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May 25, 1972

Arkansas Baptist State Convention

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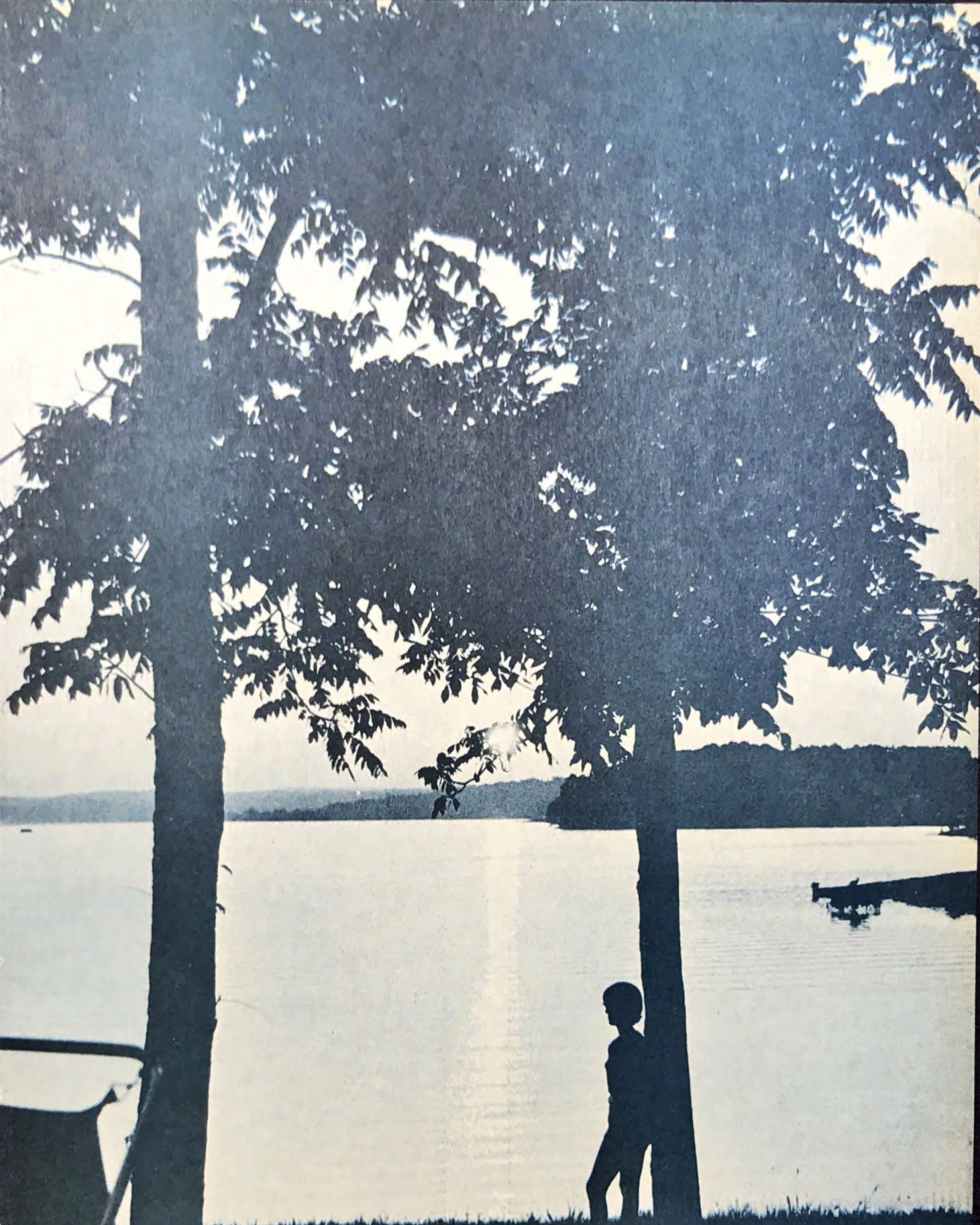
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Arkansas Baptist

NEWSMAGAZINE

May 25, 1972

One layman's opinion

How long should he preach?



Dr. Grant

My column this week probably should be called, "One Preacher's Opinion." It was inspired by the views of a well known Baptist preacher. Besides, it might be a way to pass the buck when writing on such a dangerous subject.

A Louisiana reader of this column recently wrote a few kind words and enclosed a clipping of an article written by Dr. Herschel Hobbs, pastor of First Church of

Oklahoma City and former President of the Southern Baptist Convention. Dr. Hobbs was sharing a lesson he learned while recovering from a heart attack last year. When the doctor cautioned him about the physical exertion involved in a Sunday sermon, he resolved to preach only twenty-minute sermons during his recovery period.

Dr. Hobbs made some remarkable discoveries from his twenty-minute sermons: (1) he was preaching less and enjoying it more; (2) he was preaching less and his congregation was enjoying it more; (3) he packed more Christian gospel into a twenty-minute sermon than in his former thirty-minute sermon; (4) both he and his congregation are now "hooked" on his twenty-minute sermons, and he would not go back to the thirty-minute variety even if his doctor approved.

Now, admittedly, this is dangerous stuff to be talking about, especially for a layman. It might be said that I have stopped my meddling and gone to preaching, to reverse an old phrase, and that's just asking for trouble.

What makes it even more dangerous for me is that I have had to become something of a lay preacher since becoming President of Ouachita Baptist University. But of course, Dr. Hobbs was not talking about lay preachers when he suggested the twenty-minute time limit for a sermon. You see, I don't preach sermons; I just give talks. Everyone knows it takes longer to give talks than it does to preach sermons. My wife knows, and she is helpful enough to point it out to me rather forcefully from time to time. When I have gotten too long winded as a banquet speaker and she has been seated next to me, she has been known to hand me a card with the famous code letters on it, "K.I.S.S.". If intercepted, it would appear to be only an affectionate word of encouragement to the speaker from his loving wife. However, when translated, it means, "Keep it short, stupid!"

It would be a shame if this is the kind of lesson that can only be learned through having a heart attack.

Daniel R. Grant

In this issue

- An Arkansas Pastor who is a trustee of the Sunday School Board has suggested a better way for the Southern Baptist Convention to have control over the various agencies. See this article from pastor Don Harbuck under "Open forum — equal space" on page 5.
- More churches have reported their progress in the field of bus outreach. See this new report on page 7.
- Ouachita University has broken ground for a new student center and a classroom building. The story and a photo are found on page 8.
- The head of state music work has resigned to serve a church. A statement by Ural Clayton to Arkansas Baptists as found on page 16.
- Featured this week under "Your superintendent of missions at work" is Independence Association. See page 6.
- How long should a sermon be? One preacher's experience with preaching less and enjoying it more is related in Dan Grant's column "One layman's opinion" on this page.
- The old and the new of the *Newsmagazine's* mailing processes are portrayed in a photo on page 9 in order to explain the change to our readers.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

MAY 25, 1972

NO. 21

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

A tribute to Doctor Nancy Cooper

We congratulate Miss Nancy Blanche Cooper upon her selection by Ouachita Baptist University for their honorary Doctor of Divinity degree in religious education. Her background, dedication, and leadership all distinguish her for this great honor.

Her training includes Ouachita Baptist University and Woman's Missionary Union Training School, Louisville, Ky., now part of Southern Baptist Theological Seminary.

Her decisive leadership is visible in the growth of Arkansas Baptist Woman's Missionary Union. At the time she became executive secretary the state WMU staff was composed of a youth secretary, bookkeeper, one secretary and a literature clerk. In 1958 the bookkeeping was consolidated with that of the convention in order that the special offerings remitted through the WMU office might be reflected in the reports of total gifts through the churches. Prior to that time all special mission offerings were handled through the WMU office. Later when a central workroom was set up at convention headquarters for all mimeographing, mailing, etc., the literature clerk from WMU office was transferred to that work. In addition to executive secretary and treasurer, present WMU staff calls for three age-level directors and two office secretaries.

In 1949 the budget for WMU was less than \$20,000 with about three-fourths of it provided through the Cooperative Program. In 1972 the budget is \$75,000, of which \$58,765 is anticipated through the Cooperative Program.

There was a total of 1,958 WMU organizations in 550 churches in 1949. This figure included 500 Royal Ambassador chapters which were transferred to the Brotherhood in 1955. Today there are 2,755 WMU organizations in approximately 700 churches.

Achievement of convention goals has always been of special interest to Woman's Missionary Union leadership. Support of the total denominational program has always been stressed.

Perhaps the greatest advance has been made in the realm of stewardship of possessions for which no personal credit is claimed, nor any for the organization. However, the principals of tithing have traditionally been a part of the curriculum of WMU . . . and it has been a conviction and part of the teaching that the tithe be given through the church. Above that special love gifts have been encouraged. The three main channels for these special gifts are the Lottie Moon Offering for Foreign Missions, the Annie Armstrong Offering for Home Missions and the Dixie Jackson Offering for State Missions.

These three offerings have been promoted as "expressions of impressions" during special weeks of prayer for the specific area. In 1949 they were considered "organizational" offerings, but whenever possible church-wide participation was encouraged, as was participation in the seasons of prayer and mission study. In recent years the offerings have received the blessings of the conventions — Southern and state — and are now a very vital part of the support of the work done in the three areas and are receiving church-wide promotion in many churches.

The records reveal that in 1949 the Lottie Moon Offering for Foreign Missions was \$48,991, the Annie Armstrong Offering for Home Missions was \$20,764, and the Dixie Jackson Offering for state Missions was \$17,099. The most recent offerings were more than half million for foreign

missions, \$139,022 for Home Missions, and \$81,091 for state missions.

When the late Dr. Ben L. Bridges was leading Arkansas Baptists to pay their debts in full, he asked Woman's Missionary Union to assume payment of the last \$10,000. This was accomplished within a year. At the time the Arkansas Baptist Hospital purchased Cobalt equipment to treat cancer, WMU adopted a goal of a \$5,000 gift to apply on the cost of this equipment.

Aid has been given scores of young women to help them attend a seminary in preparation for full-time Christian service. Scholarship grants have also been given a number of native Arkansas missionaries to enable them to take graduate work or refresher courses when on furlough.

Leadership training has claimed a big place in the activities of Woman's Missionary Union. Prior to 1954 such efforts were largely confined to training associational and district leaders who were to minister to local church leaders. In 1954 a state-wide camp was held for local church leaders of youth organizations. Since then there has been offered each year specialized training in every realm of responsibility in WMU. Houseparties have been held at Ouachita and Southern Baptist College. One day conferences in the Little Rock area have drawn as many as a thousand in attendance.

Arkansas WMU pioneered in youth camps and still maintains a program of four weeks of girls camps at Paron Camp. Literally thousands of young women have attended missionary camps provided by the Union.

In 1955 the state WMU executive board voted for Nancy Cooper to attend the Baptist World Alliance in London and to visit mission work in Europe. The trip was to be financed by special gifts from individuals and organizations. Gifts received were sufficient for her to extend the visit to include mission work in Africa as well as Europe and to attend BWA. In 1956 she made an extended tour of mission work in South America. In 1964 she was presented a new car on her 15th anniversary as executive secretary and treasurer — all provided by gifts.

In the citation read at the time the degree was conferred, Dr. Grant stated that she had pioneered with BSU in providing International Student Retreats.

Within the framework of WMU special emphasis is now being put upon Mission Action — a term which has caught fire throughout the convention and is being applied to church-wide missions ministries. Training is offered in specialized fields, and plans when followed will provide skilled workmen in many church-ministries. The teaching of missions is still an important area of concern, but the doing of missions is also important.

Recently when Miss Cooper was asked if she should be addressed as "doctor," she replied, "Just call me plain Nancy." Whether we call her Miss Cooper, Dr. Cooper, or just "plain Nancy," we all should salute Ouachita for their wisdom for choosing her and thank God for her great service to Arkansas Baptists.

(More editorials on page 4)

Looking ahead to the convention

Will the business time atmosphere at the Southern Baptist Convention in Philadelphia be stormy this year? Some one has said, "Only fools and newcomers predict the weather in our beautiful state." No one is skilled enough to read the anemometer before the convention.

There are several issues which may produce controversy. Among these will be the effort to stop the sale of the 12-volume *Broadman Commentary*, select a new editor and rewrite the entire *Commentary* from a "conservative viewpoint." It is our opinion that, while the Sunday School Board may have erred in selecting a non-Southern Baptist author for the Genesis volume, it should be significant that this book is already in the process of being rewritten as ordered by last year's convention. It certainly would be a slap at our seminaries to recall these other volumes, which have been written by some of our finest seminary professors.

Still another matter of consideration concerns the new proposed bylaws. In essence, these provide that "motions made by messengers dealing with internal operations or programs of an agency shall be referred to the elected Board of the agency for consideration and report to the constituency and to the next annual session of the convention for action, with the exception that the Committee on Order of Business may be instructed by a two-thirds vote to arrange for consideration . . . the same convention." The thrust of this amendment would be to prevent motions from being made on matters which are already included in convention policy. For example, last

year a motion sought to have the Foreign Mission Board pay the moving expenses of a returning missionary family. The motion was pointless, since this has long been Board policy.

Another proposed bylaw change will require that all motions not printed in the Convention's bulletin be referred to a subsequent session of the Convention. A third proposal would require agencies to publish recommendations or refer them to the Executive Committee or to another committee, should the Convention so order.

Great attention also will be focused on the election of the next Convention president. This should be a matter of prayerful consideration for every Southern Baptist.

Often there is a great exit just before the convention ends. Let's make this year an exception. This is not a plea to stay just so there will be a large number to count at the finale. The Thursday evening session is one which will provide great benefit for every mission-minded Southern Baptist as both our Home and Foreign Mission work will be presented. Those present not only will be attending a meaningful and challenging program, but will be supporting the continuation of efforts to reach our land and the world for Christ.

What will our Convention bring? Baptists are notorious for doing the right thing when the chips are down! Before we enter the possible turbulence of the convention, let us be still and know that Jehovah is God.

I must say it!

The reason why



Dr. Ashcraft

Things are looking up in Arkansas. There is a good reason. The Baptists of Arkansas have found the right motivation. The motive woven into the fabric of our total corporate life is the acknowledgment of the over-arching Lordship of Jesus Christ.

Our soulwinning thrust has met with divine favor. The reason? Our people are witnessing under the compulsion of a love for Christ

and lost people which spills over into their daily conversation. It is great to do things from the overflow of dedicated hearts.

Our Cooperative Program thrust is enjoying a great revival. Why? We have found the right reason. The following statement is an excerpt from the job description of the Secretary of Stewardship and Cooperative Program:

The secretary of stewardship and cooperative program must be more than a denominational promoter and fund-raiser. His job description requires that he project the work "in a consistent, perennial, perpetual manner, in such thoroughness as to promote the concept of sacrificial giving to world missions through the Cooperative Program, bringing it to its finest hour under the compelling motivation of the Lordship of Christ," and he must seek "to bring unity, strength, and spiritual power to the Arkansas Baptist State Convention and to the churches comprising its membership."

The Ouachita-Southern Advancement Campaign has been nothing short of miraculous. The reason? The right motive was found. Following are excerpts from the minutes, purpose, and philosophy adopted by the Steering Committee:

The purpose of the campaign is to strengthen the churches of the Arkansas Baptist State Convention by encouraging strong participation in gifts to world missions through the Cooperative Program.

The underlying purpose of this thrust is to strengthen the churches to grow in the grace of giving consistently.

The director will seek to instill the high motive of sacrificial giving as an acknowledgment of the Lordship of Christ and will seek to place stewardship of funds in the right perspective of the total stewardship of life.

A bold project which is infinitely more than a campaign for funds; it is a venture in total stewardship involving commitment of the whole man to the total cause of Christ.

It is my fervent hope and prayer that this will be more than a campaign for funds. It can and must be a total stewardship commitment that will bring rich spiritual blessings and continue to bear fruit over the years.

Things will continue to look up in Arkansas as long as the underlying philosophy remains supreme devotion to the Lordship of Christ. It is nice to serve the Lord but more comes of it if we do it for the right reason.

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

Another way to direct SBC agencies

One of the issues taking shape for the Southern Baptist Convention in Philadelphia centers around the Broadman Bible Commentary. An organized effort is being mounted to ban the entire set and have all the volumes rewritten from "the conservative point of view." These efforts follow the successful attacks on Volume I of the Commentary in the 1970 and 1971 convention sessions.

This proposed new action should come as a surprise to no one. It falls naturally into the game plan of the self-styled "conservatives." For many, however, it comes as another step in a profoundly disturbing trend. What is this trend?

On the surface this move looks like an effort to maintain the fundamentals of Biblical and theological conservatism. Yet another process at work is even more significant, namely, the reshaping of the denominational life of Southern Baptists. Some "conservatives" are making a conscious effort to bring all elements of denominational life into line with their views, but the means they have chosen to do so are unconsciously sabotaging the very conservatism they seek to perpetuate. The sword they have wielded in the last two conventions cuts with a double edge. By leading the annual conventions to tackle the job of editing a Bible commentary, a task belonging to a Southern Baptist agency, a radical departure from convention precedent and procedure took place. More of the same seems in the offing for future sessions. In other words, a convention agency can no longer do its own work under the guidance and scrutiny of the elected trustees. The convention in annual session has now, in effect, reserved the right to review and rescind directly any agency action without reference to the trustees. (While the Sunday School Board trustees did make a formal response to the Southern Baptist Convention actions in Denver and St. Louis, it was understood that they would follow the decision of the convention. Trustees who opposed compliance with the convention action were accused of insubordination and defiance by one editor of a state Baptist paper.)

I maintain that having the annual sessions deliberate on the complex internal business of an agency is a capricious and suicidal use of the convention power. The mood, composition, and size of the convention fluctuate so sharply that little consistency can be expected where complicated issues must be debated and

decided. Long ago it was determined that continuity and responsibility in the convention's work could better be secured through the efforts of elected persons who have the confidence of the convention, rather than through direct convention decisions occurring in the annual sessions. At the present moment, this venerable procedure is gravely threatened and the denomination, which has wisely followed it, stands at the crossroads.

Individuals within the convention who are dissatisfied with the work of an agency and cannot secure the response they desire through normal appeals to the agency leadership should submit a new slate of names for election as trustees of that agency. This procedure has much to commend it. (1) It would provide an avenue for changes to emerge from "the grass roots." (2) It would preserve the Southern Baptist Convention's traditional way of doing business both in the annual sessions and in the agencies. (3) It would give the convention a chance to evaluate the people who are alternate candidates for trustees, as well as the positions they represent. (4) It would permit the trustees of the various agencies to act according to conscience as long as they are trustees, without being coerced by convention action into decisions they personally oppose. (5) It would provide for the replacement of trustees who flagrantly violate the will of the convention.

On the other hand, to pursue the present heading can only lead to further disruptive consequences for a great denomination. Already the Sunday School Board has been stunned to the point that many of its decisions must be made in the confused light of a double standard—what is right and what is expedient? For example, the publicity-featured appointment of a "doctrinal reader" and the embarrassing revision of "Becoming" materials because of an allegedly unsatisfactory treatment of racial matters reflect this agency's awareness of its vulnerability at the annual sessions. To continue handling the business of our agencies on the convention floor — whether in small matters, such as the new name (Quest) for Christian Training at New Orleans in 1969, or in larger matters, such as the Broadman Bible Commentary — will finally dissolve the immense "conservative" structure evolved by Southern Baptists. This structure has become the most powerful and constructive channel of conservative Christian ministry in the world. If its

power is cut loose from the moorings of wise precedent and sound procedure, I fear that it will dissipate itself in wrangling, thus critically weakening the global Christian witness which Southern Baptists have so long nurtured and cherished.—Don B. Harbuck, pastor, First Baptist Church, El Dorado, Trustee, Sunday School Board

Letters

Pleased with new editor

It is truly a pleasure to me that you are now our editor, though I regretted the loss of my good friend, McDonald, in that capacity. I am sure you are the man for the place.

May I burden you a wee bit?

Since Stella died Sept. 13, last, I've been very lonely. Have had two hitches in the hospital. The second began with a near fatal heart attack. . . The children look after me well, however.

I am to supply the morning service here at Gravel Ridge Sunday, May 21, and also for prayer meeting May 24. The pastor is in Michigan on a mission. I will be celebrating my 88th birthday May 24.

Blessings on you, your family and your labors. — W. B. O'Neal, Gravel Ridge

The cover



GOD-GIVEN BEAUTY: Many Arkansans will take advantage of the great outdoors in our state this summer by camping, picnicking, and boating on the many lakes. This scene is at Daisy State Park.

Your superintendent of missions at work

Independence Association includes oldest church in the state

In 1847 the Rehobeth and Rock Springs churches took letters from the White River Association and with the New Hope and Providence churches formed the Salem Association. From that short-lived association, three years later, the Independence Baptist Association was formed.

The Rehobeth Church of Moorefield observed her 142nd anniversary on Oct. 18, 1971, and is the oldest active Baptist church in the state. Organized in 1829 by David Orr, who received part of his salary from the First Church, Providence, R.I., and Elder George Gill, the Rehobeth church is still a progressive congregation with a membership of 131 persons.

S. D. Hacker has been superintendent of missions in Independence Association since January, 1970. He is currently serving a third term as president of the Arkansas Missionaries' Fellowship. Prior to moving to Batesville he was pastor of First Church, Flippin, and was six years the superintendent of missions of the White River Association.

Independence Association has 21 churches and 1 mission located in Independence and Stone Counties. The associational office is in West Batesville in a combination home and office suite where there is complete off-set printing layout. All types of material for churches of the association are provided on a cost basis.

Associational annuals have been printed in this office since 1968. The rating of "Outstanding-Plus" has been earned for the 1970 and 1971 issues, and

also the "Annual of Distinction" award. Mrs. Hacker is the office secretary and associational clerk.

Missionary Hacker works closely with officers, committees and organizations. There was an increase of 32 baptisms in 1971 over 1970; three new WMU and two youth organizations begun last year; and one new Brotherhood organized and two others reactivated.

Every church and mission in the association gives to the Cooperative Program and to the associational budget. In 1970 every church held a Vacation Bible School.

The association owns and operates its own camp located on a 39-acre tract west of Batesville. Last year 875 people used the camp facility. Remodeling and constant upgrading of equipment is making the property a decided asset to the associational program.

The Radio Committee has initiated a religious program over the local radio station in 1971 and now 18 churches and the Northside Mission rotate the Sunday



Missionary Hacker does one of the regular broadcasts over KBTA radio in Batesville.



The associational camp boy's dormitory was remodeled. The structure before remodeling is at left.

morning broadcast.

Northside Mission is sponsored by the Calvary Church, and boasts the newest building. Recent growth has led the mission to begin construction of additional educational space.

Summing up his relationship with the pastors and churches of the association Missionary Hacker states: "It is serving the Lord with cooperative and loving pastors like these that makes the superintendent of missions' work so rewarding and fulfilling and the future so challenging." —R. H. Dorris, Missions Department

Arkansas chaplain gets masters degree

Ivin N. Marks, son of Mr. and Mrs. Carl C. Marks, Route 2, Camden, received on May 15, the degree of master of arts from the Presbyterian School of Christian Education in Richmond, Va.

Previously Chaplain Marks earned the degree of bachelor of arts from Ouachita University, Arkadelphia; the degree of bachelor of divinity from New Orleans Seminary. He attended the Chaplains Career Course at the U.S. Army Chaplain School and the U.S. Army Finance School in Indianapolis, Ind.

Chaplain (LTC) Marks will be assigned to the Religious Education Center at Fort Bliss (El Paso), Texas.

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

David Shaw, 81, Horatio, died May 14. He was a member of First Church, DeQueen.

Mrs. Lucy Proctor, 83, Little Rock, died May 14. She was a member of Immanuel Church.

John H. Landers, 63, Pine Bluff, died May 13. He was a member of Immanuel Church.

Mrs. John Harris, 81, Ft. Smith, died April 28. She was a charter member of South Side Church.

A report on bus outreach

Church	No. Buses	Riders	Baptisms Among Riders
First, Rogers	4	324	46
First, Forrest City	6	126	46
North Main, Jonesboro	7	388	206
Oak Grove, Van Buren	4	220	
First, Cabot	2	67	5

Dean E. Newberry Jr., pastor of First Church Rogers, reports that 257 new people have been enrolled in Sunday School since the bus ministry was begun. The average attendance for Sunday School for the first four Sundays of April was 709, as compared to 469 for the same time last year. A fifth bus has been purchased.

Garland A. Morrison, pastor of Jonesboro's North Main Church, reports that their Sunday School enrollment has grown from 292 to 680 since the bus ministry was started one year ago.

Wayne Davis, pastor of Oak Grove Church, Van Buren, reports that on April 23, 67 percent of their attendance of 324 was brought in on buses.

Harold O'Bryan, pastor of First Church, Cabot, reports that 451 attended Sunday School on April 16. The average attendance during March was 391.

Curtis Bryant, pastor of Graves

Memorial Church, North Little Rock, reports they have begun a bus ministry in March with a 40-passenger bus. Howard Gunn, minister of music and youth, and Dale Aldridge are promoting the outreach bus ministry.

J. W. Whitley, pastor of Lakeside Church, Hot Springs, reports a bus ministry was begun on Sunday, April 2 with two buses.

Reports of bus ministries will be published in the *Newsmagazine* periodically.

We encourage current monthly reports from churches that have already reported bus ministries, and we encourage churches that have not made reports to do so. Information on number of buses, number of riders and the number of riders baptized during the current church year should be sent to Lawson Hatfield, 207 Baptist Building, 525 West Capitol, Little Rock 72202.

Between parson and pew Those special guests

By Velma Merritt



Mrs. Merritt

Having guests in your church as a special feature attraction adds much to your services. No matter how good your regular leaders are, it is good to occasionally hear someone new. Fortunately, God's blessed individuals with different abilities and interests. What one speaker emphasizes another may not. What your pastor's strong points are may be the weak points of another and vice versa.

A letter to the editor of the *Texas Baptist Standard* last year asked something like this: "Must a person have had a terribly sinful background to be used as a special speaker? God can use ordinary people without such a past."

Whether we like it or not, it is still a fact that the unusual person with an outstanding background, whether good or bad, is the one that people want to hear. The congregation lives ordinary lives but wants to hear the extraordinary.

Special speakers are helpful in the pastor's absence. It can help the old adage, "When the cat's away, the mice will play," not be quite so true. Those who don't attend when the pastor's gone will often come to hear someone outstanding.

Guest musicians are also joyfully welcomed. Likes and dislikes vary greatly in music, and the likes of the congregation in musical tastes will differ from person to person.

In Texas we once had the privilege of welcoming the Negro saxophonist, Vinard Johnson, to our Sunday evening service. His musical background had been jazz before he gave his saxophone to the Lord. When his blaring saxophone raising praises to God, was playing, "He Touched Me," there was not an uninspired person in the pews. Through his horn God enriched our lives and we had a mighty God-filled service.

His peppy music was quite different from our hymns and anthems, but it brought a delightful change where God had an opportunity to work.

Churches of all sizes would be surprised at the guests they could have in their services if they'd just ask. Of course, not all who are invited can visit your church, but many will be able to do so.

Ground is broken for Ouachita's student center, classroom building

Ground was broken on Commencement Day for almost \$1.5 million in new construction at Ouachita University. The new buildings will include a 43,000-square-foot student center and an 18,000-square-foot classroom building.

Both buildings should be ready by the fall of 1973.

Leading off the ceremonies, President Daniel R. Grant said he hoped the ground-breaking "will be symbolic of the continuation of constructive progress in Ouachita's commitment to educational and Christian excellence."

Ben M. Elrod, Ouachita's vice president for development, said that in about one year "we will get together again to dedicate two of the most beautiful buildings on the Ouachita campus."

Bush Construction Company of Hot Springs was awarded the contract for the two buildings during an early morning

Commencement Day meeting of Ouachita's board of trustees.

Dignitaries scheduled for the ground-breaking ceremonies included Dr. Grant, Dr. Elrod, Mrs. L. V. "Scottie" Evans, student center; R. A. "Brick" Lile, learning center; the architectural firm of Erhart, Eichenbaum, Rauch and Blass; H. E. "Pete" Raines and John B. May, OBU board of trustees; Dr. Lera Kelly, chairman of OBU's department of business and economics; and Tim Gayle and Tim Smith, representing the outgoing and the incoming presidents of the OBU student senate.

Others included Dr. Charles Ashcraft, Alvin "Bo" Huffman, Dr. W. O. Vaught and Dr. Rheubin L. South, representing the church campaign; James Hobgood, I. B. Fuller, Alvin Stone, Curtis Echols and Dr. Tommy Roebuck, representing the Arkadelphia area campaign; Jess Odom, Jay Freeman, William H. Bowen, Porter Briggs and Johnny Heflin,

representing the Little Rock area campaign.

The list of ground-breaking dignitaries also included Dr. William Trantham, Dr. Francis McBeth, Col. John Berry and David Tate, representing the campus campaign; and George Purvis, Mrs. Leon Dunham, Mrs. Alice Hogue, Richard Sutherlin and Sheriff Robert Moore, representing the Parents Campaign.

OBU summer session registration is June 5

ARKADELPHIA — Registration for the first summer term at Ouachita University will be held on June 5.

The term will continue through July 7. The second term will begin with registration on July 10 and will last through Aug. 10. Registration for both terms will start at 8:30 a.m. in Riley Library.

Included on the schedule for the summer session are courses in general education, elementary, secondary, and physical education, art, English, speech and drama, chemistry, mathematics, home economics, political science, sociology, history, religion and philosophy, business and economics, and music.

James Greer takes Oklahoma post

James E. Greer, minister of music and education for the past three years at Sylvan Hills Church, North Little Rock, has moved to Oklahoma City, Okla., to serve the Nichols Hills Church as minister of music and youth. He will serve with Pastor Charles Graves, formerly of Van Buren.



Greer

The Nichols Hills Church recently received nation-wide recognition from several publications reporting on the youth movement and evangelistic efforts taking place there.

Greer is married to the former Sonja Joy Dalrymple of Searcy. They are the parents of a daughter, Jenifer Joy, three years old.



Ground is broken at Ouachita University for almost \$1.5 million in construction including a new student center and a learning center. Participants include (l-r) Mrs. L. V. "Scottie" Evans of Dermott, OBU president Daniel R. Grant and R. A. "Brick" Lile of Little Rock.



THE OLD AND THE NEW: The 5" stack of sheets of address labels in the foreground are the finished product for the NEWSMAGAZINE'S new mailing system by data processing. This replaces the many rolls of labels printed from the nearly 60,000 metal plates like the ones in the tray on top. Storage of the plates required five filing cabinets like the ones in the background. The new system will allow updating of the subscription files and printing of mailing labels in a fraction of the time previously required, thus allowing room for growth of circulation.

Come camp out at state assembly

Camping has become one of the most popular pastimes for families today. Many Arkansas Baptist families have equipment for this kind of outing.

Did you know that spaces for campers are available during the assemblies at Siloam Springs? Six spaces with all connections are available, and spaces without all connections are available.

Campers can eat in the dining hall, or they can prepare their own meals.

Here is a listing of the weekly rates for campers:

1. Per person — with meals in the dining hall:
 - Adult — Youth — Children
 - 9 years and older \$17.00
 - Children 5-8 years 14.00
 - Children under 5 8.50
 - Children under 1 1.00
 These rates include program and insurance.

2. Rates for campers furnishing their

own food:

- For 1 or 2 people \$10.00
- For each additional person of any age above 1 3.00

The \$2 per person registration fee is applied toward the total weekly rate and should be mailed to Lawson Hatfield, 207 Baptist Building, 525 W. Capitol, Little Rock 72201.

In addition to the rates, for campers furnishing their own food, there is a \$3 charge per person for program costs and a 60¢ charge per person for insurance.

The dates and suggested districts for attendance for the four assemblies are as follows:

- June 19-24 — Southeast District
- June 26 - July 1 — Central District
- July 3-8 — Northwest, North Central, and West Central Districts
- July 10-15 — Northeast, East Central, and Southwest Districts

Revivals

First Church, Pea Ridge, April 23-30; evangelist, Pastor Fred Hambrick, music director, Jack Patterson; 8 for baptism, 9 by letter.

Glenwood, First, April 23-30; Glen Morgan, evangelist, Randal Woodfield, singer; 20 for baptism, 8 other professions of faith, 1 by letter, 1 by statement. Jimmie Taylor is pastor.

Ridgeway Church, Nashville, April 24-30; Marion Ford, evangelist, Joe Starr, music; 9 for baptism, 10 professions of faith, 2 by letter.

Arkansan is officer

Recently elected officers of the Student Government at Southern Seminary were Robert E. Thompson, president, of Portsmouth, Va.; Ginny Davis, secretary-treasurer, of Richmond, Va.; and Chester M. (Mickey) Anders, vice-president, of Crossett, Ark. Anders is a 1971 graduate of the University of Arkansas.

Fund raising consultant in SBC Radio, TV work

Robert L. Cargill of Shawnee, Okla., has been named Director of Financial Resources for the Southern Baptist Radio and Television Commission in Ft. Worth.



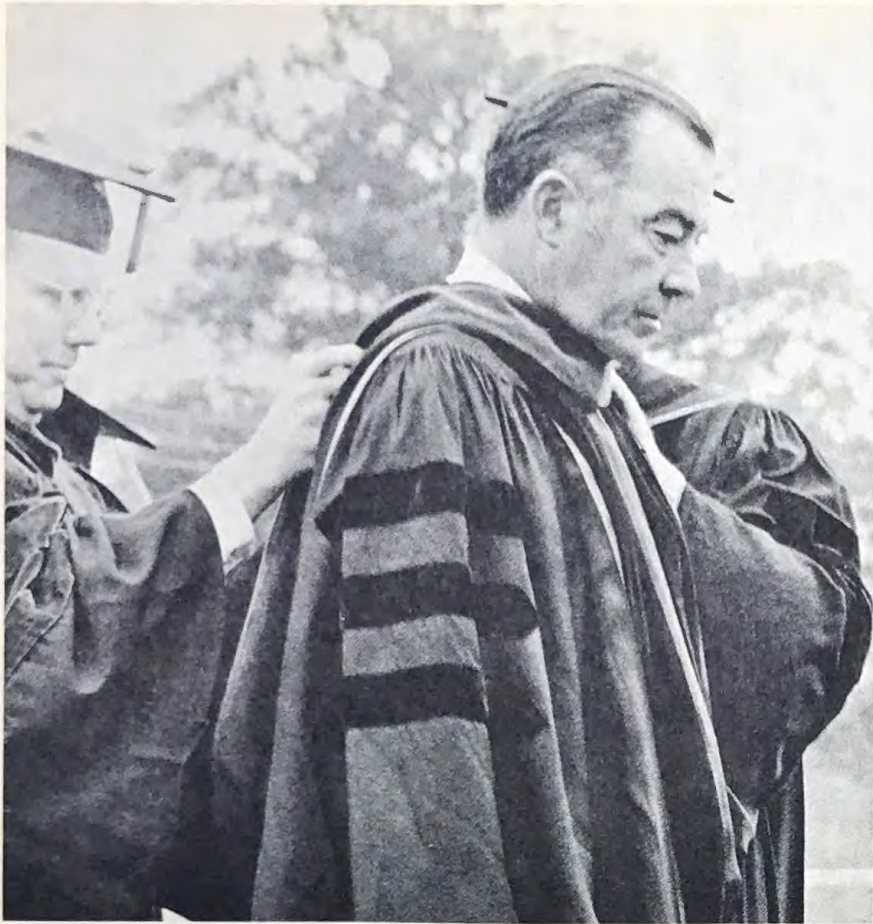
Cargill

Formerly Director of Development for Oklahoma Baptist University, Mr. Cargill will assume his new duties June 26, 1972, according to Paul M. Stevens, the Radio and TV Commission's executive director.

"We are delighted to have such a competent, well-trained associate," observed Dr. Stevens. "The Commission is establishing a new stage in its development. From time to time in the past years it has proceeded from one plateau of activities to another. Generally, such developments are the result of individual demands."

During the past five years at Oklahoma Baptist University, Cargill has directed 13 capital giving campaigns and supervised (training other directors) in five campaigns — raising more than \$1,700,000 for new buildings.

He has served as fund-raising consultant for the Arkansas Baptist State Convention's three-year campaign for Ouachita University and Southern Baptist College and for Ouachita's Arkadelphia and Little Rock campaigns.



R. A. "Brick" Lile of Little Rock receives the honorary doctor of laws degree during commencement ceremonies at Ouachita University May 6.



John T. Daniel Jr. of El Dorado



George Young of Dallas

Three Ouachita Alumni are honored

ARKADELPHIA — R. A. Lile, a well-known Little Rock business executive and civic leader, has been granted an honorary doctor of laws degree by Ouachita University. The degree was conferred during commencement exercises at OBU May 6.

Distinguished Alumni Awards were presented to George Young of Dallas and John T. Daniel Jr. of El Dorado.

Lile, who is president of Transportation Properties Inc., a private Little Rock investment company, received the doctorate, said University officials, "because he has achieved one of the most distinguished business careers in the state."

The degree was also given in recognition of Lile's leadership in the successful fund-raising campaign for the new Baptist Medical Center in Little Rock.

Young graduated from Ouachita at the age of 18 and became associated with Restland Memorial Park in Dallas in 1934. In 1941, he took over the presidency of American Trust Company, and, at the same time,

acquired almost 100 percent of the Restland property. In 1945, he founded the Garden of Memories, also in Dallas, and organized a life insurance company in 1955.

John T. Daniel has been active for several years in Ouachita activities and was on the OBU board of trustees for four terms.

While at Ouachita, he played baseball, took part in many campus activities and served as president of one of Ouachita's literary societies.

He has been active in the business, social and religious life of El Dorado, Norphlet and Smackover and has served for years as a Baptist deacon, Sunday School superintendent and teacher. He is presently a member of the First Baptist Church of El Dorado.

He is married to the former Thase Ferguson, also a Ouachita graduate, and they have one daughter.

Lile is a 1924 cum laude graduate of Ouachita, having wound up as the teacher of every accounting class in which he was enrolled. He has also

written a high school text in accounting.

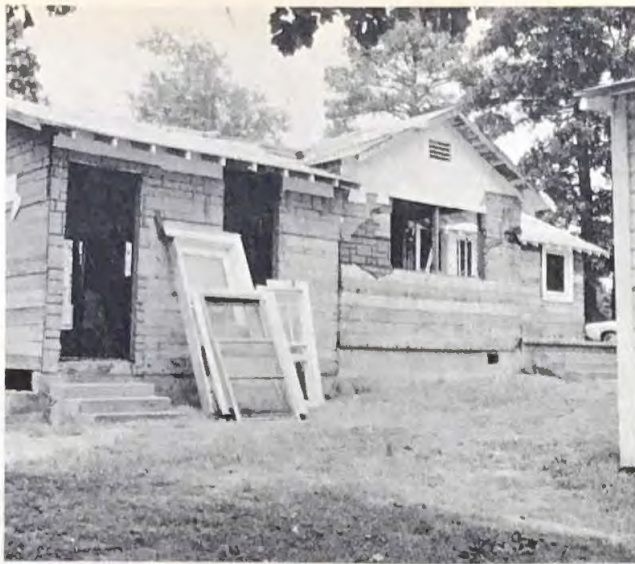
His father, the late J. G. Lile, taught Latin, Greek, Bible, mathematics, history and economics at Ouachita for many years and was also granted an honorary doctor of laws degree on the occasion of the 50th anniversary of his graduation from OBU.

Lile is a member of Second Church where he has attended the Brooks Hays Bible Class since December 1933.

Young's civic activities include serving as president of the Salesmanship Club, a leading Dallas executive's association; and president of the Dallas Sales Executives Club.

He has also been president of the Richardson Chamber of Commerce, and a director of the Fidelity Union Life Insurance Company and of the Mercantile National Bank.

Young is an active member of the Lovers Lane Methodist Church in Dallas. He and Mrs. Young have one daughter, Carol Ann.



The old building, much of it built years ago of scrap lumber, will be raised to make way for the new modern addition. Construction is possible through a loan from the Small Church Revolving Loan Fund.



Members of the Building Committee and the pastor of the Emmanuel church, Hot Springs, broke ground for a new educational building on May 7. (L to R) Fred Wait, Pastor Lang Gibson, R. C. Parker, Earl Gaither and James McCully.

Small church revolving loan fund aids Hot Springs church

The Emmanuel Church, Hot Springs, held groundbreaking ceremonies at noon May 7 for the construction of new educational facilities. Financing of the project is being done largely through the Revolving Loan Fund for small churches administered by the Missions Department.

These funds are contributed by mission-minded Baptists across the state and represent an investment used over

and over for God's glory but never spent.

The campaign is still short of its goal of \$100,000. However, the layman director, William F. "Doc" Puryear, indicates that associational superintendents of missions and key laymen in all associations will lend their assistance toward completion of the goal this year. Total assets of the fund now amount to approximately \$37,000.

The Emmanuel church will build a complete new educational building to replace the old temporary building that was in bad repair and stood apart from the church auditorium. The new building of concrete block construction will adjoin the sanctuary. Estimated cost of the addition is \$18,000 with additional labor and materials given by friends and members of the church.

Pastor of the church is Lang Gibson. He is a retired associational superintendent of missions who moved to Arkansas from Oklahoma.

Send SBC proposed resolutions to committee now, Bates urges

CHARLOTTE, N.C. (BP) — The president of the Southern Baptist Convention has issued a plea urging Southern Baptists who want to introduce resolutions at the denomination's national convention in Philadelphia, June 6-8, to send copies of their statements to the resolutions committee in advance.

Carl E. Bates, pastor of the First Baptist Church here and president of the 11.9 million member convention, cited a new convention bylaw which requests that copies of proposed resolutions be submitted to the resolutions committee chairman 30 days in advance of the convention.

According to Bylaw No. 11, such advance notification providing texts of proposed resolutions would help "make possible more thorough consideration" of each resolution, as well as "expidite the committee's work."

Bates said that last year, as many as 18 resolutions were submitted at one business session, inundating the committee with a great deal of material they had not seen previously. Last year, Bates made a similar request, but it was not at that time an official bylaw.

Copies of such proposed resolutions should be mailed to Randall Lolley, chairman of the convention's resolutions committee, and pastor of First Church, Fifth and Spencer Streets, Winston-Salem, N.C. 27101.

Bates pointed out that the bylaw does not prohibit any messenger from introducing a resolution from the convention floor that has not been sent in advance to the resolutions committee. In fact, the resolutions are not officially introduced until read to the body.

The SBC president also noted that each person who introduces a

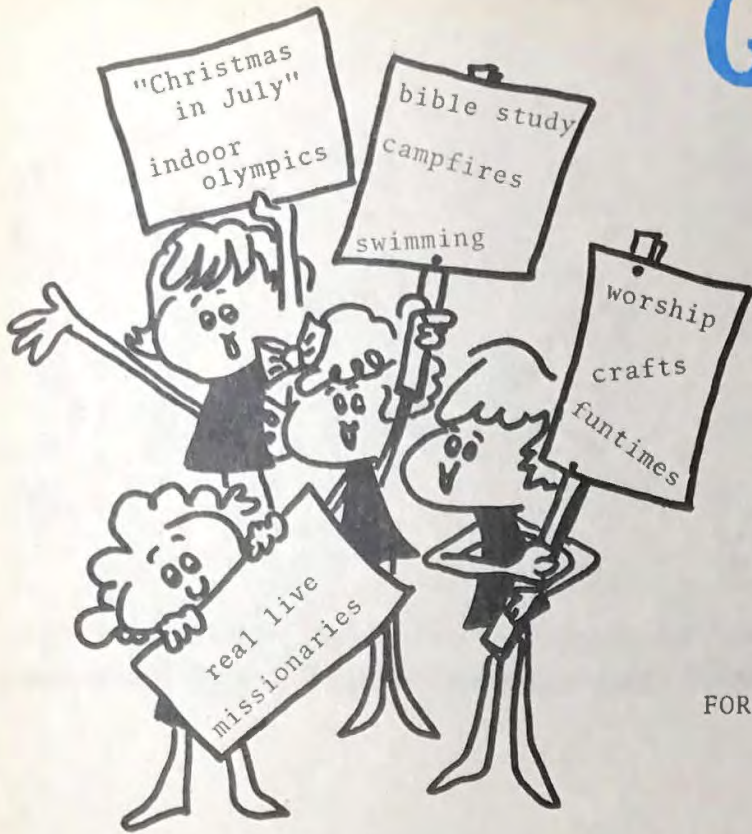
resolution will have an opportunity to read the resolution to the assembled convention before it is officially referred to the resolutions committee.

Under convention procedure, resolutions may be introduced by any messenger, but all such resolutions are referred automatically to the resolutions committee, which reports on recommended resolutions on the final two days of the convention.

Missionary Family Wants to Rent furnished, 3-bedroom house in Little Rock-Benton-Hot Springs area. Four children, will leave house as nice as we find it. From July 20 till end of June, '73. Contact Mrs. Don F. Smith, 400 Rock St., North Little Rock, Ark. WI 5-9946 or V. L. Braughton, 340 Central Ave., Hot Springs, Ark. or write C. T. Braughton, 6-M Tanjong Tokong Rd., Penang, Malaysia (AIRMAIL)

GA CAMP

PARON



ALL GIRLS, GRADES 4-6

JULY 3-8

JULY 10-15

JULY 17-22

COST - - - - - \$21.50

FOR INFORMATION AND REGISTRATIONS WRITE

STATE WMU OFFICE
210 Baptist Building
Little Rock, 72201

Associational Music Tournament Winners



Mark Burton



Terri Edwards



Carlotta Monasco



Sara Moore



Teresa Turner

We congratulate the winners of the Associational Hymn Tournaments held this spring. These young people are eligible to participate in the State Tournament which will be held on Tuesday, June 20, at Ouachita University during Youth Music Conference.

Listed below are the winners, and second place winners, which were reported to the State Music Office.

CENTRAL ASSOCIATION — Linda Grubbs, Hot Springs, Central; Debbie Hall, Hot Springs, Central.

ARKANSAS VALLEY ASSOCIATION — Michele Fawcett; West Helena; Hayes Biggs, Helena, First.

PULASKI ASSOCIATION — Mark Burton, Little Rock, Immanuel; Sara Moore and Sondra Moore, Little Rock, Immanuel.

BLACK RIVER ASSOCIATION — Ruth Savage, Walnut Ridge; Susan Brand, Newport, First; Myra Sue Dunham, Walnut Ridge, First; Martha Ann Savage, Swifton.

MISSISSIPPI COUNTY ASSOCIATION — Dianne Raper, Luxora, First; Rachel Mann, Osceola, First; Carol Crews, Osceola, First; Polly Gill, Joiner; Melissa Edrington, Osceola, First.

MT. ZION ASSOCIATION — Sharon Scroggs, Jonesboro, Walnut Street;

Nancy Crawford, Jonesboro, Walnut Street; Mark Butler, Jonesboro, Walnut Street; Linda Berk, Jonesboro, Nettleton.

CALVARY ASSOCIATION — Teresa Turner, Searcy, First; Helen Triplett, Searcy, Second; Terri Edwards, Judsonia, First; Carlotta Monasco, Searcy, Temple.

CENTENNIAL ASSOCIATION — Lois Stratton, Stuttgart, First; Doris Hall, DeWitt, First.

HARMONY ASSOCIATION — Teresa Trull, Pine Bluff, Immanuel; Michele McGehee, Pine Bluff, First; Judy Garman; Pine Bluff, Immanuel.

More churches work with retarded



Mrs. Humphrey

Work with retarded persons is growing at a rapid rate in Southern Baptist churches.

After June 1 the Book Stores will have a manual *A Church Ministry to Retarded Persons* by Doris Monroe. This is a study course book and

will help to train those who work with these exceptional persons. It is designed to give church workers an overview of the approach to ministering to retarded people. Chapter titles are: Understanding the Mentally Retarded, Working with Families of the Mentally Retarded, Organizing to Teach, Planning to Teach and Providing for Good Learning Experiences.

We now have a Special Education Department Sunday School Achievement Guide for use in evaluating the work in the departments. This guide contains 67 suggested achievements for Special Education departments. It is possible for a department to achieve Merit, Advanced or Distinguished recognition.

There are two curriculum resources available. First, for use with trainable (moderately retarded) children and youth. This series is called *Adventures in Christian Living and Learning*. The

curriculum units are purposely designed so they may be used in a wide range of settings — in Sunday School — in sheltered workshops or fellowship groups for retarded youth-at home by parents with a retarded child. This is written in three age-groups (1) ages 6-10; (2) ages 11-15; (3) ages 16-21. For each of the age-groups there is a teacher's guide, pupil's book, a set of 16 pictures and recordings. The second curriculum series is the *Exploring Life Series*. These curriculum resources are for use with persons who are educable (mildly retarded) or have other learning difficulties. Each unit was field-tested in a variety of class situations in order to guide the final choice of content for the teacher and pupil materials. Pupils for whom these resources have been prepared are those who are educable (mildly retarded) or who are functionally illiterate because of cultural, socio-economic or other factors. Resources in the curriculum are a teacher's guide, pupil's book and multi-media kits.

Twelve different denominations, including Southern Baptist, have participated in varying phases of the planning, writing, reviewing, field-testing and publishing of the curriculum.

We are pleased to be able to tell you about the help we now have available for workers with the Mentally Retarded. — Mary Emma Humphrey, Sunday School department.

All parents can use some guidelines

In the preface of the best-selling book, *Between Parent and Child*, by Dr. Haim G. Ginott, we find "no parent waking up in the morning plans to make his child's life miserable. No mother says to herself, 'Today I will yell, nag, and humiliate my child whenever possible.' On the contrary, in the mornings many mothers resolve 'this is going to be a peaceful day - no yelling, no arguing, and no fighting.' Yet in spite of good intentions, the unwanted war breaks out again. Once more we find ourselves saying things we do not mean in a tone that we do not like."

In our society we place a high value on our children. Yet surprisingly, we offer parents very little instructions to help them fulfill their important role as parents. We feel that parenting is "doing what comes naturally". Most of the time parents seem to know what to do and when to do it just because it seems right.

However, for those relationship-discipline problems with children, many parents are interested in guidelines to help them improve their relationship with their children. Often I have heard parents remark, "I wonder how other parents handle these daily problems with their children".

The above-named book is simply stated, with specific words and ideas that parents can use in child guidance. It contains good science with good common sense. The presentation is direct, fresh and easy to understand. It is a practical guide; it offers concrete suggestions and preferred solutions for dealing with daily situations and psychological problems faced by all parents. While the book gives specific advice, it also sets forth basic principles to guide parents in living with children with mutual respect and dignity. — Johnny G. Biggs, Executive Director



"When he preaches on tithing, it's a real 'pastoral scene' — a preacher having a tantrum."

WHO ARE WE?

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:10. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6.

Sometimes we get so involved in the roll we play that we forget whom we are. We Christians need to remember when we were born again we became alive in Christ Jesus. Salvation came and at the same time sanctification, or a setting apart came, and we are supposed to grow in grace, wisdom and knowledge of the Lord.

Why does God save us? We are saved from sin and judgment, but we are saved for service, also. "For the purpose of good works." When he chose me he made a bad choice if it is only to proclaim the good news that Christ is born in the flesh. Who needs you, or who needs me? God should have chosen the angels, but he chose me. We can do something, however, the angels cannot do. I Peter 2:9 says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light". Psalm 126:5,6 says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". We are redeemed, saved, cleansed and separated to manifest and parade in full review the greatness of Christ. All this spells Christ-like.

When we think of the will of God we think in terms of a "carrier". God's first concern is what we are. He is also interested in what we do. God wants to do something in us before we do something for him. Jesus didn't live in isolation. He was out where the people were and where he was needed.

How long has it been since you won a soul to Christ? How long has it been since you tried? — Jesse S. Reed, Director.

Special Offer for Readers of the Arkansas Baptist Newsmagazine

A Paycheck Protection Plan FOR YOU

\$200 PER WEEK —UP TO \$10,400
\$100 PER WEEK —UP TO \$5,200
FOR A COVERED ACCIDENT OR SICKNESS

WHEN YOU ARE HOSPITAL CONFINED — DUE TO ACCIDENT OR SICKNESS
FOR AS LOW AS \$2.50 PER MONTH

► **Read Every Word of This Important Announcement** ◀

—NOW—

The Standard Life and Accident Insurance Company's Paycheck Protection Division offers to you as a subscriber one of the finest Hospital Income Plans that is available.

What happens if you are hospital confined? Your paycheck usually stops but bills continue to pile up. Therefore, an income is needed to help pay bills, buy groceries, etc. for the family.

Our new Hospital Income Plan will help offset these extra expenses at a small cost that every subscriber can well afford. \$1.00 pays the first month's premium regardless of age or the number of members in the family to be protected. Then you, in accordance with your age, will pay the low rates in the following schedule.

MEN OR WOMEN	MONTHLY PREMIUM
\$200.00 WEEKLY BENEFIT	
Ages 18 thru 49.....	\$5.00
Ages 50 thru 65.....	\$7.00
Ages 66 thru 74.....	\$9.00
Ages 75 thru 90.....	\$13.50
Each child (0-17).....	\$1.50

MEN OR WOMEN	MONTHLY PREMIUM
\$100.00 WEEKLY BENEFIT	
Ages 18 thru 49.....	\$2.50
Ages 50 thru 65.....	\$3.50
Ages 66 thru 74.....	\$4.50
Ages 75 thru 90.....	\$6.75
Each child (0-17).....	\$.75

(Children receive one-half Hospital Benefits)

ACT NOW — First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED. TAX FREE.

1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.

2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose — enjoy peace of mind. Cash paid directly to you.

3. HOW LONG WILL I BE PROTECTED?

You will be paid \$200 (or \$100.00) per week when you are hospitalized for as long as 52 weeks, up to \$10,400.00 (or \$5,200.00) for either sickness or accident.

4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO, you will be paid at the rate of \$28.56 (or \$14.28) per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

5. ARE BENEFITS TAX FREE?

YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

6. HOW DOES THE MONEY BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

The same day that we receive your completed form along with \$1.00 and issue your policy.

8. IS THIS COMPANY LICENSED IN YOUR STATE?

YES, Standard Life and Accident is Licensed, and conforms to all state laws, with many years of faithful service to policy holders.

9. WHAT IS NOT COVERED BY THIS POLICY?

The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.

11. HOW DO I OBTAIN THIS EXTREMELY LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to

the company address below. Remember, no salesman will call, and as this is a limited enrollment, mail the form today.

This policy is renewable at the option of the company only, and premiums may be subject to change.

REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY—FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.

Make all checks or money orders payable to:
Standard Life & Accident Insurance Company

MAIL TO STANDARD LIFE AND ACCIDENT INSURANCE COMPANY,
P. O. BOX 25097, OKLAHOMA CITY, OKLAHOMA 73193

APPLICATION FOR PAYCHECK PROTECTION PLAN

To: Standard Life and Accident Insurance Company
P. O. Box 25097, Oklahoma City, Oklahoma 73193

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Paycheck Protection Plan.

My name is _____

Street or RFD No. _____

City _____ State _____ Zip _____

Date of Birth, Mo. _____ Day _____ Year _____ Age _____

My Occupation is _____

My Beneficiary is _____ Relationship _____

I desire the following WEEKLY BENEFIT \$200.00 \$100.00

I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES — MIDDLE NAMES — LAST NAMES DATE OF BIRTH

	DATE OF BIRTH			
	MO	DAY	YEAR	AGE
1. _____				
2. _____				
3. _____				
4. _____				
5. _____				

(APPLICANT)

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date _____ Signature _____

Form 52 MG Rev. B 2317

ARB3

Church Music secretary resigns



Clayton

It is with a strange mixture of sadness, excitement, and a lingering bit of shock that I present my resignation as Church Music Secretary for the Arkansas Baptist State Convention to become the Minister of Music of the First Baptist Church, Little Rock, effective June 1, 1972. The sadness comes from leaving what I sincerely consider to be the finest job in the Southern Baptist Convention, one I had planned to fill for twenty-five years rather than two. Except for God's intervention, I would have happily done so.

Excitement comes from having applied trusted principles of finding God's leadership and then watching him cut across my personal desires and plans to make His perfect will undeniably clear. For this reason, I can hardly wait to see what He has planned for the future.

For three months, I have thought, prayed and agonized in an unsuccessful attempt to understand His leadership. I still have a lingering bit of shock about the whole matter. However, it is obvious that God did not explain everything to Moses; He just gave a command and a promise. Abraham surely did not understand why God commanded him to lift the knife over his son; he simply claimed God's promise and followed His command. Through the centuries, the principle has remained the same. God does not always expect one to understand, only to obey.

This decision has also come as a shock to many close friends. Most have asked if there have been serious problems, conflicts, pressures, etc. I have assured them that there have been absolutely no problems; not one single negative motivation has entered into the

decision. I have enjoyed my work tremendously; God has richly blessed it; I am excited about it; and the Baptist Building is a tremendous place to serve.

This has been a simple matter of being open to God's leadership, finding it, and following it. My problem has also been that of trying to understand. Humanly speaking, it seems ridiculous to leave my present work and move to a troubled church. However, I am now rejoicing in the fact that for the first time in my life, God has enabled me to follow His leadership based on nothing but faith in that leadership.

My best wishes go to Dr. Charles Ashcraft and my colleagues at the Baptist Building. Dr. Ashcraft has been a friend, a counselor, and a superior "Chief". The Baptist Building staff has always been helpful, kind, and most encouraging. I will always have a deep love and respect for each of them.

In closing, I wish to thank the Ministers of Music, Pastors, and other friends throughout the state for the reception, cooperation, and encouragement they have given during my time at the Baptist Building. There is no way they could have been more helpful or gracious.

My God's richest blessing rest on you and yours.—Ural C. Clayton

Church Training Ten resource units for adults available

There are ten resource units for adults in Church Training which may be ordered from the Church Literature Department of the Sunday School Board. These may also be used in youth training groups. We are listing below five of the units and next week we will list the other five.

"Fundamentals of our Faith" by Hershel H. Hobbs. Written especially for lay readers, this book contains the teachings of the Bible about great truths. Thirteen chapters.

"Developing Skills for Bible interpretation." This 10 session, 66 page programmed instruction booklet is a "how to" resource piece in the area of Bible interpretation. Although designed primarily for individual study, it may also be used in training groups.

"Christian Family Money Management" is a resource unit of six sessions and includes training procedures. It is ideal for a Christian home, for stewardship emphasis, or for a training group.

"Woe Is Me!" — This resource piece is a 68 page paperback book featuring sixteen case studies of persons facing moral dilemmas. Designed for individual or group study.



Berry, Miss Bowers, Shipman

BSU elects state officers

New State BSU Officers elected at the recent Spring Training Conference are Dennis Berry, University of Arkansas, Vice President; Amy Bowers, University of Arkansas at Little Rock, Secretary; and Randy Shipman, Ouachita University, President.

Three hundred college students attended the three day meeting at Camp Paron and heard reports from the four spring mission projects, which involved 100 students on the beaches of Florida and work in the ghettos of Baltimore.

Thirty-five students were commissioned as summer missionaries by their fellow students.



Committed to give... as God has given

"Crisis in Family Life" is a 9 session resource unit for family members in resolving everyday problems. Designed for individual or group study, it explores such areas as Christian marriage, responsible parenthood, the sexual revolution, religion in the home, etc.

—Ralph W. Davis

Doctrines of the faith

The work of the Holy Spirit

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The Holy Spirit has always been at work. He had a part in the creative work (Gen. 1:2), and all through the Old Testament he was at work (cf. Gen. 6:3; Ex. 28:3; I Sam. 10:6; Ez. 2:2). It is in the New Testament, however, that the distinctive work of the Holy Spirit is made clear. In a general way we may say that the New Testament emphasizes a three-fold relationship in the mission and function of the Spirit's work today.

First, there is the work of the Spirit in relationship to the world. By "world" we mean humankind, and in particular, unregenerate humanity in distinction from believers (cf. John 3:16; 16:8). Jesus said: "When he is come, he will reprove the world. . ." (John 16:8). The word "reprove" means here to convict, or to convince. Thus it is the work of the Holy Spirit

to make men realize their lost condition and make them seek after life and righteousness.

But the Spirit does not simply convict men and leave it at that. He gives life. He quickens men and creates the disposition and power in the sinner's heart to believe in Christ for salvation. Thus the work of the Holy Spirit in relationship to the world is two-fold: he convicts of sin and he regenerates.

Second, there is the work of the Holy Spirit in relationship to believers. The Holy Spirit works in the life of the individual believer and in the life of the church. In the case of the individual believer there is a work which the Spirit does at conversion and is never repeated; then there is a work of the Spirit which he does after conversion which is continuous.

At conversion the Holy Spirit indwells the believer (I Cor. 6:19); he seals the believer unto the day of final redemption (II Cor. 1:22; Eph. 1:13; 4:30); and he baptizes the believer into the body of Christ (I Cor. 12:13). All of these acts are once and for all and are not repeated.

After conversion the Spirit continues to work in and for the believer. He cultivates Christian character, brings comfort (John 14:15-17), teaches and helps the believer understand the word of God (John 16:13; I Cor. 2:13-15). Furthermore, he empowers the believer for service (Luke 24:49; Acts 1:8). This is especially important to remember, for only as one submits to the control of the Holy Spirit can there be any real power for service to God and man.

But the Spirit not only works in and for the individual believer, he works in the life of the fellowship of believers — the church. It is the Spirit who creates the unity of the body (Eph. 4:3). It is through the Spirit that true worship is possible (John 4:14; Phil. 3:3; Eph. 6:18). He is the one who gives the necessary gifts for the ministry and for the edification of the church (Eph. 4:8-12; I Cor. 12:4-11).

Finally, there is the work of the Holy Spirit in relationship to Christ. There was a close relationship of the Spirit to the earthly life of Jesus. However, we are interested here in his relationship to Christ today. In short, the Spirit does two things in reference to Jesus. He glorifies Christ (John 16:14), and he makes Christ real to the believer. It is important to keep these facts in mind. Any experience or emphasis on the Holy Spirit which is genuine and biblical will never push Christ into the background.

It is our plan to take some of the thoughts discussed here in a general way and discuss them in more detail in separate articles. May the Holy Spirit himself enlighten us in this study.

Nominations for annual sermon preacher asked

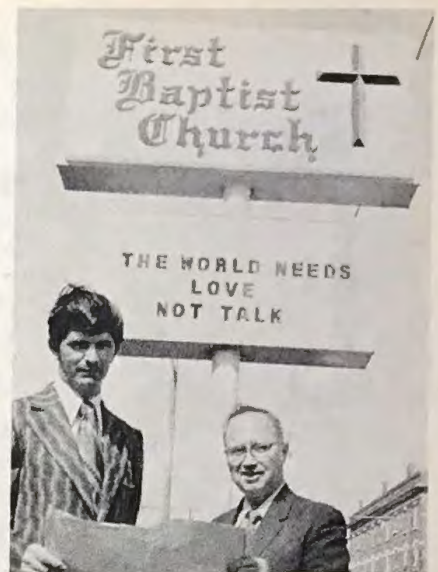
BELLAIRE, Tex. (BP) — Nominations for persons to preach the annual convention sermon at the Southern Baptist Convention in Portland in 1973 are being accepted by the SBC Committee on Order of Business, the committee's chairman said here.

Lee Porter, chairman of the committee and pastor of First Church of Bellaire, Tex., said the committee would

give serious consideration to every name submitted before making its recommendations at the SBC in Philadelphia, June 6-8.

Last year, more than 200 names were submitted, Porter said. "We want people to have an opportunity to nominate persons they think would preach a good sermon at the Portland convention, and would urge them to send their suggestions in writing to the committee," Porter said.

The committee can be addressed care of its chairman, 4601 Bellaire Blvd., Bellaire, Tex., 77401.



Winfred Bridges, pastor, First Church, Bentonville, and Harry C. Wigger, Superintendent of Missions, Benton County Association, discuss plans for the mission at Bella Vista Village.

Mission being planned at Bella Vista resort

The Bella Vista Mission is in the making. The First Baptist Church of Bentonville and her pastor, Winfred Bridges, are alert to the mission opportunities in the rapidly growing Bella Vista Village in Northwest Arkansas.

The sponsoring church has appointed Bella Vista residents as chairmen of two mission committees. H. M. Carter is chairman of the Missions Committee and E. L. Keith is chairman of the Building and Grounds Committee. The rest of the members on the committees are from both Bentonville and Bella Vista.

Benton County Southern Baptist Association and the mission's department of the Arkansas Baptist State Convention are assisting the Bentonville Church in this project. A portable chapel, owned by the mission's department, will be used until the permanent building, costing around \$80,000 to \$100,000, can be erected on the grounds provided by the John A. Cooper Company.

Plans are being formulated to start as soon as possible on the new structure. The mission site is located one-half mile East of the intersection of highways 71 and 340 on Highway 340. It is in the Town Center area of Bella Vista. As soon as the land is cleared the portable chapel will be moved in.



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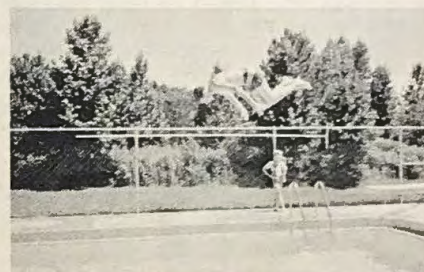
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The gift from



Myrtle the turtle

By Lee Reed

"Wake up, Jimmy! Time to have a happy birthday!" Jimmy's mother bent over his bed and kissed him.

Jimmy jumped up, smiling, and hugged her. "Myrtle the Turtle, Myrtle the Turtle, today I'll ride in Myrtle the Turtle!" he sang.

Taking his clean clothes, he ran to the bathroom to wash and dress. He brushed his red hair so it would be as shiny as his mother's. Then he soaped his face and pretended he was shaving like his father, so that all the freckles would be clean. Today he was seven years old and Uncle Fred and Aunt Elsie were taking him for a weekend trip in Myrtle the Turtle.

Myrtle the Turtle was not a real turtle, but a shiny blue truck with a shiny white pickup camper. A camper is like a small house. It has a kitchen and places to sleep.

Aunt Elsie had named the truck Myrtle the Turtle because the truck carried her house on her back like a real turtle. Today would be Jimmy's first chance to go camping in her.

"Hurry up, Jimmy," called his father. "Come down and eat a good breakfast before Uncle Fred and Aunt Elsie arrive."

Jimmy hurried downstairs, clean and smiling. He ate even more breakfast than his father. He was ready with the sleeping bag, which was his birthday gift from his father. He carried his extra clothes in a little suitcase, which was a gift from his mother. Soon he heard three short, happy toots of a truck horn outside his house.

"Good-bye, Mom and Dad!" he shouted happily, and hurried out to the truck.

"Happy birthday, big boy!" called Uncle Fred.

Aunt Elsie kissed him and gave him seven little love pats. "Are you ready to go out to find something special for your rock collection today?"

"Oh, yes!" cried Jimmy. In his collection he had agates, petrified wood, and many other kinds of minerals and crystals. How happy he would be if he found something special on this trip! Perhaps he could make agate cuff links for his father or a necklace for his mother.

Jimmy's father put the new sleeping bag and suitcase into Myrtle's house. Soon everyone was waving good-bye and Jimmy was riding off for a holiday.

Myrtle the Turtle rolled along down the freeway. The three travelers drove through a city, where they stopped for lunch at a restaurant. Aunt Elsie let Jimmy order anything he wanted. Then they drove up into the mountains and over a mountain pass and down into a valley.

"When do we start finding rocks for my collection?" he asked at last.

"Right now!" said Uncle Fred as he drove the truck off the highway and into a little dirt road going into the hills. Soon they stopped at a camping spot along the road.

"I think I'll start looking along the creek down there," said Uncle Fred.

"I'm going to climb the hill," Aunt Elsie decided.

Jimmy climbed the hill with Aunt Elsie. Soon she picked up a piece of rock.

"What is that?" Jimmy asked.

"That is a piece of wood turned to stone. It is called petrified wood. Look, you can see the layers of the wood. Each layer shows a year of growth for the tree from which it came."

"I found some pretty agates!" called Uncle Fred.

Jimmy ran down to the creek to see the agates. "Why don't I find any?" he asked.

Jimmy walked along the creek and up the hillside. He saw deer tracks. Once he saw a deer running over the top of the hill. He saw little rabbits and chipmunks and big black-and-white magpies. Once, looking up quickly, he thought he saw a coyote hide behind a rock. He smelled the juniper trees and sagebrush. Finally it was time to go back to Myrtle the Turtle. Aunt Elsie cooked dinner in her little kitchen. Then Jimmy was ready to sleep in the dining-nook bed.

"I've had a happy day and learned a lot of new things, Uncle Fred," said Jimmy. "But I didn't find any agates for my collection."

"Maybe you'll find some tomorrow, Jimmy. Now please watch while I back Myrtle to a level place. Warn me if I get too close to those big rocks."

Jimmy watched carefully. "B-r-r-r" went the wheels as they turned on the rocky ground. "Clunk!" went a rock, as a wheel pushed it. Jimmy's sharp eyes were watching.

"Oh, Uncle Fred, wait a minute!" he called. "I think I see something for my collection!"

Uncle Fred stopped. Jimmy ran up to him with the rock that Myrtle's wheel had pushed up.

"Why, Jimmy!" Uncle Fred said. "That's the prettiest piece of agate I've seen in years!"

Jimmy smiled, and polished it against his shirt. "That is my birthday gift from Myrtle the Turtle."

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Woman's viewpoint

Reverence for God's house

By Iris O'Neal Bowen



Mrs. Bowen

When I taught four and five year-olds, we gave them the same simple little Bible stories over and over — the ones their small, expanding minds could cope with — the ones where other children were involved — but mostly stories that even they could apply to their own lives.

The story of Samuel and Eli, the priest was one of their favorites. We told them how Hanna wanted and prayed for a son, how God finally gave her a son and how Hannah took him when he was a "little bitty" boy to God's house. We explained that she was loaning him to God and that he "worked for the preacher in God's house.

Together, we imagined Samuel as he took his little straw broom and swept the steps of the temple. We wondered what his thoughts were as he carried meals to the old preacher and we were sure he was very, very careful as he dusted the silver candlesticks.

And then we asked our pupils, "Did you know that you can also help take care of God's house, just like Samuel did?"

We explained that for a long time boys and girls had been going to God's house, and we should love his house and always help take care of it.

Yes, the knowledge of God as our Heavenly Father and our reverence for him and his house can be instilled at a very early age. As Christian parents we should feel a strong obligation to teach this to our children and not leave that important job entirely up to their Sunday School teachers!

We have all seen beautiful church property defaced by scribbles, children kicking the walls or writing in or tearing up the song books. It is astonishing what an innocent child can do at church with no help from anybody!

Often parents are to blame, for they have not taught their children the certainty that "this is the house of the Lord, and if we love him, we love his house and want to take good care of it!"

Book reviews

By E. A. Pipkins

Interpretation of the Scriptures

Author: Pink, Arthur W.

Publisher: Baker, 1972

Price: \$4.95, (137 pages)

Without preface, introduction, or table of contents; without conclusion, index or bibliography; one feels that he has plunged into the middle of the stream knowing neither from whence it came nor whither it goeth. But, he can tell the water is good.

With a mind illuminated by the Holy Spirit, an impartial spirit, a humble mind, a praying heart, and a holy reason for inquiry, men can understand holy Scriptures that might otherwise bring them a curse rather than a blessing, by reading.

Pink gives the preacher thirty helpful principles of interpretation, some of which overlap or could be included in others. They are well exemplified and seem not to pass up an opportunity to refute "dispensationalism."

Although the material never goes out of date, later works have given us more accessible information and better delimitative guidelines.

A Foreign Devil in China

Author: Pollock, John C.

Publisher: Zondervan, 1971

Price: \$4.95 (251 pages)

Already a biographer in his own right and a member of the Montreat inner circle, the author was a natural choice for this work that spans the life of Dr. L. Nelson Bell from his young years through the founding of "Christianity Today", with the bulk of the material covering the twenty-five years this Southern Presbyterian missionary-surgeon spent in China, and using as resources some eight to nine hundred letters written during this time, and the current musings from the Bells at Montreat. The surgeon's wit refuses to allow the book to become maudlin or to allow the author to martyrize the Bells, even though the reader may want to.

In the light of today's news it is interesting to read of China's political background (Mao and Chiang Kai-Shek allied against the Japanese), but the reader comes away wishing that Dr. Bell had encountered and reported at least one experiment with acupuncture.

'Christianity Today' chides WCC on pulling ecumenical punches

WASHINGTON, D.C. (EP) — "Despite all the World Council of Churches says about the necessity of being involved, and being controversial, and taking a stand for justice, it consistently refuses to speak out against injustice when to do so would entail a major ecumenical risk."

That charge was leveled by *Christianity Today* in the lead May 12 editorial.

The fortnightly periodical contrasted the controversial "Lenten Letters" of Russian novelist Alexander Solzhenitsyn with an article by J. Irwin Miller in the *Reader's Digest* which defended the World Council of Churches.

The Russian writer, *Christianity Today*, reminded, "is the first Soviet citizen of international stature to demand religious freedom." The editorial added that the Nobel Prize-winning writer "is said to hope that a church can be built in the Soviet Union" with his \$79,000 prize money.

The editorial noted contrasting sentiment in Miller's *Digest* article which "confines . . . allegations of the Russian Church's silence in the fact of corruption and cruelty to the 19th Century."

"WCC leaders know full well," the magazine asserted, "that a candid pronouncement condemning the lack of religious freedom (the supreme injustice) in the Soviet Union would alienate all member churches in the Communist bloc. So they keep silent on this and a host of other world issues."

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Need for renewal

By Vester E. Wolber
Ouachita University

International
Colossians 3:1-17
May 28, 1972

We have in the passage to be studied this week the best of Paul on the spiritual life. The most rewarding asset of Paul was not his brilliant mind which probed ever deeper into divine reality, but his zealous spirit which ascended ever higher unto moral grandeur; his moral growth exceeded his intellectual grasp. In the great third chapter of Philippians Paul's ultimate quest was not for academic knowledge but for experiential knowledge—the quest for character.

The experience of renewal (Col. 3:1-11)

In this first paragraph the apostle appeals to the experience of his readers and challenges them to expedite the renewal of their new nature acquired in the conversion experience. He lays down four statements of fact about the Christian experience, makes some observations directly related to those facts, and issues numerous challenges to his readers.

1. "You have died, and your life is hid with Christ in God." Here the apostle takes up a theme which he had thoroughly explored in the Galatian and Roman Letters. There he said that he was crucified with Christ (Gal. 2:20) and that the Christian has died with Christ, has been buried (symbolically) with Christ, his old self has been crucified with Christ, and that he must consider himself as "dead to sin and alive to Christ" (Rom. 6:2-11). In Pauline theology, the Christian conversion is a death experience.

(1) Paul makes an observation directly related to the fact that the believer's life is hid with Christ: when Christ appears the Christian will come with him in glory. One time Paul quoted a poet who said that "In him (God) we live, and move, and have our being" (Acts 17:28); but in this passage he means more than that: the Christian has no existence apart from God. His life is hidden in Christ where he will abide until Christ comes back.

(2) The apostle issues two challenges based on the fact of our death experience. The first is this: "Put to death therefore what is earthly in you" (v. 5). He specifies "what is earthly" as "immorality, impurity, passion, evil desire, and covetousness."

Paul was not restrained in his use of figures of speech: he made figures mean what he wanted them to mean. He meant that death is a continuing experience for the follower of Christ. Of his own experience he said "I die daily."

Even so, the Christian experience is a continuing struggle to put to death all that is earthly in one.

His second challenge is to put away anger, wrath, malice, etc. The two lists of sin are somewhat different. The former list, v. 5, begins with conduct and moves toward disposition; whereas, the second list, v. 8, begins with the disposition and ends with the conduct. The former lists deals with personal sins and the latter deals with social and collective sins. The former list has to do with sins of the flesh while the latter deals with sins of the disposition.

2. "You have been raised with Christ." This is a first class conditional clause which assumes the condition to be factual. "Since you have been raised . . . seek the things that are above." Since you have united with Christ in death (Rom. 6:5) and have united with him in the resurrection; therefore you must (1) "Set your minds on things above" and (2) "Seek the things above."

3. "You have put off the old nature with its practices," (v. 9). In this section, as in Ephesians 4:22-24, an extended metaphor of changing clothes is used. The old nature with its sinful habits has been removed and cast aside like an old and filthy garment. Therefore, "do not lie to one another" since lying is a characteristic of the old nature that has been put to death.

4. "You have put on the new nature which is being renewed in knowledge." This new nature is youthful, fresh, and vigorous. There are three important points to be kept in mind regarding the regenerated life. (a) The first is that it is a new order of creation which the apostle liked to call "a new creation" (2 Cor. 5:17). It was "created in the likeness of God in true righteousness and holiness" (Eph. 4:24). John remembered it as a "birth from above", i.e., a second and therefore a new birth.

(b) The second fact is that this new life is "being renewed" in a continuing experience (v. 10). In an intimate account of his own living experience, the apostle said that his physical body was "wasting away," but his inward nature was "being renewed every day" (Cor. 4:16). (c) The last fact is that this

continuing experience of renewal is steadily recasting one in character after the image of Christ (v. 11). This verse does not mean that Christian growth is inevitable, or that every Christian becomes more Christlike: it means that all that God does in one is making for Christlikeness. The image of Christ in one is steadily being corroded to the degree that one yields to the demands of the lower nature.

Paul wrote to the Corinthians that "we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness" (2 Cor. 3:18). He goes on to say that this progress is from one degree of glory to another, and that it is the Spirit of the Lord which brings about this transformation in us.

(1) Since the believer has discarded the old nature and has put on the new, he is challenged to adorn himself with Christian character traits which complement the new dress. The accessories are the basic Christian graces such as compassion, lowliness, meekness, patience, forbearance, forgiveness, and love. He puts peace and thanksgiving in a separate category.

Here is a week of Christian graces. Why not challenge all members of the class to set aside next week in a concentrated effort to cultivate these desirable character traits? On Monday, one might look for opportunities to feel and express compassion, and on Tuesday he could quietly do something which only the lowly minded and humble person would do. The experience of living a week in search of these characteristics, with the climax in quest of love on Sunday, would be rewarding.

(2) Christians are also challenged to let the word of Christ dwell in them as they engage in two kinds of spiritual activities: they are to be engaged in a continuing program of mutual helpfulness, in teaching and admonishing one another; and they are to engage in corporate worship as they sing unto God with thanksgiving in their hearts.

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Sunday School lesson

Wayside witnessing

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Life & Work
May 28, 1972
Acts 8:1-40

Last week we studied about Stephen, the great witness who became a martyr for the saviour. We noted that the word witness, *martyr*, comes from the root word, *martyr*. A good witness is willing to testify for Christ even if it means dying for Christ.

This week's lesson deals with another great witness, Philip, one of the original seven deacons. Philip was a preacher of the word; later he was entitled an evangelist.

The background (vs 1-25)

The early disciples first witnessed in Jerusalem (Acts 1:1 - 8:3). Next they witnessed in Judea and Samaria (8:4 - 12:25). Although Christ earlier had preached successfully in Samaria (cf. John 4), Philip further planted the gospel in this region. Following Peter's rebuke to Simon Magus (Acts 8:19-23), Simon requested prayer (v. 24). Peter and John returned to Jerusalem and powerfully preached the word of God as they returned. Note in verse 25 the two verbs, *testified* and *preached*. We are very familiar with these methods of proclamation. We have grown weary today with a sense of overfamiliarity with God's using simple methods such as personal testimony and preaching. God, however, continues to use the same means today as He used then.

The Lord's orders to Philip. (v. 26)

There is really little point in discussing how God communicates to man via an angel. Whether this was an audible voice of God to Philip, a vision, a dream or merely a strong mental impression, the main point is that *God spoke* to Philip. God speaks to man today in many ways but most of us are preoccupied with either listening to ourselves, the world, or someone else. We are not usually in listening distance of the Lord. When God makes an impression upon our minds to go speak to a lost individual we have a tendency to find excuses.

Philip received orders to "arise and go." God ordered him to go in a southward direction. The story which follows leaves little doubt that God led Philip to the eunuch, the result being salvation for the eunuch.

Philip's Response. (vs. 27-28)

What was the response of Philip? He "arose and went" (v. 27). This is so different from the response of many Christians today. Do not some of us

reply to God's call, "Here am I; send my neighbor"? Do we piously sing "I'll Go Where You Want Me To Go, Dear Lord," but continue in the path of personal convenience and pleasure? We are glad for others to go. We rejoice when the lost are saved. But we are negligent in our personal witnessing.

Soon in his journey Philip discovered a missionary opportunity. Philip saw a black man from Ethiopia in a chariot reading from the Scriptures. Should Philip witness to a man whose skin was of a different color from his? Would this be proper? Could he not bypass the opportunity and talk with a white man father down the road?

"Why not talk with this man?" reasoned Philip to himself.

The Ethiopian in the chariot was an important government official, possibly the treasurer of his country. Doubtless he was a Gentile by birth but a recent proselyte Jew. In any event, he was a man of great authority, a seeker after truth and represented a God-given opportunity for Philip, the soul-winner.

The Eunuch's conversion. (vs. 29-40)

The eunuch was reading aloud his Greek Bible. He was reading Isaiah 53. Philip under a sudden divine impulse ran to the Negro and asked if he understood what he was reading. The eunuch immediately confessed his need of instruction. Philip could have been reluctant because of this man's station in life. The fact that the eunuch held a high

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

office mattered nothing to Philip. This man simply needed Jesus. Therefore, Philip proclaimed the gospel to him.

Have you noticed in your reading of the Scriptures that God always uses individuals to bring individuals to the Saviour? Human instrumentality is ordained of God and absolutely essential in winning the lost. God needs each of us to be witnesses of his grace and love.

The eunuch questioned Philip about the Isaiah passage (v. 34). Philip preached Christ to this man. The message all men need is the message of Jesus, God's suffering servant. He was God's sacrificial lamb. The Old Testament presents no greater picture of the doctrine of Christ's atonement than Isaiah 53.

Upon the eunuch's acceptance of Christ, he was baptized by Philip. Although baptism certainly is not essential to salvation, it is the first command to the believer. The disciples in the book of Acts never left a convert without baptizing him. Baptism is important enough to have been included in the Great Commission.

Conclusion

In conclusion, please note some lessons from Acts 8:

1. The implication of the universality of gospel is clearly stated.
2. Note the fact of divine leadership (God led Philip to the eunuch and the eunuch to Philip).
3. This chapter teaches the worth of an individual soul.
4. The true theme of all genuine preaching and witnessing is Jesus.

And some . . . evangelists

(Eph. 4:11)

Neal Prock



Prock

Neal Prock was on his way to becoming a professional entertainer when he was converted in 1960. He began playing the guitar at age eight, and by his early teens was playing in some of the largest night clubs and dance halls in the Southwest. Prock also had his own radio broadcast and appeared on television.

A short time after his conversion, he felt called to preach and enrolled in Oklahoma Baptist University, where he graduated in 1964.

Prock held pastorates in Oklahoma and Arkansas for 10 years before entering full-time evangelism. He now resides with his wife and two sons at 2501 South Dallas, Ft. Smith.

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A smile or two

The ditchdigger thought he would better himself by getting a job as a deep-sea diver. He was handed a pick and was told he would have to use it on his job digging at the bottom of the sea.

His diving suit adjusted, he was lowered into the water. After a few minutes the men at the top received an urgent signal to haul him up.

"What's wrong?" he was asked as his diving helmet was removed.

"I'm quitting this job," he declared. "How can you expect a man to handle a pick when he can't spit on his hands?"

* * *

The police were looking for a hoodlum reported to have arrived in town from another city. They didn't have a good description, so they picked up one of the well-known hometown crooks who knew him.

"What does he look like," they asked the local crook. "Is he fat or thin?"

"Nope."

"Well, is there anything different about him?" Does he have a moustache?"

"Yep."

"Well, what kind is it?"

The crook thought a minute. "I ain't sure," he said finally. "He keeps it shaved off."

* * *

The small rural church had its money troubles. Yet at the regular meeting of the board of deacons there was some talk of giving the pastor a long-delayed increase in salary. However, the pastor opposed the idea. "Brothers," he said, "I don't want you to raise my salary any more. I'm having too much trouble raising what you are already paying me."

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Attendance report

May 14, 1972

Church	Sunday School	Training Union	Ch. Adds.
Alexander, First	36	27	
Alicia	78	56	
Beirne, First	82	23	
Berryville			
First	159		
Freeman Heights	114	24	1
Rock Springs	113		
Blytheville, Gosnell	180	105	2
Booneville			
First	235	212	3
Glendale	72	4	
Camden, First	424	99	5
Charleston, Northside	85		
Cherokee Village Mission	113		
Concord, Mt. Zion	31	14	
Crossett			
First	498	103	2
Mt. Olive	245	117	1
Temple	149	88	
Dumas, First	247	59	4
El Dorado			
Caledonia	36	20	
Ebenezer	148	46	
Forrest City, First	516	188	2
Ft. Smith			
First	1169	367	16
Grand Avenue	657	241	2
Moffett Mission	20		
Oak Cliff	148	63	6
Trinity	168	68	2
Gentry, First	147	75	
Grandview	85		
Greenwood, First	245	99	
Hampton, First	163	59	31
Harrison, Eagle Heights	213	101	
Helena, First	290	61	1
Hope			
Calvary	174	87	
First	423	131	2
Hot Spings			
Lakeside	183	58	1
Park Place	428	109	
Jacksonville			
First	353	101	1
Marshall Road	283	67	4
Jonesboro, Central	427	148	2
Lake City, Bethabara	126	123	
Lake Village, Parkway	82	41	2
Lepanto, First	242	131	
Little Rock			
Crystal Hill	130	63	2
Geyer Springs	620	182	6
Life Line	567	193	3
Magnolia, Central	576	211	7
Melbourne			
Belview	203	119	9
First	155	57	3
Horseshoe Bend Missi	29		
Monticello, Northside	91	62	2
North Little Rock			
Baring Cross	545	150	4
Calvary	324	113	2
Gravel Ridge	204	79	
Levy	406	64	
Park Hill	674	110	2
Sylvan Hills	279	86	
Paragould, East Side	237	106	
Pea Ridge, First	123	29	
Pine Bluff			
Centennial	176	56	2
East Side	187	82	1
First	648	239	1
Green Meadows	60	37	
Second	155	40	1
Rogers, First	584	42	7
Russellville, Second	268	90	
Springdale			
Berry Street	82	39	
Caudle Avenue	101	45	
First	686	173	4
Oak Grove	63	36	
Stephens, First	101	68	
Van Buren, First	463	175	1
Mission	45		
Vandervoort, First	44	25	
Warren			
Immanuel	251	74	1
Southside	50	37	
West Memphis			
Calvary	203	93	
Vanderbilt Avenue			

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Amish religious liberty upheld by Supreme Court

WASHINGTON (BP) — The U. S. Supreme Court here upheld the right of a group of Amish parents in Wisconsin to defy the compulsory school attendance law for their children beyond the eighth grade.

The court decided that, in a claim of the right of the free exercise of religion as in a case of the nature of the Amish practice, the state's interest in education is not as great as the rights protected by the First Amendment.

Three Amish families were involved in this case. Frieda Yoder, daughter of Jonas Yoder; Barbara Miller, daughter of Wallace Miller; and Vernon Yutzy, son of Adin Yutzy, graduated from the eighth grade of public schools. But according to Amish practice and beliefs, the parents refused to send their children to high school.

The parents were charged, tried and convicted of violating the compulsory attendance law in Wisconsin and were fined \$5.00 each. The Wisconsin Circuit Court affirmed the convictions, but the state Supreme Court reversed the decisions of the lower courts on the basis of the "free exercise clause of the First Amendment."

The First Amendment provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

The Yoders and the Yutzys are members of the Old Order Amish religion. The Millers are members of the Conservative Amish Mennonite Church.

According to testimony in the case, attendance of Amish children at high school, public or private, is contrary to the Amish religion and way of life. This restriction does not necessarily apply to all vocational schools beyond the eighth grade, but it does apply to all high schools that meet the requirements of the state for a high school education.

In this case, the Amish believed that by sending their children to high school, they would not only expose themselves to the danger of the censure of the church community, but, as found by the County Court, endanger their own salvation and that of their children.

The State of Wisconsin did not challenge the sincerity of the Amish belief.

The Supreme Court, in its study of the case, came to this conclusion: "As a result of their common heritage, Old Order Amish communities today are characterized by a fundamental belief that salvation requires a life in a church community separate and apart from the world and worldly influence. This

concept of life aloof from the world and its values is central to their faith."

The court summarized the Amish objection to formal education for their children beyond the eighth grade in two major reasons; (1) high school and college education teaches values at variance with the Amish values and way of life; (2) high school and college education take the children away from their home and community, physically and emotionally, during the crucial and formative adolescent period of life.

On the other hand, the Amish do not object to elementary public school education for their children, according to the court, because they believe that the "three R's" are necessary in order to read the Bible, to be good farmers and citizens and to be able to deal with non-Amish people when necessary in the course of daily affairs.

In 31 pages of opinion, the Supreme Court gave four major reasons for upholding the Amish parents and their right to the free exercise of religion over the interest of the state in requiring high school education.

1. The state's interest in universal education is not totally free from a balancing process when it impinges on other fundamental rights, such as the free exercise of religion and the traditional interest of parents with respect to the religious upbringing of their children.

2. The Amish demonstrated to the court's satisfaction that enforcement of the compulsory education requirement beyond the eighth grade would gravely endanger if not destroy the free exercise of their religious beliefs.

3. The State of Wisconsin failed to show that its interest in education would be adversely affected by granting an exemption to the Amish.

4. In this case the state's interest in education does not supercede the right of the free exercise in religion, because the Amish provided convincing evidence that their practice does not impair the physical or mental health of the children, nor result in an inability to be self-supporting or to discharge the duties and responsibilities of citizenship, or in any other way materially detract from the welfare of society.

The Supreme Court decision was 6 to 1. Justices Lewis F. Powell and William H. Rehnquist did not participate.

Chief Justice Warren E. Burger read

the court's opinion. Justice William O. Douglas dissented only in part, indicating an almost unanimous decision by the court. In addition to the 31-page opinion of the court, five justices took an additional 14 pages to express their concurring opinions and dissent in part.

Collegian running to Explo '72

PASADENA, Calif. (EP) — A sophomore at Pasadena (Nazarene) College is running the 1,500 miles to Dallas' June 12-17 Explo '72 to witness for Christ and to draw attention to the conference.

"I feel that God has given me ability and desire, and I want to use them to meet the needs of people," said Dennis Swift, one of a New Mexico state relay team which set a world record for the 24-hour relay in 1970. He took sixth place in the U.S. Track and Field Federation National Championship marathon.

Explo will involve high school and college students, as well as laymen and pastors in what sponsoring Campus Crusade for Christ calls the largest training conference ever held in America. People from six continents will attend.

The Cotton Bowl will be utilized nightly, and the grand finale will be a Jesus Music Festival for an anticipated 250,000 on a huge grassy mall near downtown Dallas.

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