulated to give due recognition to these laborers.

Associational Planning Committees are urged to include a time on the Annual Associational Meeting Program for "Higher Education Awards." Every church that is participating in the Campaign will be awarded a certificate. Special awards will be given to the Associations with 80 percent of their churches participating.

The State Convention in November will be the time and place for awarding plaques to the associational leadership with 80 percent or more of the churches participating. Special awards will be given to the association with 100 percent involvement.

There will be a giant map of Arkansas displaying the percentage of participation of each association at the Convention Center in November. This is going to be a picture of victory for all to see. A historical Campaign and unbelievable response.

We have six months to promote the Ouachita-Southern Campaign in our churches and in our Associations. Let's plan together for a great celebration of victory to the glory of God!

The cover



Dr. Loyd Hunnicutt (left), pastor of Central church, Magnolia, presents his church's gift of \$10,000 for the Revolving Loan Fund to William F. "Doc" Puryear, Dumas layman who is directing the campaign for \$100,000 for building aid to small Baptist churches in Arkansas. Looking on is R. H. Dorris, Director of Missions, whose department will administer the Fund.

Loan fund for small churches gets gift from Magnolia church

Central Church, Magnolia, recently gave \$10,000 to the Revolving Loan Fund to help meet the building needs of small churches. It is the largest single gift yet received toward the goal of \$100,000 and is doubtless a significant precedent for Arkansas Baptists.

Dr. Loyd Hunnicutt, pastor of the Central church, said that the gift was a budget item for 1973, but due to the pressing need of many small churches, it was decided to make the gift now, in full, so the money could be put to immediate use.

In accepting the gift, William F. "Doc" Puryear, Dumas layman who has spearheaded the low-key campaign, indicated that a total of \$56,581.45 has now been received. The gifts have come principally from individuals and churches in all parts of the state. Four associations have made substantial gifts from treasury surplus and savings.

Currently \$43,900 is on loan to 10 churches while requests for an additional \$10,000 are awaiting consideration. Several other churches are contemplating loans as soon as funds are available.

To be eligible for a loan a church must have less than 300 members and be

unable to negotiate a loan from a commercial source.

Loans can be made up to 75 percent of the appraised value of the church's property with a maximum loan of \$10,000, and it must be repaid within 10 years.

The first two years of loan will be interest-free. The rate charged thereafter will be going rate when the note was made. Interest is payable on the balance owed after the two year interest-free period. Many churches have repaid their loans within the two years or have substantially reduced the principal during that time in order to effect a significant saving.

Loans must be used for church buildings only. When loans are in excess of \$2,000, the building plans must be reviewed by the architectural consultant of the Sunday School Board, Nashville, Tenn.

The fund will remain open for persons who wish to make a mission gift that will be used over and over to strengthen the future of our Baptist witness in Arkansas through building aid to small churches. —R. H. Dorris, Director, Department of Missions.

Brooklyn residents respond to gospel from Arkansans



Clark

Sixteen people from the Baptist Student Union of Arkansas State University boarded the bus of First Church, Jonesboro, "the white elephant," March 9 and headed for New York City. The task was a revival in Brooklyn at the Park Slope Church.

New York is a long way from Jonesboro and the environment is quite different. Revival was a word as foreign as the 16 people from Arkansas. The pastor had done a lot of work in preparation for the week of ministry. The people were in need of knowing real love that cast out fear. Most of their lives seemed to be dominated with fear of the people who live around them. Trust was also foreign. The experience of seeing 21 persons making professions of faith in the inner city was phenomenal.

The attitude of the people on the street seemed to change. People began to talk to the Arkansans freely. They called out to the students just to rap. One older gentleman, by the end of the week, was so trusting of the group at the church that he offered his home to the BSU director, not a common practice in Brooklyn.

The community of Brooklyn is the fourth largest city in the U.S. The block where Park Slope Church is located has over 1,500 people in it. There is an unlimited number of prospects within walking distance of the church.

The order of service for the revival was different, to say the least. The Jesus Rock group "Phase III" performed at each service, and the preaching was very simple. The sermons were delivered in drama and testimony as well as proclamation. Love proved to be the theme which changed the lives of the people.

Many people came to the meetings because of the smiles on the face of the gang from Arkansas. One young man said he came just because he could feel a concern for him even though the people didn't know him.

The Lord changed the lives of each person who went to New York. The willingness to visit in the homes of the people in the area and to invite them to church was surprising. But the most astounding event was the ministry on the streets in a city where no one speaks.

The group consisted of Ron Wynne, Jim Brock, Jim Golden, Terri Crowe, Marguerite Beard, Emma Jo Thompson, Carolyn Forrester, Ray McCormick, Bill Hilgerford, Brenda and Doug Robinson, Dennis Gonzales, Benny Clark, and Rick and Linda Ramsey. — Benny Clark

New stewardship film available

A new 16mm stewardship film entitled "What the Bible Says About Tithing and Spirit Directed Giving" is now available. The running time is 15 minutes, and the film is in color, with sound.

The film is basically a stewardship sermon delivered by Dr. Jack Taylor, popular Southern Baptist pastor in San Antonio, Texas. Dr. Taylor is well known for his recent books and speaking engagements in the area of the spirit-filled life. He uses this same theological basis to discuss the stewardship responsibilities of each spirit-filled, individual Christian.

The film is well done, and the photography is excellent. Dr. Taylor's message is presented in a straightforward, warm delivery that holds the interest of the viewer, and at the same time delivers a solid message.

At the end of the film, Dr. Taylor presents an invitation, both to the congregation to which he is preaching and to the film viewing audience. The

invitation itself is handled both tastefully and appropriately and is very effective for the viewer.

The film could very effectively be used during a Sunday School or Church Training assembly period, or it could be viewed by an entire congregation, such as on a Wednesday evening.

Two copies are owned by the Stewardship office in the Baptist Building. They are available to any Southern Baptist church on request, and there is no expense involved to the church other than the return postage.

The film is not available through associational offices as most filmstrips are; therefore, with only two copies available in the state, a church desiring the use of this for a special occasion would be well-advised to reserve it early. But if you need it at the last minute, ask anyway; it just might be available. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Foundation

Planned giving aids Christian causes

"Deferred giving" is a term used frequently in estate planning and Baptist Foundation work. A newer term, and one that will be used more frequently in the future, is "planned giving."

Deferred giving refers to gifts that are arranged at the present time for actual transfer at some future time. It may be a bequest in a will, which means that the gift will not actually be made until after the death of the donor.

Another common example is a trust fund which is arranged for the benefit of some loved one with the provision that at his death the benefit will go to some second beneficiary, usually a Christian cause.

Naturally, Baptist Foundation work is heavily involved with these and other types of deferred giving. But the work also includes another area of giving which is not deferred but is included in planned giving.

One common example of planned giving is the use of charitable contributions now to reduce one's taxable estate at the time of death. By careful planning, sometimes sizable gifts can be made at very little net cost to the donor because of the tax advantages.

In other cases, it may be advisable, for various legal or personal reasons, for the donor to make a gift of property immediately, rather than later in a will. If he desires, he can retain an interest in and use of the property during his lifetime, but the gift is actually made in the present instead of the future.

In other cases, a living trust, either revocable or irrevocable, may be established to accomplish some particular purpose. The gift is made immediately, and, by being placed in trust, the desired goal is guaranteed.

Planned giving is simply the exercise of good stewardship, and it becomes increasingly important as the size of one's estate increases. The Arkansas Baptist Foundation is available to assist in planned giving. —Roy F. Lewis, Acting Executive Director



Same songsecond verse

By Shirley W. McRae

Today's choir director is subjected to complaints, criticisms, and comments on every hand. He is advised, scrutinized, and analyzed from almost every quarter of our great church. His mailbox groans under the weight of literature sent from music publishers and various church boards. He is involved in an endless round of training schools, rehearsals, and committee meetings.

To his congregation he is Merlin, employed to transform a group of ordinary folk into a host of cherubic voices; to his church school leaders he is a wandering minstrel, whose enthusiasm for music invades every department; to himself, he is a complex creature who strives to inspire and to challenge, to create and to re-create. For him Christmas begins in September and Easter in January; his responsibilities would make Orpheus himself quake with pangs of inferiority.

I applaud the trend toward an expanded ministry of music, with choir schools, handbells, hymn festivals, and the like! I shout "Amen" to the pleas for music of dignity and quality, yet speaking the language of our generation! Indeed, the future looks bright as I envision congregations lifting voices in such heart felt singing that even the most confirmed "listener" is moved to join in.

Therefore, I do not presume to add to the chorus of advice about improving choir attendance, or holding the interest of the youth, or what to do about that voice that won't blend. This is being done for us in fine fashion. My only misgivings as I look forward to a Utopian

diet of Bach and Sowerby come as I ponder our motivations and goals. What, indeed, is the fundamental purpose of this ministry?

I personally feel that the church musician, however extensive his education and superior his musical gifts, is as sounding brass and tinkling cymbal unless his service is firmly rooted in a devotion to God and a driving desire to communicate His gospel. Of what value is a brilliant performance if it fails to speak of God? After all, Jesus never commanded us to be successful but to put God first in our lives. This is not to say that we should not strive for high artistic achievement — what sensitive musician could do otherwise? Instead, we should seek to inspire rather than to impress and take care not to worship the music more than the God we serve.

The choir director in a small church was once approached by a member of his congregation, who, after complimenting him on the music of the morning, remarked, "You know, I'll bet you could really do great things if you had a good choir to work with." I wonder — what is greatness? Is it not a great thing to mold a good choir from ordinary voices? Is it not a great thing to make a fine hymn come alive for the first time for an indifferent congregation? Is it not a great thing to lead children, however few, to know the bountiful joys of stewardship through the choir?

The choir director who is blind to the profound spiritual aspects of his ministry is guilty of using his choirs to express himself. The busy professional who is so caught up in the activities and details of

his own musical world that he fails to perceive his unique role in extending the Kingdom is robbing God of a valuable messenger.

The realization of these lofty ideals depends upon the consecration of the church musician. A great choir director is one whose motivating force is love and concern for people, whose work is steeped in the joy of service, whose artistic standards are above reproach, and whose life is a testimony to the goodness of God. A big order? Perhaps, but our very faith is founded upon a big order — "Go ye into all the world and preach the gospel." What is the church musician's task but a restatement of this command?

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Church vocations guidance available



Holley

Discovery/II, a conference on church vocations, will be held on the campus of Ouachita University Aug. 20-23. The conference is designed for senior high and college youth who are seeking direction for their lives in the choice of a vocation.

The theme of the conference is "God's Call and You." The conference will give emphasis to the fact that all Christian youth are called to a life of discipleship and service. For some this involves a call to a church vocation.

Discovery/II, the second conference on church vocations conducted by the Church Training Department, will be more in depth and more intensive. The program will feature Bible study led by Dr. Vester Wolber of the Ouachita faculty and skill-lab groups dealing with such subjects as "Setting Personal Goals," "As I See God-Myself-Others," and "Marriage, Family, Ministry." Occupational tests will be given by Dr. Weldon Vogt, professor of psychology at Ouachita.

Other program features include conferences on eight different church vocation fields, counseling, personal consultation, music, and recreation. The total cost of the conference is \$20, including registration, room, meals, and linens. Pastors and other church leaders should encourage youth who are considering church vocations to attend Discovery/II. For additional information, write Discovery/II, Church Training Department, P. O. Box 550, Little Rock, Ark. 72203. — Robert Holley

Church Training

Summer youth program conference to be offered at state assemblies

A conference for youth leaders will be offered by the Church Training Department during each of the four assemblies at Siloam Springs this summer. The conference is designed especially for youth directors and other youth leaders who have a responsibility for planning and leading the youth program of a church during the summer months.

During the four morning sessions each week (Tuesday-Friday) the conference leaders will deal with two areas: (1) the summer youth program materials, and (2) the day camping program and materials. The conference leaders for these four assemblies are as follows: first week, June 18-23, Don Nall, pastor, East Side Church, Pine Bluff; second week, June 25-30, Paul Magar, minister of music and youth, First Church, Siloam Springs; third week, July 2-7, Charles Tankersley, minister of music and youth, Philadelphia Church, Jonesboro; and fourth week, July 9-14, Russell Vicars, minister of music and youth, Geyer Springs First, Little Rock.

These men were trained during a recent conference conducted jointly by the Church Administration Department and Church Recreation Department of the Baptist Sunday School Board. —Robert Holley

Child Care

Gray will direct Fayetteville office



Gray

Gary Gray, who has served as social worker at the Arkansas Baptist Home for Children for seven years, will transfer to Fayetteville June 1 to become director of the new Fayetteville area office for the Arkansas Baptist Family and Child Care Services.

Gray, from Kensett, received his B. S. degree from the University of Louisville in 1964. He attended two semesters at Kent School of Social Work in Louisville, Ky., and received his masters of social work degree from Arizona State University in 1971.

Gray is married to the former Adella Dozier of Louisville, and they have two sons, Kent, age 8; and Jowell, age 4.

The Fayetteville area office, Arkansas Baptist Family and Child Care Services, will be located in the newly renovated Washington-Madison Associational office located at 1155 James Avenue in Fayetteville. Peter Petty serves as associational missionary and we appreciate the association offering us office space so that we might expand our Family and Child Care Services to northwest Arkansas. Plans are to open the office the first week in June.

The services of this area office will include (1) Evaluation of children referred for help. The reasons for referral are as varied as the number of children referred to us. The area director will become involved with the child and his family to determine the type of care needed to help the child with his special needs. Our resources include the Children's Home in Monticello, foster homes, group home for boys in Jonesboro, and counseling services to the child and his family in his own home. (Often with proper attention to the problem presented, a child can remain in his own home when the parents and child receive a better understanding of each other and of their problems.) (2) Counseling Services to children we have under our care toward rehabilitation of the family unit. (3) Counseling services to adults, children and families experiencing parent-child conflict, marital discord, and in need of professional help with their problems. (4) Working with multi-problem families living in poverty who need help to obtain necessities for living. We make

"Unto Him . . ."



Chaplain Heard

Chaplain Heard
tance and reassurance. She was one of the new residents of the Booneville Unit of the Arkansas Children's Colony.

Though she had to be twenty-one to be in this program, she now found herself in a strange new world. Now she was living in a room alone rather than in a cottage with many roommates; decisions were being made by her as an individual rather than being handed down by a teacher or houseparent. Fear of failure was present, a great desire to please, but there was uncertainty as to ability to perform as an individual. To share these fears with someone who cared and was unhurried in listening was a real therapy.

As we talked our conversation came to the love of Jesus for each of us and of his desire to help us and guide us. Then I asked, "Do you love Jesus?" Her eyes sparkled through the tears that welled up and with great joy she replied, "You know I do; Jesus is everything to me." We had prayer in a child's language and then we parted as she went back to her assigned task.

It was then that I again bowed my head and quietly said, "Thank you, Lord, for letting me serve with these eternal children; thank you, Arkansas Baptists, for giving me the opportunity to share the love of Christ with these who are limited in so many ways, but yet so unlimited in their ability to love." Daily I remember the teaching of Jesus as he said, "Inasmuch as ye have done

maximum use of existing community resources and involve interested church groups to meet the needs of these families.

Another facet of the area office work is to serve as a referral resource. Pastors and other people interested in knowing of community resources to meet specific needs are referred to appropriate agencies if we cannot meet their particular needs. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

"Chaplain, may I talk with you privately?" She was lovely in manner, warm in personality, physically an adult, but alas, she is an "eternal child." What did she wish from the chaplain? It was not guidance for which she asked but rather, accep-

tion and reassurance. She was one of the new residents of the Booneville Unit of the Arkansas Children's Colony.

Since transferring from the Arkansas Tuberculosis Sanatorium to the Adult Retardee program of the Children's Colony on the Sanatorium grounds, I am often asked, "What do you do?" Mostly, I give the answer of Jesus when he said, "Come see." I work with mentally retarded adults who are trying to learn a mode of independent living.

I do the best I can to fill the role of pastor, father substitute, teacher, friend. Each day presents a new challenge and an excitement which I wish I could share with each Baptist who helps support the chaplain's program here and in each of our other institutions. I hold special services on the campus. These are on the level and in the language of the very young with Biblical truths applied to the problems of daily living. I make arrangements for residents to attend services in the community. I seek to relate my work to that of each department giving support to those who are directing in the new world of independent living.

Years of editing a church bulletin, coupled with college journalism in years gone by, come in handy as I edit a campus paper using material either written by residents or dictated by them to an Aide. A monthly birthday party which my wife arranges with gifts, cake and punch provides a looked-forward-to social event.

What can I hope for? There will be no great number of professions and baptisms, but if I radiate the love of Christ, then it will be met with a beautiful childlike love. If I can share fears and problems, I will be an "instrument of his peace." As I meet parents and loved ones from all over the state and many stations in life, I can give them reassurance that a Christian ministry is being provided these, their eternal children.

We sing, for they all love to make a joyful noise, whether in tune or not, but I know when we sing, "Do Lord, do Lord, Oh, do remember me" . . . He is remembering! When we sing "Amazing grace, how sweet the sound," it is even sweeter than ever before, for I know this grace includes these who came into life-with learning disabilities but great loving abilities! Truly, my service through the Chaplain's Division of the Arkansas Baptist Missions Department and to these his "eternal children" is "Unto Him." — W. H. Heard, Chaplain, Booneville Unit, Arkansas Children's Colony



Laurella Owens (left) is the new editor of *ROYAL SERVICE*, the large-circulation monthly for Baptist Women. Aline Fuselier (right) has been named Baptist Women consultant. Miss Owens and Miss Fuselier moved into their new roles from Woman's Missionary Union staff positions with Baptist Young Women. Miss Owens has been editor of the popular young adult magazine, *CONTEMPO* and Miss Fuselier has been *BYW* consultant. New jobs are effective immediately.

Woman's viewpoint

A God for all seasons

By Iris O'Neal Bowen



Mrs. Bowen

The rains and floods of the monsoon season are still upon us and as always the most popular subject is the weather. Even the children are following in their fathers' mud tracks and complaining. Take Michele, who is nearly five, and tired of it all.

"I wonder if it will ever stop raining!" she pondered. "It just rains and rains! Oh, well," she consoled herself, "I guess he wants the gardens to grow and the trees to grow and the flowers to bloom."

"Whom do you mean by 'he'?" her mother asked.

Her answer? "God — the friendly ghost!" she said.

We surmised that somewhere between the pastor's mentioning the Holy Ghost in big church, and Bozo showing that sweet little character, Casper, the friendly ghost, on T. V., Michele had formed her simple version of a benevolent but harmless God.

It does sound like childish thinking, but I believe there are many people, even Christians, whose idea of God is about that mature.

They believe in God, yes. They believe he created the world with the flowers that bloom and the trees that grow. They believe He kindly sends the rain and the sunshine to take care of the trees and flowers.

They also think God hides up above the clouds somewhere, slipping down only to dispense friendly little favors in their lives.

Then if sore trials come into their lives, their faith in a friendly but ghostly God is shaken and they flounder in despair.

"Why did God let this happen to me?" they cry.

And sometimes they become bitter and turn completely from God!

Had their faith been in a God of strength and love and justice, then they would have known how to go to him in time of need.

Beside that they would have the joy and companionship of a God who walks with them every day, through the rain and into the season of sun and flowers.

Newton joins staff of Brotherhood



Newton

MEMPHIS (BP) — Jim Newton, 37-year-old assistant director of Baptist Press, national news service of Southern Baptists, will join the Brotherhood Commission here as director of communications for the Baptist Men's Division beginning June 25.

The Commission's Executive Committee approved the employment of Newton at their quarterly meeting here upon the recommendation of Glendon McCullough, executive director.

McCullough called Newton's appointment a major step in his strategy to communicate the vast array of challenging opportunities for Southern Baptist lay people to share their faith through mission support, mission action, lay ministries and lay renewal.

As director of communications, Newton will edit Baptist Men's Journal, a monthly missions magazine for Baptist men with a national circulation of 56,000; supervise the publication of special materials; and design and direct the implementation of a division communications program.

Newton will succeed Dana Driver, who resigned in December to become director of public affairs for Arlington Hospital and School for the Mentally Retarded.

During almost eight years as assistant director of Baptist Press, Newton wrote or edited more than 1,000 stories annually for almost 500 news outlets and supervised the operation of the press room each year at the Southern Baptist Convention.

Before joining Baptist Press in Nashville, Tenn., in 1965, Newton worked for six years as press representative for the Public Relations Department of the Baptist General Convention of Texas in Dallas.

Following graduation from Baylor University in 1958 with a bachelor of arts degree in journalism, Newton served as associate editor of the *Bishop (Texas) News*, a weekly newspaper for one year.

His parents were newspaper editors and his wife, the former Pat Tullos of Clinton, Miss., an editorial assistant for the *Mississippi Baptist Record*.

Including two Arkansans

Home Mission Board names eight new missionaries

ATLANTA (BP) — The board of directors of the Southern Baptist Home Mission Board appointed eight new missionaries and missionary associates, and promoted five missionary associates to full missionary status during their April meeting here.

The new appointees join a mission force of more than 2,200 serving throughout all 50 states, Panama, and Puerto Rico. Most of the new appointments were made in cooperation with the state conventions where the workers were assigned.

Missionaries John and Marilyn Dent

serve in Santee Baptist Association, in South Carolina, where he is superintendent of missions. A native of Columbia, S.C., Dent graduated from Clemson University, Clemson, S.C., and New Orleans Seminary. She graduated from Louisiana College in Pineville, La., and is a native of Bastrop, La.

Also appointed superintendent of missions, Bill Murray and his wife Elvenor, career missionaries, serve in Scioto Valley and Muskingum Valley Associations in Ohio. He graduated from Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth. Also

Baptists given first chance in new town

By Robert O'Brien

FLOWER MOUND, Tex. (BP) — Developers of a proposed unique new community here have announced that the first site in Flower Mound New Town (FMNT) will be sold to a Southern Baptist association of churches for a church site.

FMNT is the first such new town in the country to sell its first piece of property for a church site, said Marshall Kaplan, senior vice president of Raymond D. Nasher Co., FMNT developer.

Charles Lee Williamson, director of the missions division of the Baptist General Convention of Texas, said Texas Baptists will help the Denton Baptist Association finance the purchase of the \$50,000, 2½-acre site in the new community.

Williamson is a member of the interfaith consultation which has assisted FMNT developers in religious planning for the new community, making FMNT space available for other religious groups.

FMNT will be sort of a town within a town. It will operate its own municipal utility district within the city limits of the town of Flower Mound, which was incorporated in 1961. But it will be subject to Flower Mound's city government.

The site on which the Baptist church will be located, probably by the end of 1974, will be the first step in a "multi-faith cluster" planned in FMNT, Kaplan said.

Churches of a number of denominations within the cluster will share parking space and community resources — but not pulpits.

The churches will encircle a religious

community campus in the planned town which Kaplan says has a population potential of 65,000.

One third of the potential population will be Southern Baptists, according to an FMNT survey, taken because developers did not want to impose experiences from other parts of the country on Texans.

Originally developers of the ecologically-balanced community experiment had planned only an ecumenical, multi-faith center which would structurally integrate all kinds of people of various denominational backgrounds.

But the survey showed that while Texas Christians would agree to share many things, such as parking, they were unwilling to share theology and worship.

Besides the multi-faith center, which still remains an option for those who might want it, FMNT developers, impressed with the "highly religious nature" of Texans, came up with several nationwide innovative alternatives.

These include "Texas style" centers with independent churches on a single site sharing common facilities — but not mixing worship; free standing independent churches, sharing facilities with other establishments, such as parking lots with shopping centers and playgrounds with schools; and smaller churches situated in such locations as apartment buildings, store fronts and housing units.

Plans call for one acre out of every five in FMNT to be open space.

a graduate of Baylor, she is a native of Georgetown, Tex., and he is a native of Squire, W. Va.

Helen Shoemaker, a Southwestern Seminary graduate, was appointed missionary to serve as director of Indian youth ministries in Albuquerque, N.M. A native of Ardmore, Okla., she also is a graduate of Dallas Baptist College.

Former missionary associates serving in Coronado Baptist Center, Coronado, Calif., James and Beverly were promoted to missionary status, serving as pastor-director of the center.

An Ithaca, N.Y., native, he holds two degrees — one in civil engineering and the other in law — from George Washington University, Washington, D.C., and bachelor of divinity from Golden Gate Seminary, Mill Valley, Calif. Mrs. Roamer, originally from Dayton, Ohio, is a graduate of Miami University, Oxford, Ohio.

Natives of Hungary, John and Martha Hunter were appointed as missionary associates to serve among fellow Hungarians in San Francisco, Calif. Hunter studied architecture at the University of Budapest and later earned a diploma in theology from Golden Gate Seminary.

Missionary associates C.M. and Martha Lawrence serve in Anchorage, Alaska, where he is state director of Christian social ministries. A Stone City, Ark., native, he is a graduate of Tulsa University, Tulsa, Okla., and Southern Seminary in Louisville. His wife is a native of Wheatley, Ark.

A student at Midwestern Seminary in Kansas City, Mo., Maurice Graham works in weekday ministries in that city as a student intern. The Shelbyville, Tenn. native graduated from Belmont College in Nashville.

Christian social ministries intern Ethel Mae Haddock, serves in Tarrant Baptist Association, Ft. Worth, while she is a student at Southwestern Seminary. A graduate of the University of Tennessee at Martin, she is a native of Ogden, Utah.

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YOUR RIGHT TO KNOW

Something A Layman Can Do Best!

By
Darold H. Morgan

One lesson I learned early as a pastor was "when there's a big need, ask a layman to work on it." The right layman always moves mountains to get the needed job done right.

Since coming with the Board, I've found one great need that should challenge laymen in every Baptist church. To me, only a layman can do something about it because a minister or other paid staff probably won't. I understand their hearts concerning this and that's why I'm asking you to take action.

Do you know if your church provides for its paid staff retirement and insurance protection through the Annuity Board? If coverage is provided, are the benefits sufficient for these days of soaring inflation? This need for protection by your church and staff concerns me greatly. Your minister, staff and their families must have protection for future needs created by old age, disability or death. And your church needs it so it will never be forced into a financial crisis when such events do occur.

I could cite numerous examples where churches faced unbearable financial burdens created by such tragedies. Yet each crisis could have been averted with the Protection Program. This is why I plead with you to take a close look at the superb retirement and insurance programs the Annuity Board offers.



This is the third in a series of informal messages by the Annuity Board President.

SERVING THOSE
WHO SERVE
THE LORD



I repeat, most ministers I know will not ask their churches for this protection. For example, not long ago, a retired minister in dire need asked the Board for help.

"Anything," he said, "will be used carefully." We helped him through the denomination's relief program. Then we asked why he never joined the Protection Program. He said he always wanted to join but never had the heart to ask his church for it. "It was for me and I didn't want to ask," he said, something I hear often from ministers and church employees.

The irony of this example is that some of the churches he served now provide the Program. And they do so because dedicated laymen motivated by Christian concern took action to make it possible.

Your minister and staff, also, may hesitate to ask for this protection. You do it for them. Show your church the need, then encourage it to meet this need for those who serve in salaried positions.

You will find as many churches have, that it is easier to invest systematically for retirement, disability and death benefits, than it is to raise large sums when crises or emergencies happen. Ten per cent of total salary paid into the Protection Program for each employe will provide sufficient benefits to allow him to retire with dignity and security, or aid his family when he dies.

The Annuity Board will gladly furnish details. Write me. I'll see that you get immediately sufficient information about benefits and costs.

1973 Annual Meeting

Woman's Missionary Union

Auxiliary to the Southern Baptist Convention

June 10-11, Portland, Ore.

Theme: "All Things Are Made New"

Sunday, June 10, 6:30 p.m.

Memorial Coliseum

"Sing Unto the Lord a New Song" — congregational singing and special music, directed by David Ford, minister of music, First Church, Nashville, Tenn.

"Walking in Newness of Life" — testimonies by Mr. and Mrs. Kenneth Goad, Southern Baptist missionary appointees to Vietnam

"Language Missions in Today's West" — panel presentation coordinated by Oscar Romo, language missions secretary, Southern Baptist Home Mission Board, Atlanta.
Speakers:

—Joe Vasques, San Francisco, Calif., developer of Spanish ministries in Portland

—Fanny and Christine Toledo, Indian singers, Gallup, N.M.

—Willie Johnson, Eskimo pastor, Anchorage, Alaska

—David Saludez, staff member, Kalihi Church, Honolulu, Hawaii

"Ministry 73" — concert by singers from Southern Seminary, Louisville, Ky., Phillip Landgrave, director

"Making Things New Again" — message by Kenneth Chafin, pastor, South Main Church, Houston

Benediction — Porter W. Routh, Executive secretary-treasurer, Southern Baptist Convention Executive Committee, Nashville, Tenn.

(Upon adjournment of this session Woman's Missionary Union and the SBC Home Mission Board invite you to join the Silver Anniversary Celebration of the Northwest Baptist Convention in the adjacent Exhibit Hall)

Featuring entertainment by:

—Jerry Clower, humorist, Yazoo City, Miss.

—The Spring Street Singers, stars of the television series, "Spring Street USA"

Monday, June 11, 9:30 a.m.

Portland Civic Auditorium

"Just Ask a Woman" — call to meditation by Mrs. T. Marshall Collins Jr., Baptist Young Women director, Calvary Church, Dothan, Ala.

"Sing Unto the Lord a New Song" — directed by David Ford, annual meeting music director

"There's a New World Coming" — address by Marjorie Jones, Southern Baptist missionary to Brazil

Business

"Giant Steps Cross-Country" — panel report by:

—Mrs. I. W. Bowen III, Forsyth, Ga., president of Georgia Woman's Missionary Union

—Mrs. Hughes Scherff, Clarksburg, Mo., president of Missouri Woman's Missionary Union

—Mrs. Lamar Jackson, Birmingham, Ala., president of Alabama Woman's Missionary Union

—Mrs. Gilmer Cross, Lexington, N.C., president of North Carolina WMU

—Mrs. Lee N. Allen, Birmingham, Ala., public relations director, SBC Woman's Missionary Union

"Language Missions in Today's West" — coordinated by Irvin Dawson, language missions department, SBC

Home Mission Board, Atlanta. Speakers:

—Harold Heiney, Southern Baptist home missionary among Indians, Pine Ridge, S.C.

—Mrs. Irene Stark, leader in ministries for the deaf, Renton, Wash.

—Mrs. Huron Polnac, Southern Baptist home missionary, Boise, Idaho

—Mrs. Fern Powers, leader in ministries for international seamen, Olympia, Wash.

"Look What You Started" — address by Nilson do Amaral Finini, pastor, First Church, Niteroi, Brazil

"Prayer for a New Day" — Mrs. Robert Fling, former SBC Woman's Missionary Union president, Pleasantville, N.Y.

Monday afternoon, 2:00 p.m.

"Just Ask a Woman" — call to meditation, Mrs. T. Marshall Collins Jr., Dothan, Ala.

"Sing Unto the Lord a New Song" — David Ford, Nashville, Tenn.

Business

"There's a New World Coming" — address by Mrs. Carlos Owens, Southern Baptist missionary to Tanzania

"Language Missions in Today's West" — Chinese Baptists in California, presentation coordinated by Harold Hitt, Southern Baptist home missionary, Clackamas, Ore.

—Concert by choir of Vancouver Chinese Baptist Church, Vancouver, B.C.

"Lifting the Veil of Yemen" — address by Alma Hunt, executive secretary of Woman's Missionary Union, SBC, Birmingham, Ala.

"As New as Tomorrow" — message by Jesse Fletcher, director, Missions Support Division, Southern Baptist Foreign Mission Board

"Prayer for a New Day" — Wendell Belew, director, Missions Division, Southern Baptist Home Mission Board, Atlanta, Ga.

Monday evening, 7:30 p.m.

"Just Ask a Woman" — call to meditation by Mrs. T. Marshall Collins Jr., Dothan, Ala.

"Sing Unto the Lord a New Song" — David Ford, Nashville, Tenn.

"There's a New World Coming" — address by Mrs. Charles Love, Southern Baptist missionary to Guyana

"Language Missions in Today's West" — multi-media presentation by the language missions department, Southern Baptist Home Mission Board, Atlanta

"Rising from War Ashes" — address on Baptist women of Vietnam by Mrs. R. L. Mathis, president of Woman's Missionary Union, SBC, and director, Student Union, Baylor University, Waco, Tex.

"Listening to America, 1973" — address by Bill Moyers, public affairs commentator, Public Broadcasting System, Garden City, N.Y.

"Prayer for a New Day" — Baker J. Cauthen, executive secretary, Southern Baptist Foreign Mission Board, Richmond, Va.

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Big April increase boosts Cooperative Program gifts

NASHVILLE (BP) — A 21.1 percent increase in contributions through the Southern Baptist Convention's Cooperative Program unified budget for the month of April boosted total receipts through the budget plan for the first seven months of the fiscal year to a record high.

For the first seven months of the year, Cooperative Program contributions have reached \$19.7 million, an increase of almost \$1.7 million, or 9.39 percent. The 9.39 percent average is well over the six percent average needed to meet the SBC operating budget.

Compared to April of 1972, Cooperative Program receipts for April of 1973 increased by more than half a million dollars, and a percentage hike of 21.14 percent, according to a report prepared by the SBC Executive Committee based here.

In April, 1973, Southern Baptists gave \$2.8 million through the Cooperative Program, compared to \$2.3 million in April, 1972.

John H. Williams, financial planning director for the Executive Committee which receives and distributed to the 19 SBC agencies supported by the Cooperative Program, attributed the big increase for April to the fact that in April of 1972, at least three large states failed to send in their Cooperative Program gifts by the deadline, but did do so for April, 1973. Three smaller states, however, failed to send in their funds for April 1973.

Williams pointed out that when three or more of the 33 Baptist state conventions in the SBC fail to send in their Cooperative Program contributions by the end of the month when the books are closed, it can drastically affect the statistical tabulations on receipts for that month, and sometimes cause the next month's receipts to be inflated.

In addition to the \$2.8 million in Cooperative Program gifts received during April, Southern Baptists gave another \$2.8 million in April to designated specific mission causes during the month. Designated gifts were up \$394,741, or 16.27 percent for April.

For the first seven months of the SBC fiscal year that started last October, designated contributions were up by \$2.3 million, or 12.02 percent.

So far during the year, Southern Baptists have given more than \$22

million to designated, specific mission causes. Most of the \$22 million came in a record \$19.6 million contributed through the Lottie Moon Christmas Offering for Foreign Missions.

The combined world missions contributions, including both Cooperative Program and designated gifts reached \$41.8 million for the seven month period, an increase of more than \$4 million, or 10.76 percent.

Contributions counted in the financial report do not include amounts given to support local and state Baptist mission causes, but only reflect gifts to national and world-wide SBC mission efforts.

Shuttle bus service slated at Portland SBC

PORTLAND (BP) — Shuttle bus service will be provided between downtown Portland hotels and virtually all metropolitan Portland areas to the Portland Coliseum for the benefit of persons attending the Southern Baptist Convention and related meetings, June 11-14.

Continuous service will be provided from the coliseum to downtown Portland areas, and persons who have accommodations in outlying areas will be able to use regular express bus service to downtown Portland on a fare basis and use the shuttle buses from the downtown area to the coliseum, according to convention arrangements chairman Dan C. Stringer.

Shuttle buses will operate beginning at 7:30 a.m. daily, and concluding at 10:30 p.m. Monday morning through Thursday evening.

Use of the Shuttle service will be available to anyone holding a \$3 ticket, which is good for any part or all of the four-day period.

Tickets may be purchased at the registration area in the coliseum during the convention. Convention messengers may use the buses on Monday and Tuesday mornings without a ticket so they may wait to purchase tickets when they register, Stringer said.

Outlying areas providing regular express bus service to downtown Portland, connecting with the shuttle buses, include Lake Oswego, Hillsboro, Beaverton, Gresham, Oregon City, Forest Grove, and Vancouver.

Adequate parking is available at the coliseum at the cost of 50 cents per entry, 75 cents per day, or \$3 per week, Stringer added.

National organization grants Seminary Extension membership

OMAHA, Neb. (BP) — The National University Extension Association, an organization of institutions of higher learning dedicated to improving their continuing education programs, has voted into membership the Seminary Extension Department of the Southern Baptist Convention seminaries.

The director of the SBC Seminary Extension Department, Raymond M. Rigdon of Nashville, hailed the acceptance as "a major milestone in the history of SBC Seminary Extension work."

Membership in the association "will help us to strengthen significantly the continuing education opportunities we are making available to all pastors, regardless of the limitations or the extent of their previous training, and to other church and denominational workers through the Southern Baptist Convention," Rigdon said.

Another primary advantage of membership in the organization is that it will provide a valid basis for colleges and universities for appraising requests for transfer of credits for Seminary Extension Department Study to their institutions, Rigdon added.

Though membership in the association does not mean accreditation, it does have many of the requirements of accreditation, including an in-depth self study, he added.

The department's work is already accredited by the National Home Study Council, an organization which operates primarily in the correspondence study field.

Requirements for membership in the National University Extension Association includes full accreditation with one or more accreditation associations.

Another requirement calls for a lengthy report, based on an exhaustive self-study, which gives evidence of high standards in its curriculum, program and services.

Under membership procedures, a special investigation committee, after an extensive on-location study of the operation, must recommend membership to the association's board of directors, which must in turn recommend the institution for membership to the full association.

There are more than 125 member institutions, most of them major state universities, affiliated with the National University Extension Association. Only one other Southern Baptist institution, Carson-Newman College in Jefferson

City, Tenn., is a member of the association.

Rigdon said the association is probably the most important organization, nationally, on the "cutting edge" of extension education in America.

The Seminary Extension Department, with offices in Nashville, offers correspondence study and courses through nearly 200 extension centers located throughout the nation aimed at both Baptist laymen and pastors on three different academic levels. The department operates a Home Study Institute in addition to the 200 extension centers.

VBS statistics report growth

NASHVILLE (BP) — Vacation Bible School statistics for 1972, released by A. V. Washburn, secretary of the Sunday School department, Southern Baptist Sunday School Board, indicate substantial increases in all areas.

Washburn said the work of the Vacation Bible Schools "is one of the most exciting things in church programs. Results are positive. Last year the average School enrolled 110 and discovered 43 prospects, including the unchurched parents of the children attending. Vacation Bible School is a tremendous outreach instrument."

The number of churches conducting a Vacation Bible School increased 649 in 1972 to the total of 26,910. Mission schools also increased by 451 to 2,335. The total number of Vacation Bible Schools reported, including assistance given in non-Southern Baptist schools, reached 29,404, an increase of 941 Bible Schools over 1971.

An increase of 6,309 professions of faith were reported, bringing the total for 1972 to 51,325. Reports also indicated that 4,123 persons dedicated their lives to church related vocations, which also is an increase over the previous years.

Adult Vacation Bible School enrollment increased by 18 percent, bringing the total number of adults enrolled to 30,403, in 2,092 churches.

The total number of prospects reached for outreach through Vacation Bible School was 1,271,018. This included 477,529 pupils not enrolled in any school.

Vacation Bible School enrollment reported by churches increased 122,819 over the previous year. Enrollment figures from church letters and projected figures brought the total enrollment in VBS to 3,240,514.

Centurymen music program planned

FT. WORTH (BP) — "Nightsong," a 15-minute radio music program featuring music by The Centurymen, will be produced by the Southern Baptist Radio-Television Commission here in an effort to reach the "night people" of the nation.

The all-music program will spotlight religious music performed by the Centurymen, the 100-voice choir composed of ministers of music of Southern Baptist churches across the country. Director of the Centurymen is Buryl Red, who heads B-R productions and Generic Music in New York City.

"Nightsong" will be produced by J. Malcom Edwards, Music manager of the Radio-TV Commission.

"The show will be primarily a music show with very little voice bridging between songs," said Paul M. Stevens, president of the Radio-TV Commission.

"We selected this type of format because music is a universal language," he said. "We feel that it will appeal to a broad spectrum of people."

"Nightsong" is designed for broadcast three nights a week. "It will be produced only in stereo and marketed through FM stereo stations with the request that it be aired after 11 p.m. and before the 6 a.m. sign on," Stevens said.

He said the show will use a female announcer and will feature a variety of music, from Bach to gospel hymns arranged by Red.

"Nightsong" will be directed at people — such as truck drivers, factory workers on night shifts, security guards and others — who work at night and sleep during the day.

"This program will be an evangelistic outreach in a different form," said Stevens. "Each show will end with a very direct invitation to write to the radio-TV Commission. We'll have the announcer say something like, 'If you would like to know more about the love of Jesus, please write us at this address and we'll talk about it.'"

Members of The Centurymen come from 26 states in the Southern Baptist Convention. They are selected after auditions in Ridgecrest, Glorieta and Nashville.

"There is a great diversity in The Centurymen," said Stevens. "The age span ranges from 20 to 52, there are many different backgrounds and outlooks and tastes in music range from gospel to classical. But the men making the music blend together as one great voice."

He said the show, which has a projected air date of June 15, is expected to be premiered on 20 stations across the country.

God's grace sustains us

*By Harold Elmore, Pastor
Park Place Church, Hot Springs*



Elmore

What do you think of when you hear the term "Grace of God"? Do you, like most of us associate this term with the salvation experience only? Is it a term used only when we are telling others about the way of salvation? Our lesson

today helps us understand that "Grace" not only brings salvation but is the basis for our security and is sufficient for the Christian life of service.

The simplest definition of grace is "unmerited favor." However, this definition does not do justice to the rich meaning found in man's experience with God. It is the favor of God instead of his wrath which we deserve.

Our God is a God of grace
(Isa. 40:25-31)

This section is a part of Isaiah's prophecy relating to the Babylonian captivity. Its purpose is to encourage the discouraged exiles to trust the God of mercy and power. The word "grace" does not appear in this passage. But no other word can express the patient forbearance of God for these who are experiencing the consequences of their own sin.

A discouraged people complained to God that He has forgotten them. (v. 27) They felt that God was unjust in his dealings with them. The truth is they were experiencing the result of their own sin. Being weak in faith they could not see how God was using the exile to bring them to obedience. Their complaint was that God had not only forgotten them but they were being treated unjustly. The very opposite was the case however. It was because God loved them that he permitted them to be taken into captivity. This is God acting in love to show them the error of their way. He permits them to reap the results of their disobedience as a means of bringing them to repentance. This is the work of Grace in the life of God's people. Justice would have condemned them because of their disobedience but God's grace provides forgiveness and restoration to those who repent.

The Grace of God is seen in his patience as He tries to reason with them.

The prophet answers their complaint by reminding them of the greatness

of God. His power revealed in creation and preservation of the world is available to us. He whose power is not limited is ready to give of Himself to meet our needs.

(v. 28-31) The prophet calls on past experience to encourage them in their faith. God's help in the past is their assurance of his willingness to help in the present. His past blessings are our guarantee to future blessings. God does not bring us through a trying experience to forsake us and embarrass us in the present.

He does not always work in the way or the time we think he should, but those who wait on the Lord will not be disappointed. The promise in v. 31 is for every child of God. We can triumph over every situation in life with God's help. We need to claim his help by faith and begin to live the victorious life by faith.

Grace for life's difficulties
(II Cor. 12:9-10)

This passage is an illustration of the availability and adequacy of grace in human experience. God does not always remove the difficulties from our life, but his grace is available to help us live victorious in the midst of difficulties.

We do not know the affliction that Paul calls "a thorn in the flesh." Some have thought it to be a physical ailment like epilepsy or malaria. Others have suggested it to be some type of severe temptation, persecution or grief. Paul prayed for relief from it and although God did not remove the "thorn," he promised grace to bear it. Paul learned from this experience that difficulties in life are occasions for God to prove his sufficiency.

This experience prepared Paul to face future difficulties. With God he could endure all kinds of hardships.

Grace to meet life's situations
(Phil. 4:10-13)

The Christians at Philippi had expressed their love for Paul and the work he was doing by sending monetary gifts to help him in his ministry. Circumstances had prevented their sending gifts for some time. Conditions had changed and they sent Epaphroditus with their gifts. This passage expresses Paul's gratitude for their sharing with him in his work.

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International

May 20, 1973

Isaiah 40:25-31;

II Corinthians 4:15; 12:9-10

Philippians 4:10-13

In verses 11 and 12 he expresses the principle by which he lives and works. He is able by the grace of God to be content with his lot in life. He sees each experience as an opportunity for God to prove his sufficiency and Paul to demonstrate his faith.

Our lesson closes with Paul's affirmation of faith in God's ability to give victory in every experience in life, "I can do all things through Christ which strengtheneth me." Philippians 4:13

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God within us

By William Kennedy, pastor
First Church, Star City



Kennedy

The following survey was not original; but it helped to get the point across to the youth. At a youth retreat several years ago the group was confronted with the idea of God within us. The question was asked: Remembering everything that happened on your last date, would you have changed anything if the Lord were there too? Results showed 85 percent saying no changes needed. The second question was as before except the person in the back seat was your mother! Results showed just the opposite; 85 percent would change much about that date!

As adults would we talk about others in the same way if the person we are talking about were present? The principle is the same. The point being made was do we really believe that God lives within us? We may say we do but not live as though this were true. This lesson tells us of God's gift within us to comfort and guide.

The promise of the comforter (John 14:16-20)

John 14 is one of the best loved and most quoted scriptures. Some call it the last will of Jesus to his disciples. Jesus is preparing his followers for his departure. In this chapter he gives a word of hope, prayer and peace. He promises not to leave them alone or comfortless. When Jesus prays to the Father, the comforter or helper will come to live within the believer. This word comforter is the Greek word Paraclete. It means the one alongside. It signifies not only a comforter, but also an advocate, defender, counselor, and mediator.

As one explains it, the spirit is to transact God's business with man. Let's see how this works. The comforter is to be what Jesus had been. He represents us to the Father. The comforter is described as "spirit of truth." This tells us that part of his service is giving the truth of God to believers. The truth of God is not given primarily to console the follower. It is given to teach us how to be servants of God and grow in spiritual strength.

God within us is promised and given

to all who would believe and accept Christ. He is with us forever teaching, comforting, advising, interceding until the end of time.

The Spirit can only be received by those who have had a personal encounter with Christ. The Bible says 'the world cannot receive' Him. By world John meant those who in the organization of their life leave God out or consider God as irrelevant.

The Spirit could not come until Jesus' earthly mission was complete. He then comes so that we will not be orphans in the world. Christ called his disciples children. He wanted his followers to understand at his death, they would not be fatherless. After a short time He would be alive again.

It is fundamental to our faith that we do not face life alone. We are not deserted, but protected, guided, strengthened, and encouraged in the face of anything. As a Christian we have a Saviour who intervenes with God in our behalf. We also have God within us, called the Holy Spirit, leading us through life.

There is a condition. This wonderful presence is possible as we love him and do his will.

Life in the Spirit (Rom. 8:9-27)

This passage expands on the spiritual life. Verses 9-13 tell us about life in the Spirit. The source is the Holy Spirit living within the believer. A contrast is made between the flesh and the spirit. We know that we are children of God by whether or not the Spirit of God lives within us. By both negative and positive statements this point is made. If the Spirit of God dwells within, you belong to God. The point is who is in control of your life? The men of flesh are controlled by themselves, who live just to please self and not God. The flesh is rebellious against God's way. Following the Holy Spirit leads to peace, joy, love, patience, kindness, goodness, faithfulness, gentleness, self-control. (Gal. 5:22)

Adopted by God (verses 14-27)

The Holy Spirit within us confirms being children of God. Just think of

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Life and Work

May 20, 1973
John 14:16-20
Romans 8:9-27

what that means! These four glorious verses (verses 14-17) are staggering in their description of God's relationship with redeemed man. We are heirs, joint-heirs with Christ to suffer together and be glorified together. What does it mean?

We have a privilege. We become God's redeemed children adopted into his family. The word for adoption means 'making of a son.' Paul pictures adopting a slave to sin as a son. In the legal system the adopting father paid the price for the slave's freedom. Christ paid our debt on the cross. The freed slave became a son with equal standing. We become a joint-heir with the natural son, Jesus Christ.

As children we have a responsibility. As part of God's family, together we suffer in the agonies, and rejoice in the victories. How do we suffer with Christ? As we take on Christianity, we accept responsibility as much as privilege. Jesus suffered in this world. He was misunderstood, criticized, persecuted, etc. It means as these happened to Jesus, they will happen to us. We must accept them. The Holy Spirit will strengthen us and let nothing be greater than we can stand if we live in God's will. So, pray, Christian, pray.

Conclusions

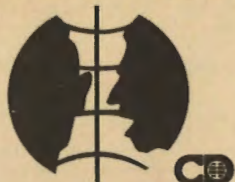
How thankful we ought to be that God in his perfect wisdom lives within us as the Holy Spirit. We need a balanced understanding of the Holy Spirit. The only way a Christian can effectively serve is with the power from God. One said — If we deny the Spirit of God, it would be better to shut the church, put a sign on the door, than to continue in our own strength.

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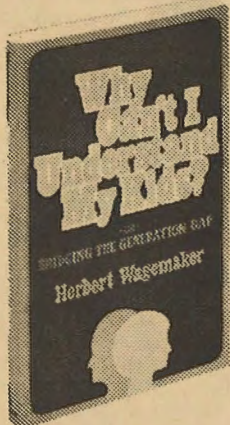
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A smile or two

Only two cars were entered in an automobile race held in Moscow — an American Ford and a Russian Moskvich. The Ford won easily. The next day, without mentioning how many cars competed, Pravda reported:

"The Soviet Moskvich placed second while the American auto came in next to last."

* * *

On a crowded bus: "Madam, would you like me to get you a strap to hang on to?"

"No, thank you, I have one."

"Then would you mind letting go of my necktie?"

* * *

An old man at a party bowed his head and wept quietly as a young lady with an awful voice sang "My Old Kentucky Home." The hostess tip-toed up to the old gentleman and asked sympathetically, "Are you a Kentuckian?" "No, madam," replied the tearful old man, "I'm a musician."

* * *

While driving through the Missouri Ozarks with my son-in-law, we stopped for gas at a small crossroads settlement. The gas station, which was really a country store, was the only business establishment among a couple of dozen ramshackle homes. It looked like the entire local citizenry were lolling about the front of the store. My son-in-law, a big-city-bred boy, noticed the inactivity and cracked to the bewhiskered, elderly store owner, "Hey, Grandpa, how long has this town been dead?"

Still pumping gas into our car, the man replied, "Not long, ah reckon. Yo'all are the first buzzards to come 'round."

* * *

A telephone operator answered a call from an outdoor booth. A voice requested a long distance number.

"From what number are you calling?" asked the operator.

"There was no reply, so she added helpfully, "It's right there on your dial."

After a long pause the voice replied, "1234567890."

Attendance report

May 6, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	66	47	
Alicia	56	39	
Alma, First	344	140	3
Alpena	66	24	
Banner, Mt. Zion	34	13	
Beirne, First	66	28	
Bentonville, Mason Valley	76	42	
Berryville			
First	158	62	
Rock Springs	88	51	
Blytheville, Gosnell	153	76	
Booneville, First	226	200	3
Cabot, Mt. Carmel	166	87	4
Cherokee Village Mission	109	40	
Conway, Second	237	88	1
Crossett			
First	518	185	9
Magnolia	185	150	
Mt. Olive	350	184	3
Dermott, Temple	108	61	8
Des Arc, First	191	99	
El Dorado, Caledonia	30	12	
Forrest City, First	716	175	2
Ft. Smith			
First	1072	212	2
Haven Heights	195	121	4
Temple	132	62	1
Trinity	193	81	3
Gentry, First	191	65	
Greenwood, First	287	87	
Grandview	87	68	1
Hampton, First	149	57	1
Harrison			
Eagle Heights	248	115	
Woodland Heights	73	44	
Helena, First	233	70	
Hope			
Calvary	174	95	
First	463	124	
Hot Springs			
Grand Avenue	230	124	
Leonard Street	67	45	
Park Place	406	156	3
Piney	224	94	11
Vista Heights	85	58	
Hughes, First	189	53	
Jacksonville, First	388	90	1
Jonesboro			
Central	551	181	1
Nettleton	287	122	2
Lake Village, Parkway	57	50	2
Lincoln, First	198	77	
Little Rock			
Crystal Hill	151	79	1
Geyer Springs	679	237	2
Life Line	586	128	
Martindale	108	58	
Mabelvale, Shannon Hills	93	45	
Magnolia, Central	616	212	5
Melbourne, Belview	115	71	1
Monticello, Second	213	100	3
North Little Rock			
Baring Cross	490	118	1
Grace	67	26	
Calvary	402	129	5
Gravel Ridge	171	83	5
Levy	353	78	1
Park Hill	661	141	4
Paragould			
East Side	202	90	
First	439	127	
Paris, First	357	72	1
Pine Bluff			
Centennial	158	80	
Second	141	54	1
South Side	711	207	2
Prairie Grove, First	154	74	
Rogers, First	563	100	
Roland, Natural Steps	89	57	
Rudd	30	6	
Russellville			
First	504	9	
Kelley Heights	39	24	
Second	197	89	
Springdale			
Berry Street	115	49	
Caudle Avenue	142	37	1
Elmdale	330	76	2
First	875		3
Oak Grove	75	20	
Van Buren, First	507	211	24
Mission	32		
Vandervoort, First	40	28	
Vimy Ridge, Immanuel	51	29	
Warren			
Immanuel	259	79	1
Westside	68	60	
West Helena			
Second	202	107	
West Helena Church	249	61	
W. Memphis, Vanderbilt Ave.	89	38	
Wooster, First	118	78	7

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Baptists join list asking court to hear Hargis case

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs joined with several religious groups in petitioning the U.S. Supreme Court to hear a case involving the tax exempt status of Billy James Hargis' Christian Echoes National Ministry, Inc.

At issue are some key church-state questions: Can the government legally define the nature and scope of the mission of the church? Can government use its power to tax as a threat to the free exercise of religion guaranteed in the First Amendment? Is it the prerogative of government to judge which moral or political issues a church may speak to without losing its tax exemption?

The Baptist agency located here was one of several religious groups sponsoring an "amicus curiae" (friend of the court) brief in behalf of the Hargis organization. Chief sponsor of the petition was the National Council of Churches, a frequent target of criticism from Hargis, a minister from Tulsa, Okla.

The American Baptist Churches of the USA, a denomination belonging to both the Baptist Joint Committee and the NCC, was one of several religious listed separately in support of the plea.

In the petition, the religious groups said they do not necessarily agree with all, or even most of Hargis' views on public questions, the expression of which has cost him his tax exemption. The religious petitioners maintained, however, that the issues at stake are sufficiently fundamental to threaten the religious freedom of all church bodies.

The Hargis case concerns the interpretation of Section 501 (c) (3) of the Internal Revenue Code which grants tax exemption to churches and other religious organizations which qualify under its terms, namely:

"Corporations . . . organized and operated exclusively for religious . . . purposes . . . no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation, and which does not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office."

The above section of the Internal Revenue Code has been interpreted differently by the IRS and two lower courts.

In 1964 the IRS notified Hargis that Christian Echoes did not qualify for tax exemption. In June 1971 Judge Allen E. Barrow of the Federal District Court in Tulsa ruled that the exemption was

protected by the First Amendment and ordered the government to return \$103,493 that had been collected in taxes with interests.

Last December the United States Court of Appeals for the 10th circuit in Denver, Colo., reversed the district court decision. This court said that Christian Echoes had engaged in "substantial and continuous" political activity and that some of its statements and programs were "activities which Congress intended shouldn't be carried on by exempt organizations."

Hargis appealed to the Supreme Court claiming that the government does not have the constitutional right to "censor" the statements and activities of religious organizations.

In filing the amicus brief, the religious bodies said they "strongly oppose" the limitation of Section 501 (c) (3) which, as interpreted by IRS and applied by the appeals court decision, permits a wholesale audit of all the activities of religious organizations and limits tax exemption to those organizations "willing to restrict the exercise of their First Amendment rights . . ."

Further, they declared that the code, as applied, permits "gross entanglements" of the Internal Revenue Service in church affairs, "and favors (and thus tends to establish) religious organizations which by doctrine or tradition remain aloof from public questions."

Of greatest concern, the sponsors of the amicus brief maintained, "is the chilling effect of these statutory restrictions upon the most fundamental rights of all citizens — freedom of speech and of the press, and the right to petition the government — which is compounded here by even more profound threat to the free exercise of religion by churches to whom loss of federal tax exemption could prove disastrous."

In upholding the IRS position to strip Christian Echoes of its tax exemption, the appeals court held that First Amendment restraints under Section 501 (c) (3) were "in keeping with an overwhelming and compelling governmental interest: that of guaranteeing that the wall separating church and state remain high and firm."

The amicus sponsors said the lower court "wrongly assumes" that church and state should by their very nature occupy separate spheres of interest, when in fact the converse is true.

"The objective of the First Amendment is not to prevent church and state from both becoming involved in particular issues having both a moral and a political content. Rather the objective is to prevent, as far as possible, the intrusion of either into the exclusive precincts of the other," the religious groups maintained.

Sponsors of the amicus brief continued that the limitations on tax exemption as applied to religious organizations in the Internal Revenue Code upheld by the court below "have the potential of seriously weakening if not destroying the wall between church and state."

"These restraints elevate to a preferred status those religions which refrain from participation in moral issues of public concern, and represent a value judgment by the government on what the true function of a religion and its ministry should be.

"The prospect of the government deciding what should or should not be legitimate areas for religious concern and activity cannot be reconciled with the First Amendment requirement of government neutrality," declared the amicus petitioners.

If the Supreme Court agrees to hear the case, the Baptist agency will participate further as a "friend of the court" in support of Hargis, in keeping with action of the Baptist Joint Committee in its meeting in March of this year. If the court accepts the case, it will be argued sometime next fall or winter, with a decision expected by spring or summer 1974.

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