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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



June 1, 1972

Praying about the weather



Dr. Grant

I need some advice on praying about the weather.

Two years ago I told the Ouachita Seniors, rehearsing for Commencement exercises, that I was not sure God honors a prayer for fair weather. I suggested we all should pray that God would give us the grace to endure whatever weather came on Commencement Day during our outdoor ceremony.

The weather came, all right, and, if my memory of two years ago serves me correctly, we had a deluge of moisture just five minutes after the ceremony began. We were thoroughly drenched in our colorful academic regalia, and I am sure the caps, gowns, hoods, diplomas, and spectators' Sunday best, will never be the same again. We all moved inside Rockefeller Field House and finished the ceremony in a festive mood that few people will forget. God did answer the specific prayer I prayed, but I found myself doubting the wisdom of that prayer.

In 1971, and again this year, we changed our prayer strategy concerning the weather. Dr. Jim Berryman was appointed chairman of the Prayer Committee on the weather, and we prayed earnestly for no rain during Commencement activities. We had beautiful weather on both occasions. In addition we had fair weather at Ouachita on Youth Choir Day last year, when more than 3,000 young people were present, and also reversed a long-standing tradition of rain on Tiger Day at Ouachita.

But I must confess that I felt a tinge of guilty conscience the day after Commencement this year. It would seem that our prayers delayed the rain for one day and then opened up the heavens for a Sunday rain when the First Baptist Church of Arkadelphia had planned their first "Dinner on the Ground" in many years. They had to move inside the church building and have a Dinner on the Floor. Is it possible that a just and loving God would spare a Ouachita Commencement, but not a Baptist Dinner on the Ground?

As a layman I am afraid I have not had enough theological training to know whether God honors that kind of prayer. But I have already begun to think about such matters as sunshine and rain for Ouachita's second annual Youth Choir Day for more than 3,000 young people next September 6.

Daniel R. Grant

In this issue

- Messengers to the Southern Baptist Convention next week are being urged to obtain in advance the proper credentials needed to register as a voting messenger. See an article on page 18.
- We have a mandate to evangelize says John Havlik. He outlines the different phases of this mandate in an article on page 20.
- A guest editorial from the Texas Baptist Standard urges Baptists to protest the trend in late night television movies. The editorial tells where to write and why to write. See page 3.
- The implications of violence in America and why Christians must act to stop this and related sicknesses is the subject of an article under "Open forum — equal Space" this week. See page 5.
- Featured this week under the series "Your Superintendent of missions at work" is Caroline Association, located in Lonoke and Prairie Counties. It is found on page 6.
- Some of the sights to be seen by those who attend the Southern Baptist Convention are featured in a photo story on page 7.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71 JUNE 1, 1972 NO. 22

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The pastor and his salary



JES

"What do you think would be the least we could get a pastor for?" This question, asked several years ago by the pulpit committee of a rural church, obviously takes away from the God-given dignity of the pastor. A far better procedure, in this instance, would have been to analyze the most which could have been given the man of God.

Certainly all of us are aware of the financial difficulties faced

by many of our smaller churches. The vast majority of our people would like to support their pastor properly; however, a look at salaries across the state shows that we have a long way to go.

We might do well to consider the pastor's responsibilities and the salary he would receive if he were secularly employed at the same labors.

As Tommy Shelton has so ably stated in the *Baptist Standard*, "... The preacher is administrator, counselor, medical consultant and lecturer. How much is he worth? That's hard to say. Any good administrator today can demand, and receive, anywhere from \$15,000 to \$40,000 annually.

Counselors today receive \$35 per hour. If your pastor spends no more than 10 hours per week counseling those with problems his salary should be \$350 per week.

Doctors today receive \$1,000 for a 4½ day week, and don't you dare call him after hours or on his day off, no matter how great the emergency. As a lecturer, the preacher ought to be paid for each sermon and address given. It is considered a steal today if you can find a capable person to present a 30-minute speech for \$500. Multiply this figure by three and you see the salary due the preacher each week..."

Even if, in your opinion, your pastor's salary is adequate, you are saying by giving him an increase that you appreciate him, his leadership, and his concern for the Lord's kingdom in your community.

Furthermore, in these days of inflation, approximately six percent yearly, failure to give a salary raise diminishes your pastor's purchasing power and amounts to a salary decrease.

The apostle declares in I Corinthians 9:14 "Even so did the Lord ordain that they which proclaim the gospel shall live by the gospel." Is your pastor living or just existing?

Guest editorial

Time to scream

Every Baptist who can spare the price of a six-cent postal card should protest Columbia Broadcasting System's going into the skunk yard for at least one of its "Late Movie" programs.

CBS denies it has purchased "a large number of X- and R-rated movies." We accept the denial. Our enthusiasm wanes considerably when CBS must add it did show Feb. 28 what it says was "a severely and heavily edited version of 'The Damned.'" The title was bad enough and we doubt surgery restored the film to respectability.

John McCrory, vice-president and general manager of KDFW in Dallas, is good enough an authority for us and he said "even in its edited version the subject matter and presentation of the film was, in the opinion of the station's staff, unacceptable for home viewing." KDFW did not carry the program despite earlier listing in its schedule.

Additionally, Joe E. Trull, the respected pastor of Crestview church in Austin reviewed the telecast at our request. "I found it difficult to read between the lines and figure out what had been cut," he said. Trull added that "The reaction of concerned citizens to this invasion of their living room will determine the answer to these questions."

All this, and more, is in the background for our appeal to express yourself. Silence is a vote for some more of "The Damned."

We do not believe CBS can assume any pious attitude by reiterating allegiance to the television code. Instead, we think "The Damned" was the begin-

ning of a trend unless enough people shout their disapproval, both to them and the stations which polluted the air.

And, save a bit of your wrath for NBC and its Johnny Carson show. He is never so happy as when sloshing through the gutter with guests of the X-rating.

Skip the chatter about the late-night shows being confined to adults beyond the age of contamination. Constant piping of garbage into the home conditions people for the odor.

We agree that the best censorship is at the "off" switch. But we also happen to believe there is a public responsibility for those holding a public license. Those so rewarded must be reminded of their responsibility.

So, write your protest to Dr. Frank Stanton, chairman; Columbia Broadcasting System, 51 W. 52nd Street, New York City 10019.

Then, if one of the television stations in your area carried "The Damned," write or telephone your protest to the station. Be just as quick to show appreciation to the stations which did not carry the film.

Some, admittedly, cancelled the film because of protests which preceded the network release. They still must be commended. Television and radio are sensitive to public reaction, for renewal of license means life or death.

Now, having taken CBS and NBC to task, we add too many newspapers and news magazines leap at the first excuse for using questionable pictures. Most of their theater pages are terrible. — *Texas Baptist Standard*.

I must say it!

You have to trust someone



Dr. Ashcraft

Since no one is completely self-sufficient trust must enter the picture at some point. Certain exposures on fraud, malpractice, recall of cars, corruption in government and irregularities within the kingdom of God have caused super caution on the part of many. This is a natural and not unwise reaction, however, it does not solve the problems of life. We have to trust others for the things we cannot do for ourselves.

A certified mechanic is the kind of a person to see when your car will not run. When you are ill you must place yourself in the care of a trained physician. When you are sued in the courts and find yourself a defendant, best you retain an attorney. Only a fool would have himself for a client.

If you can't run the business due to inability of any nature, you will have to employ a manager. If you are unconscionous on the highway others will have to be trusted to do the right thing. As long as there are unfilled needs in our lives which we cannot supply our-

selves we will have to trust someone else to help us.

The greater one's trust in his physician the greater will be the cure for there is therapy in confidence. The greater trust one places in his attorney, the greater the challenge for the attorney to do his best for his client.

When a mechanic knows a widowed working woman is depending on her miserable car to start on cold mornings he might just work miracles on the old antique. When people trust their pastor and express it in an appropriate manner they can expect seasoned and heaven-blessed leadership as a result.

When we expect better things of our denominational employees and express our acknowledgment of any virtues on their part better things are on their way. There is a time when trust begets trust and confidence engenders confidence.

Unless one is totally self-sufficient he will have to build a structure of trust of some nature. Those who have learned to trust God implicitly find it easier to trust others because Almighty God can overrule the human variable and frequently does for those who have arranged a place for trust in their lives.

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

Letters to the editor

Pastor-church information services

Jesus said we would have the poor with us always. Many a politician has staked his career — and lost it — on trying to prove Jesus wrong. The poor are still with us. We have learned to live with the idea that they will always be.

Baptists will always have some things peculiarly with them. Built into the system are some principles too great to sacrifice, but at the same time, so very difficult to handle.

Baptists have always had very clumsy machinery for bringing together pastors and churches. We call it "God-ordained." It is none the less clumsy. Clumsy, not because it is God-ordained, but, because in the final analysis, it depends on people. Clumsy because it admits to nothing less than perfection and thereby must stamp much that misses perfection by the proverbial country mile.

Baptists are to "led of the Lord" in bringing together pastors and churches. Anyone who has ever shared an experience as either pastor or church member, when it was the "will of the Lord" that they come together, knows the sweetness of fellowship God gives those who completely follow his leadership.

However, people do not always completely follow the leadership of the Lord. Therein it becomes clumsy. Well

qualified men who have "sought for and received a pastor's heart" are idle, without a flock. Frustrated pulpit committees travel all over the country and come home with no recommendations in their bag. Our finely honed seminary graduates discover that a M. Div. packs badly into an insurance portfolio. This is not God's will for his pastors or his churches.

Pastors and churches do seek the will of the Lord. Even those who do not find it. There is no reason to doubt their sincerity. The system is of God. Nothing could be "wrong" with it. What God designs man cannot improve upon.

What can be done within the system that will do no violence to the sovereignty of God, assume no prerogatives of divine leadership, and will not limit the freedom of either pastor or church?

The incarnation gave man an inherent dignity that should remain intact in every human experience. Followers of Jesus should never do anything in his name but that of highest ethical and moral content. Somewhere within these two presuppositions men must live, and pastors and churches must find one other. Can something be done by a third party to assist the other two? — E. A. Pipkins, Clinton.

Ouachitonians at SBC

This year's Ouachita Baptist University get-together at the Southern Baptist Convention will be held in the Philadelphia Civic Center, scene of the meeting, Tuesday, June 6 at 4:30 p.m., immediately following the session. All former students, relatives and other friends of Ouachita are invited to visit the convention booth and the Tuesday afternoon get-together.

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.

Mrs. Zula Montez Shemwell Wood, 73, Little Rock, died May 24. She was a member of Immanuel Church.

Mrs. Jennie M. Tipton, 63, Bee Branch, died May 21. She was a member of Bee Branch Church.

John Franklin Bruton, 57, Little Rock, died May 23. He was a member of Tyler Street Church.

Mrs. Elizabeth Byars, 68, Camden, died May 12. She was a member of First Church.

Open forum — equal space

Violence is not the only sickness

The Governor of Alabama, George C. Wallace, lies now gravely wounded. He may be tragically crippled for life. The awful violence perpetrated against him is the latest manifestation of an incredible sickness in our society. Every candidate for the presidency must wonder if he will be next. The violence itself is not the only sickness. A part of the real sickness is our combined weakness and stupidity which have so far kept us from acting decisively to put a stop to senseless violence.

Since Cain killed Abel in a fit of rage, the human race has known violence. In ancient times violence was expressed by political murders, torture, crucifixion, the killing of babies by exposure, genocidal wars, bulls copulating with women in public arenas, the excruciating deaths of Christian martyrs, and multitudes of other such grotesque acts as have always beset our buzzing Babel.

Violence is alive and well in America today. It is perpetrated not only by guns. It is also child beating, saturation bombing, drunk drivers, crime, and the ever-present threat of Armageddon when the heavens and the earth will melt with fervent heat from the incredibly mad violence of nuclear war.

Following the assassinations of John F. Kennedy, Martin Luther King, Jr., and Robert F. Kennedy, a blue-ribbon Commission was appointed by President Lyndon B. Johnson to study violence and to make detailed recommendations. After all these years, however, what is there to show for their excellent work? Hand wringing, talk, apathy, business as usual — and violence.

What causes violence?

Psychologically, human beings are equipped with the ingenuity, brute strength, and adrenalin which make violence everlastingly possible in this kind of world. Technology and affluence make violence practicable on a heretofore unprecedented scale. War, national and international violence, conditions multitudes for further violence. The television industry's irresponsible, persistent, and perverse glorification of violence has conditioned tens of millions of people for gross violence. The movie industry, glorying in a "Godfather morality," has pruriently placated the gawking public's interest in blood, torture, and violent death, and thereby has produced a populace well on its way to being as mired in degenerate violence as Rome was in its

days of decline and fall.

Judges who habitually subvert justice and reduce the charges against drunk drivers so as to turn them loose again to wreak their violence on other innocent victims are daily, through the courts of the land and in the name of justice, making their contributions to violence. Legislators who refuse to provide funds for additional courts and improved prisons aggravate violence and cultivate a major seedbed of violence. Congressmen who will not vote for funds, and administrators who will not release funds already voted for safe highways do their bit for violence on the roads. Play guns, two-bit toys, and so-called games condone violence. Powerful lobbies that have fought off legislative efforts for effective hand gun control play their part for violence. Moreover, a public that tolerates all this, and churches that can find no word from the Lord about all this, and churchmen who expend their energies hunting scapegoats and playing Christianity in the face of all this, bear the greatest burden of all.

What to do? What to do?

Let us stop the senseless violence for which this nation is responsible in Indo-China.

Let us stop the senseless violence in the movies. Since the industry will not discipline itself, let decent citizens demand of their public servants decisive help in curbing such continued irresponsibility.

Let us stop the senseless violence on television. Since the industry will not discipline itself, let decent citizens unite in selective viewing and selective buying to reject their sickening menu of violence.

Let us stop the senseless violence of drunk driving, uncontrolled guns, and unchecked criminality. Concerned, involved, responsible Christian citizens can do this.

If our public servants refuse to act decisively, let us turn the rascals out and elect new and responsible representatives who will do so.

The sickness is not the violence alone. The sickness is also our combined weakness and stupidity which have so far kept even the people of God from thinking clearly and acting decisively to put a stop to this senseless violence.

Christians know a better way.—Foy Valentine, Executive Secretary, Christian Life Commission, SBC

Fairfield Bay Mission — pastor is secured



Lane

A. Hilton Lane has resigned the pastorate of the First Church, Hazen, to accept the pastorate of the Fairfield Bay Mission that will begin June 4 on Greer's Ferry Lake.

The mission will be sponsored by three associations, Van Buren County,

Calvary, and Little Red River, the State Missions Department, and the Home Mission Board. The Pleasant Valley Church, Van Buren County, will cooperate as the sponsoring church.

The resort/retirement community of Fairfield Bay now has more than 400 permanent residents. Many additional people are weekend residents, tourists and vacationers. These will provide a real opportunity for development of a genuine resort ministry.

Lane was born near Prentiss, Miss. He is a graduate of Mississippi College and New Orleans Seminary.

He came to the Hazen Church in 1966. Prior pastorates include Holly Springs Church, Brookhaven, Miss.; Pine Grove Church, Bastrop, La.; and the Portland Church, Portland, Ark.

He has been active in many civic and denominational capacities.

He is married to the former Martha Roy of Abbeville, Miss. They have two sons, Mark, 11, and Kent, 9; and one daughter, Laura, 6. They will make their home in the Fairfield Bay development.

Ratcliff First Church to dedicate building

First Church, Ratcliff, Bobby Joe Martin, pastor, will dedicate a new addition to their church June 4. The 920 square foot addition includes a baptistry and pastor's study.

Wesley Hogue, former pastor, will preach the dedication message at 11 a.m. Martin will baptize those awaiting baptism at the close of the dedication service. This will be followed by "open house" from 2 until 4 p.m.

The Grand Avenue church youth choir, under direction of Phil Whitten, will present a concert from 2 until 2:30. All friends and former members are invited to attend the dedication and/or the open house.

Your superintendent of missions at work — Caroline Association works for Lonoke and Prairie Counties



James

The Caroline Association was constituted in 1853. Five churches went into the organization: Atlanta (probably the present Old Austin Church), Bethel of Conway, Des Arc, Hickory Plains, and Siloam. Two of these, Des Arc and Old Austin, are still functioning. At one time parts or all of eight counties were included in the association's territory, but today it is comprised of two counties, Lonoke and Prairie, with 29 churches. J. M. James has served as superintendent of missions since 1960. The association may have derived its name from the fact that the earliest settlers of the area included a colony of Baptists from the Carolinas.

Cooperative missions

The program of Cooperative Missions carried on by the churches in Caroline Association is based on the belief that the world mission program of any association should center in and stem from the Great Commission. This belief has led the churches in Caroline to participate in three World Missions Conferences in the past 12 years. The Associational WMU organization has often used missionary speakers at their quarterly meetings, and missionaries have been invited to present the needs of World Missions to several of the churches. The churches have expressed their concern for the total mission program by giving a total of \$528,917 through the Cooperative Program during this 12 year period, with total cooperative mission expenditures of \$824,049. Cooperative Program gifts have increased from \$24,415 in 1960 to \$67,725 in 1972, an increase of about \$3,500 a year.

Home and office

In 1963 a three-bedroom home and office was built at a cost of approximately \$30,000. In less than four years the property was free of debt. The office provides sufficient room for Executive Board meetings, committee meetings, etc.

Evangelism

The 29 churches working together are committed to the most important work of all, evangelism. During these 12 years they have participated in all the simultaneous revival programs and in the Crusade of the Americas. Evangelism is a perennial program, and most of the churches manifest an abiding

concern for outreach through evangelism. The associational minutes for the past 12 years record 2,658 baptisms, an average of 221 per year.

Vacation Bible school

The aggregate enrollment for the past 12 years is 18,760 pupils and 5,260 faculty members. Of this number, 1,570 pupils were not enrolled in Sunday School and 1,370 were unsaved. Professions of faith in VBS for this period numbered 524. Missionary James believes that of all the programs carried on in Southern Baptist churches, Vacation Bible School is the most far-reaching and rewarding in the lives of children.

Other accomplishments

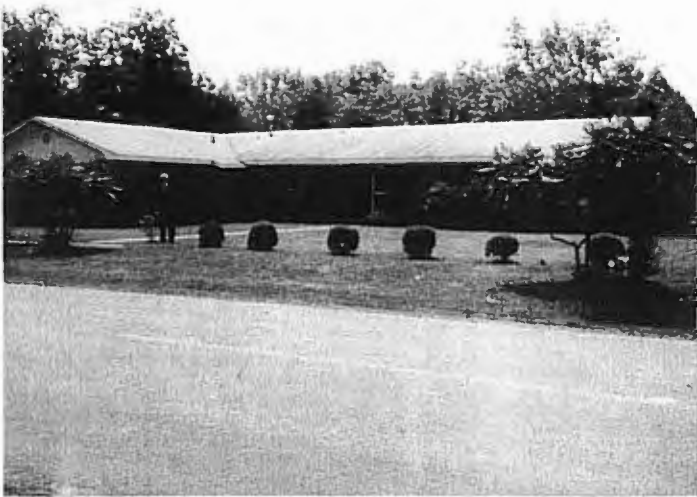
- Three new churches have been constituted since 1960 and two others received into the association.
- Five churches have built new sanctuaries, with additional space for educational and training programs. Thirteen others have added to their buildings. Six churches have built new pastor's homes. Nearly all the churches have air conditioned their buildings and installed central heating units. Seven churches have installed baptistries.
- Two missions and one mission station have been started, and the two missions have been organized into

churches. Another mission station, started before 1960, is still operating.

- The churches carry on a ministry to people in rest homes.
- More than half of the churches responded to the Ouachita-Southern Campaign with gifts and pledges amounting to \$45,457.10.
- The churches of Caroline Association are vitally interested in the program of the Baptist Student Union. Gifts toward pianos for BSUs at Conway and Beebe have amounted to \$1,000.

• For 12 years, all of the work of the association and much of that of the State and Southern Baptist Convention, has been promoted through the associational bulletin, Caroline edition, published monthly on the front page of the *Arkansas Baptist Newsmagazine*. This bulletin reaches 1,400 homes every month. Twenty-one of the churches have the *Newsmagazine* in their budgets.

- Five churches in the association have bus ministries.
- Church Training Director Charles Templeton, assisted by the missionary, planned and promoted a Growth-enlistment Clinic and an Idea Clinic and a Baptist Youth Night this spring. Both clinics were carried out with the help of the State Church Training Department.



The missionary's home, which also contains an office, was built in 1963.

The cover



When night falls the tourist center of the Philadelphia Convention and Tourist Bureau is like a sparkling jewel in the brilliantly-lighted Penn Center-City Hall area. This is especially true during the holiday season when the trees are lighted.



The Betsy Ross House in Philadelphia is "The birthplace of Old Glory." In this little colonial dwelling Betsy Ross, seamstress and patriot, stitched the first American Flag.

Philadelphia — SBC site preview



This 37-foot tall statue of William Penn stands on top of the tower of Philadelphia's City Hall, 548 feet above street level.



The Philadelphia Museum of Art stands at the head of the Benjamin Franklin Parkway. An architectural masterpiece, it contains one of the world's great collections of art.

Child Care director delivers speech to Nashville seminar via telephone

Johnny Biggs, Executive Director of Arkansas Baptist Family and Child Care Services, gave a 30-minute speech by telephone to a seminar of state Sunday School workers meeting at the Sunday School Board in Nashville, Tenn., May 10.

Daryl Heath, Consultant, Children's Section, Baptist Sunday School Board, extended the invitation after hearing Biggs' speech during the Pre-School — Children's Workshop in Arkansas last month.

"The Child in Today's World" was the theme of the seminar and Biggs' remarks were related to one primary need of the developing child. He recognized the significant influence that Sunday School workers exert on the lives of their pupils and complimented them for their willingness to give themselves to the youngsters with whom they work. Sunday School workers are viewed as VIP's — Very Inspiring Personalities, or Very Important People. Children identify with special significant others in their lives.

"Children with whom you work, ages eleven and under, are in the process of developing and are becoming," Biggs said. "The physical development is obvious. They are doing more than just growing. They are learning about themselves, the world of people and things; they are cognizant of attitudes and values displayed all about them. Yes, even the infant responds to his environment. He, too, is beginning to get a picture of himself and the world in which he belongs.

"My ability and that of my wife to help

our two children grow and develop to utilize their full potential begins with our recognition, understanding, and acceptance of their individuality. In working with youngsters, it is a matter of taking each one as he is, responding to his individuality, and accepting him as he is," he declared.

"We who work with children are interested in preparing the child to live comfortably in the house of tomorrow. What is this basic need that will give a child a firm foundation for meeting life's challenges? Today there is enough accumulated evidence that makes it clear that if a child has high self-esteem, he has it made. What is self-esteem? It is how a person feels about himself privately. It is his over-all judgment of himself, how much he likes his particular person.

"Where does high self-esteem come from?" Biggs asked. "It comes from the quality of relationships that exist between a child and those who play a significant role in his life. This broadens the individual child beyond the family, and may include relatives, teachers, peers, and other significant persons that come across his life.

"To build pictures of themselves as truly adequate, to feel thoroughly all right inside, the child needs living experiences that prove their lovability and worth.

"The importance of self-esteem to a child's life can hardly be over-emphasized. We must help our children to affirm and wholeheartedly believe in themselves," Biggs concluded.

Students available as evangelistic teams

ARKADELPHIA — A summer program of "Christian witness and service to youth" to be conducted at Southern Baptist churches throughout the state has been initiated by Ouachita Baptist University.

Under this program, known as "CONTACT!", student teams are sent to the participating churches, where they conduct youth seminars, revivals, youth retreats, fellowships, youth nights or any combination of these.

Each "CONTACT!" team is comprised of an evangelist, a pianist and soloist, a music director and a coordinator.

The Ouachita students participating in "CONTACT!" include Chuck Ward of Hope and Richard Lusby of Camden, evangelists; Larry Grayson of Camden and Rex Horne of Camden, music directors; Kathie White of Delhi, La., and Peggy Hellen of Benton, pianists and soloists; Alvin Johnson Jr. of Malvern, special music and fellowships; and Michael Beaty of Benton, coordinator.

Churches interested in scheduling a "CONTACT!" program may contact Michael Beaty or Lane Strother at Ouachita University, Arkadelphia, Ark. 71923.

Seminars involve Little Rock women

NASHVILLE — Southern Baptist seminars on "People-to-People," a Sunday School-sponsored outreach project to be implemented this year throughout the Southern Baptist Convention, involved several Little Rock Baptists May 8-12 at the Church Program Training Center.

Approximately 100 persons from across the nation participated in the sessions on reaching people as "a People-to-People Priority." Seminar participants met jointly and in age-group sessions with consultants in special areas. Directors were Helen Young, preschool; Dan Padgett, children; Myrtle Veach, youth; Mancil Ezell, young adults; John Sisemore, adults; and Roland Hudlow, general officers.

Content of the meetings centered on making a commitment to reach people, finding people, preparing for people, witnessing to people and involving new people.

Participants from Little Rock were Mrs. Mary Emma Humphrey, Arkansas Baptist State Convention; Nancy Norman of Park Hill Church; and Barbara Long of Second Church.





Doctrines of the faith

Work of the Holy Spirit in conversion

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

There is no other work of the Holy Spirit which needs more emphasis today than his work in conversion. Much of the current emphasis on the Holy Spirit is devoted to his work in the believer after conversion. The Bible has a great deal to say about this and it is thus a legitimate emphasis. However, hardly anything is being said about the work of the Spirit in becoming a Christian.

The *Baptist Faith and Message* states that the Holy Spirit "convicts of sin, of righteousness and of judgement. He calls men to the Saviour, and effects regeneration." This statement affirms a two-fold work of the Spirit in connection with becoming a Christian. He convicts, and he regenerates.

First, the Holy Spirit convicts the sinner. He awakens the sinner to his need of salvation (Jn. 16:8-11). The Bible teaches us that the sinner is "dead in trespasses and sin" (Eph. 2:1.) This means that, left to himself, the sinner would not desire to make even the motion of turning from sin, nor would he be able (Jn. 6:44.)

It is very easy to go astray at this point. We may be led to believe at times that powerful preaching and persuasive pleading are the means by which men are convicted. These may be means the Spirit uses, but it must ever be kept in mind that it is the Spirit who convicts men. If the Spirit does not convict, there is nothing that man can do to bring about that result.

Every preacher of the gospel knows the frustrating experience of proclaiming the Good News of salvation to people who do not want to be saved. It is thus very important and necessary that we understand that God's Spirit must convict if men are to be stirred enough to want to be saved. Even our preaching must be done in the power of the Spirit (I Cor. 2:4; I Thess. 1:5.)

But, the Spirit not only convicts, he also regenerates. Regeneration is simply the imparting of spiritual life in the heart of the sinner. Through this work of the spirit man is given the desire and the power to turn from his sin and receive Christ as Saviour.

This regenerating work of God's spirit is an absolute necessity if man is to be saved (Jn. 3:3-5.) By himself man can never turn to God. We have noted that he is dead in trespasses and sin. (Eph. 2:1.) It is useless to bid a physically dead man to get up and live. Shout as we will, he can not hear. A similar situation exists in the realm of the Spirit.

Hence, unregenerate man is utterly unable to turn to God and do good. He can not think his way to God for sin has darkened his understanding (Eph. 4:18) and the natural mind can not receive or know the things of God. (I Cor. 2:14.) He can not will his way to God for he is a bond-servant of sin (Jn. 8:34) and a child of disobedience. (Eph. 2:2.) He can not use his emotions to love God because the natural man is at "enmity against God." (Rom. 8:7)

In short, spiritual life is the work of the spirit and not a natural achievement. Man's pride sometimes deceives him into thinking that it is through his own strong arm that he has come to God. But spiritually dead people can not quicken themselves. This is the sovereign work of God's spirit. (Eph. 2:1-5; Col. 2:13.)

Moves to North Carolina

Mrs. L. C. Tedford, widow of L. C. Tedford, moved to North Carolina in the fall of 1971 to "be near her boys," both of whom are university professors in the Tar Heel State.

All the members of the family, including the late Rev. Tedford, are graduates of Ouachita University. After graduation from Ouachita, Rev. Tedford attended Southern Seminary in Louisville, Ky., and following his graduation there served as pastor of Southern Baptist churches in Clarendon, Clarksville, Bentonville, Marion,

Corning, and North Little Rock. He was also Dean of Men and Professor of Religion at Ouachita for several years.

Mrs. Tedford is at home at 2709 Lullington Drive, Winston-Salem, N.C. 27103. Son Harold is a professor of speech and drama and Director of the Theatre, Wake Forest University. Son Tommy is a professor of speech and drama at the University of North Carolina at Greensboro, where he also serves as Director of Graduate Studies in Drama and Speech. Both sons hold Ph.D. degrees from Louisiana State University.

Explo '72 to feature seminar on local church

H. D. McCarty, pastor, University Church, Fayetteville, will serve as a seminar leader for all pastors and church staff workers attending Explo '72 in Dallas, Tex., June 12-17. The seminar is entitled "Campus Crusade and the Local Church."

Explo '72, sponsored by Campus Crusade for Christ, International, is aimed at attracting high school and college students as well as laymen in order to train and mobilize to fulfill the Great Commission in the United States in the next few years. Over 100,000 are expected. Registration has already passed 60,000 as of this writing.

The subject of the seminar is how the two dynamic but complementary ministries of the local church and Campus Crusade for Christ can more effectively work together for the glory of God and the fulfillment of the Great Commission. It is hoped that Campus Crusade's great regard for the local church can be better communicated. Executive leadership of Campus Crusade has consistently maintained that they see themselves as only an arm of the church and that their over-all goal is to fulfill the Great Commission "through the church."

Other program personalities involved in the seminar include Bill Bright, founder and president, Campus Crusade for Christ; Harold Fickett, First Church, Van Nuys, Calif.; Lane Adams, associate evangelist, Billy Graham Evangelistic Association; Gil Stricklin, associate in the Texas Evangelism Department and former press secretary for Billy Graham; and Don Myers, national field representative, Lay Ministry, Campus Crusade.

The session will be held Thursday afternoon at 2:30 in the North Ballroom of the downtown Dallas Sheraton Hotel.



Dr. Charles Ashcraft (left) was introduced by Arkansas Baptist College President, Dr. J. C. Oliver.



Dr. Ashcraft chats with one of the graduates, Robert Harrison, after the service.

Arkansas Baptist College graduates hear ABSC Executive Secretary

The 88th annual Baccalaureate address for the graduates of Arkansas Baptist College was delivered May 21 by Dr. Charles H. Ashcraft, executive secretary, Arkansas Baptist State Convention. Dr. J. C. Oliver, president of the school presented Dr. Ashcraft as a Baptist leader worthy of trust.

The subject of the address was "How to Make it with Four Billion others." Dr. Ashcraft began with this statement, "No one chooses his generation. No one chooses his parents, his race, or his heritage. We accept what we have because there are no alternatives. There are, however, many things in which we

have a will and a voice. These are the things which interest me.

"Here we are almost four billion of us, all bearing the marks of a common origin and the same God. A condition over which we have little control as individuals has put us in a very complex, crowded, and ever challenging situation..."

- He admonished the graduates
1. To enlarge the labors of the living.
 2. To equate the Ministries of the heroic dead.
 3. To make clear stencils for posterity.
 4. And to find out what God is doing — go help him.

In conclusion, Dr. Ashcraft called attention to the year 1809 when Europe was suffering under the domination of Napoleon. He reminded the graduates that God had not forgotten the world for in this same year Cyrus McCormick, Edgar Allen Poe, William Gladstone, Alfred Tenyson, Felix Mendelssohn, and Abraham Lincoln were born.

President J. C. Oliver, expressing his gratitude for the address said, "If any of the graduates came here without hope this day they will leave in a better frame of mind. There is much to do for our Lord every day."

New way of training soul winners pays off



Bennett

First Church, Ft. Smith, is experiencing a remarkable growth as a result of her outreach efforts. For more than two years they have been involved in an on-the-job training program. "Though I have tried many evangelistic endeavors with some success," explains their pastor, Dr. William L. Bennett, "never have I been able to lead my people to a week by week witnessing and winning until I began this procedure."

The method is based on the

scriptural principles as follows:

1. The church must realize that she is under divine orders to share her message with the world.
2. Laymen must be trained to communicate the gospel.
3. The pastor's privilege and responsibility to train his people is emphatically stated in the New Testament.

According to Pastor Bennett, the only effective way to learn is on the job. "My major responsibility," he emphasized, "is not to preach great sermons, nor to win all the lost in the community, but to equip my members to be soul winners. In order to do so, a pastor must be willing to give his whole life to the endeavor."

This actual training has four parts: home work, which is memorization of a portion of the gospel used in witnessing; class work, approximately 30 minutes each

week; on-the-job training with those participating going out the very first day; Koinonia contact, sharing time in which victories and defeats are shared, thus, encouraging the entire group and reducing drop-outs.

The program began with six participating members in February, 1970. The merit of this witnessing activity is evidenced by the fact the church baptized 209 last year. Within two weeks they will have exceeded last year's baptismal record with four months remaining in this church year.

They report an average of six to ten conversions each week, with 80 adults and 50 youths now enrolled.

Dr. Bennett states that they are planning a nation-wide clinic late in 1973 or early in 1974.

Harmony Association music winners told

The associational hymn playing-song leading-vocal solo tournament for Harmony association was held at Forrest Park Baptist Church, Pine Bluff recently.

In the hymn playing-piano, Junior High Division, first place winner was Michelle McGehee of First Church, Pine Bluff. Second place winner was Faron Wilson of Forrest Park, Pine Bluff.

In the Senior High Division hymn playing-piano, first place winner was Teresa Trull, Immanuel Church, Pine Bluff. Second place winner was Debbie Morgan, East Side Church, Pine Bluff.

In the Senior High vocal solo contest Judy Garman, Immanuel, Pine Bluff, was first place winner. Teresa Trull, also of Immanuel was second.

There were no entries in the song leading division.

Walter Hill is the associational Music Director.

Mrs. Harris Mitchell and Mrs. E. J. Enderby were adjudicators for the tournament.



TOURNAMENT WINNERS: Teresa Trull, Faron Wilson, Judy Garman, Debbie Morgan, and Michelle McGehee.

Former missionary dies at Ft. Smith



Mrs. Favell

Mrs. C. Hudson Favell of Ft. Smith, 45, a former missionary to Ghana, died May 14 of a heart attack.

The Rev. and Mrs. Favell, appointed by the Southern Baptist Foreign Mission Board in 1958, served in Ghana, West Africa, until their resignation in 1968. After a year in Tamale they settled in Nalerigu, where Mrs. Favell nursed at the Baptist Medical Center. She taught a daily Bible class in the local public school and conducted Sunday afternoon services at Baptist settlements for leprosy and tuberculosis patients.

The former Jean Christy of Ft. Smith, Mrs. Favell began preparing for a career in missionary nursing when a teenager. She was graduated from Baylor University School of Nursing, Dallas, Tex. (now located in Waco) and continued her education at Baylor's main branch in Waco, where she received the bachelor of arts degree. She also received the master of religious education degree from New Orleans Seminary.

Mrs. Favell is survived by her husband, who does pastoral counseling in Ft. Smith, and by their four children.

Between parson and pew

The preacher's eating habits

By Velma Merritt

Have you ever met a preacher who didn't like to eat? I doubt it because it seems to be one of the things that many preachers receive a great deal of pleasure from indulging in.

Looking at a group of pastors leaves the strong impression that not only do preachers like to eat but they overeat. While it is true that the person himself must be responsible for his weight there are many things that others do around him which help or hinder his physique.

One of the highlights for many pastoral families is sharing fellowship with their members around the dinner table. It builds friendships and acquaintances and there's always good food which everyone enjoys. For years fried chicken has been said to be one of the favorite "preacher dishes." It would probably still hold a high place in the hearts of most men.

Often a meal is more tasty if one doesn't have the stuffed feeling when he is finished. Offer the pastor a second helping of the delicacies but don't insist that he take it.

At church pot-luck suppers ladies want the preacher to taste their specialty (even if they don't admit it). Many things look delicious but the preacher can eat only so much food so he must choose among the dishes the things he wants most just as the layman must choose.

If a minister is overweight and wants to cut down on his food intake, most people will gladly help him if they are politely made aware of his diet before he dines with them.

His wife's cooking can be a tremendous asset to him. The occasional meals outside the home with extra rich delicacies will not hurt if he watches what he eats at home. Any diet recipe book can give plenty of hints to keep calories down in good tasting dishes.

If the pastor expects to be eating outside the home a great deal one week, he can cut down on the calories the week before.

A pastor who weighs what he should will be a real asset to the church. He will feel better, look better, be in better health, and do a better job of meeting his daily tasks as servant of his Lord and his congregation.



Mrs. Merritt

Youth and Adult

June 19-24

Features:

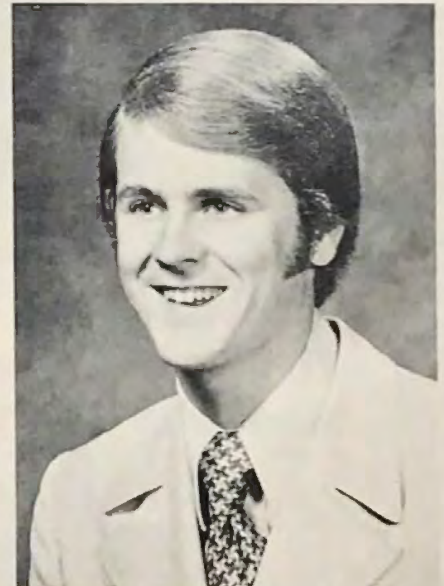
- Music Drama "Elijah" – Sr. Hi & Adults
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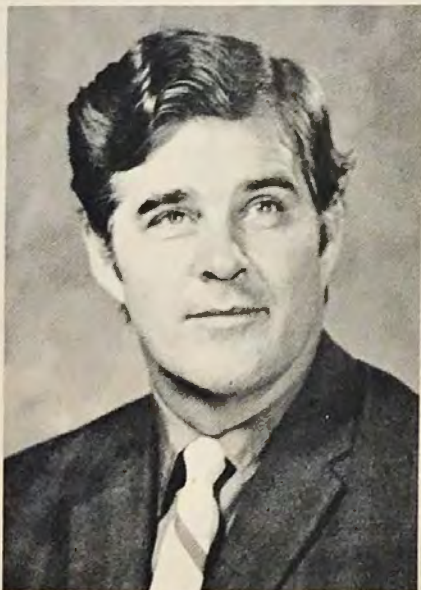


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The new educational annex to the Pleasant Valley Church building extends left providing the church with much needed class rooms.



Members of the Building Committee (l to r) Charles Dickerson, Glenn Taylor, and Richard Huff, chairman. Arthur Allen is not pictured.

Music department head takes Little Rock post

Ural C. Clayton, who served as state music secretary since July 16, 1970 is the new music director of First Church, Little Rock, as of June 1.

Clayton holds the bachelor of music education degree from Texas Wesleyan College, Ft. Worth, Tex., and the master of church music degree from Southwestern Seminary, Ft. Worth, Tex.

He has served churches in Ft. Worth and Oklahoma. In Arkansas he has been music director for the Baring Cross Church, North Little Rock, and for Immanuel Church, Little Rock.

He has performed extensive denominational service, which includes teaching in state music camps, and in the Glorieta Music Leadership Conference, served as music director for Siloam Springs, and writing for *Church Musician*.

Mrs. Clayton is the former Frankie Maxine Moore. They have four children, Deborah Sue, 15; Sherry Lynn, 14; Kristi, 8; and Kendall, 6.

Under Mr. Clayton's leadership several new projects have been established as follows: (1) "Volunteer - Part-time music directors retreat"; (2) Alaska music missions project; (3) organizing and training "central training team" and eight district "music specialists teams"; (4) assisted with youth choir Day at Ouachita; (5) annual "Age Division Tours" (Five one-day clinics); and (6) church music workshop, a joint effort with the Church Music Department at Ouachita University.

Revolving loan aids in remodeling and new construction

The Pleasant Valley Church, Heber Springs, Little Red River Association, dedicated a new educational annex and a completely remodeled sanctuary on May 14. Student pastor Johnny Birdsong, Ouachita University, presided over the service. The message was brought by R. H. Dorris, Director of State Missions.

The old "one room" church building was remodeled with new ceiling, light fixtures, wall paneling, and floor covering. Central heat was installed. The church's first educational building will provide a multi-purpose assembly room with three class rooms.

Members of the Building Committee were Richard Huff, chairman, Charles Dickerson, Glenn Taylor, and Arthur Allen.

Continuing projects, experiencing growth were the following: (1) Music Men of Arkansas grown to an enrollment of 74; (2) Music Men of Arkansas organized into a self-governing group; (3) participation in many inter-departmental projects; (4) taught at Ridgecrest and Glorieta Music Leadership Conferences; (5) writer for *Church Musician*, *Choral Tones*, and *Choral Overtones*; (6) activated all committees in their role as planning and policy forming organizations; and (7) experienced excellent response to music camps, festivals, and schools of music.

Construction and remodeling was made possible with assistance from the State Missions Department through the Small Church Revolving Loan Fund.

The church began a revival on the day of the dedication led by Kelly Tingle, pastor of the Grace Church, North Little Rock. During the three weeks leading up to the revival the church had welcomed 5 new members by baptism and 1 by letter.



Johnny Birdsong, Ouachita University, is student-pastor of the Pleasant Valley Church. His home is Heber Springs.



Swimming is one of the most popular activities at R.A. camp.

Recreation enlivens RA camp

Swimming is only one of the many activities of Royal Ambassador Camp. It is, however, one of the more popular activities.

Other sports in which campers may participate include volleyball, baseball, horseshoes, shuffleboard, ping pong, tetherball, badminton, and archery.

Volleyball provides ample opportunity for group participation and team competition. It is an active game and is excellent exercise.

Baseball is not as popular as in past years. It still claims the attention of a large number, however.

All the other sports claim the attention of a large number of campers. Every boy is encouraged to participate in and learn about as many sports as possible during the week.

Archery is proving to be popular with an increasing number of campers. This year we hope to provide an enlarged program for this activity.

Other activities are campcraft, handcraft, nature study and hiking.

Campcraft is designed to equip a boy to live out of doors. Campers are given instruction in toolcraft, firecraft, compass reading and conservation. Older campers usually cook out for one meal each week.

One handcraft project is provided in the camp fee. Others are available at the camp store. Nature study points campers to the many things God has created and placed here for our help and enjoyment. All activities are planned and presented to point campers to Christ and God.

Worship is designed with boys in mind. Several methods of evangelism

are used to confront campers with their need for Christ. Counseling is available to aid campers in finding God's plan and will for their life.

Royal Ambassador camping is Christian camping at its best.

See you in camp! — C. H. Seaton

Jonesboro church calls youth director

Central Church Jonesboro has called Debbie Strickland as Youth Director for the summer. Miss Strickland began her work at the church May 15.

Miss Strickland is the daughter of Mr. and Mrs. Berry Strickland of Lewisville, Tex. She was born in El Dorado, but was reared in Little Rock where she finished at Little Rock Central High School. She is a senior at Ouachita University at Arkadelphia, where she is majoring in elementary education and speech pathology. She is a member of the Gamma Phi Social Club, and during the last year she was employed by the Arkadelphia School System to teach Physical Education in the third and fourth grades.

Miss Strickland will give direction to the entire youth and children's program at Central Baptist Church during the summer, and will be working with Les Stanley, Minister of Music and Education, and Wes Kent, Minister of Evangelism. Pastor of the church is R. Wilbur Herring.

Achievement banquet honors young people

Have you ever attended an achievement banquet? Don't you get a special thrill when an award is given to someone you know personally? I had this opportunity last week and the "good feelings" I had are still uppermost in my mind.

Friday, May 19, marked the date for the second annual achievement banquet held at the Arkansas Baptist Home for Children. The highlight of the evening was the recognition of the young people who had achieved in academics, sports, music, and the physical education honor program at the Home during the school year. Some were recognized for their achievement in one area, while others had achieved in more than one category. Many were recognized for their accomplishments in two or more areas. Their list of accomplishments was impressive!

Tony Moser, age 13, served as master of ceremonies and did a superb job. We were honored to have a former staff member, A. J. Baker, now a counselor for Vocational Rehabilitation Services, as speaker. His subject was "A Challenge for Youth". He outlined the ingredients that a person needs to possess to be a success in life. He concluded by emphasizing the basic ingredient and the one which influences all the others, a person's relationship to Jesus Christ. Our Savior is relevant and can help young people as well as adults "put it all together" and live an abundant life through him.

Glen Gilbert, Recreation Director, was assisted by Miss Johnnie Spraberry, School Liaison Worker, in presenting the awards to 30 young people.

It is thrilling to see youngsters, when given a chance, display their ability to cope with their personal and family obstacles and take advantage of opportunities presented them. Of course, a great deal of staff time went into the personal lives of each of these young people to assist them, encourage them, discipline them, and direct them so that they might work toward the realization of their full God-given potential.

This is thrilling to comprehend because we are recognizing more than just present achievements, but we are talking about and involved in building firm foundation material for these young lives.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Johnny G. Biggs, Executive Director

Church Training
Five more resource
units are available



Davis

Last week we listed and gave a brief discussion of five adult resource units for Church Training. We are listing below five other units.

"Violence in America" is a 52 page, six session unit which explores the complex causes and effects of violence in our nation. It includes training procedures for study leaders.

"Good News through the Fine Arts" is a six session, 43 page unit designed to stimulate creative religious expression. It includes training procedures for study leaders.

"We Hold these Truths" is a six session resource unit in the areas of poverty, unemployment, segregation, open housing, and violence.

"The Nature of Prejudice" is a six session unit which deals with prejudice, equality, and overcoming prejudice.

"How to Use a Hymnal" is a six ses-

sion resource unit which helps members come into a deeper understanding of the church hymnal, its nature, structure, content, and uses.

The above resource units may be ordered from the Church Literature Department of the Sunday School Board. The above resource units may also be used with youth. In addition, there are two youth resource units which are available. "Consider the World Religions" (and poster set) and "Studies in Teen-age Moral Dilemmas."

— Ralph W. Davis



Mrs. Cecil



Mrs. Arthur

Missionary speakers
told for GA camp

Missionaries play an important role in

GA camping at Paron. Missionary guests for GA Camp, July 3-8, will be Mrs. James Cecil and Mrs. George Arthur.

Mrs. Cecil serves with her husband as a missionary associate in Hong Kong. She teaches English Conversation classes and Sunday School for the English-speaking Chinese and works with the mission action group at Kowloon Baptist Church. Mrs. Cecil also teaches Western cooking to Chinese girls.

Mrs. George Arthur serves with her husband in Medan on the island of Sumatra, Indonesia. They are involved in a ministry of evangelism and church development.

GA Camp is an opportunity for girls in grades four through six to learn more about themselves and God and their place in this world.

Each week's program features meeting missionaries such as Mrs. Cecil, Mrs. Arthur, and others; nature hikes; Bible exploration; campfires; swimming; indoors olympics; singing and much, much more!

Registrations are now being received at the State WMU Office on "first come, first served" basis. Detailed information will be sent upon request.—Julia Ketner, Camp director

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CAMP

JULY 24-29

PARON

TOTAL COST: \$21.50

FOR INFORMATION AND RESERVATIONS WRITE

STATE WMU OFFICE
210 Baptist Building
Little Rock, 72201

His hands

By Iris O'Neal Bowen

The world still turns
 And God's almighty hand directs its
 turning;
 His sun-bright lamp restores each day,
 Its flame, as always, burning.
 Time treads through days and years to
 centuries
 And God's hand, moving,
 Retains the balance of this universe;
 Must He be proving
 His Spirit-presence to the ones
 Who chant a Godless world?
 Must He announce Himself in flames
 Across the sky, unfurled,
 As though He needs a banner
 To proclaim His presence here,
 Allowing men to see His hands?
 No, God need not appear

To prove that He still lives,
 For He has much that needs His keep-
 ing:

He has the rains to send,
 New wheat to ready for the reaping.
 He brings to birth each spark of life
 And then, bequeathing
 On him a knowing mind and soul,
 Instills his breathing.
 — All moons that grasp the tides,
 Each change of season
 Are testaments that God moves here,
 And moves with reason.

I worship, then, a zealous God,
 His handwork eloquent
 And ample proof that He still lives,
 His presence evident!

Time to activate nominating committees



Hatfield

It's that time again.
 It's time for the
 nominating com-
 mittee to begin
 functioning in order
 that the church be
 ready to enter into
 a well staffed and
 well planned pro-
 gram of Sunday
 School and church
 work by October
 1st.

Many churches follow somewhat gen-
 erally the following helpful procedure:

1. The Nominating Committee is ap-
 pointed or elected according to church
 policy before June 1st or shortly there-
 after. Some churches start in March.

2. The Nominating Committee, after
 prayer and in consultation with the
 pastor enlists and nominates certain
 church leaders, including the Sunday
 School Director and directors of the
 other organizations.

3. The directors of the organizations,
 in most churches, become members of
 the nominating committee upon their
 election by the church. This election
 can take place in the June business
 meeting.

4. The Director of the Sunday School,
 in consultation with the nominating
 committee, may suggest certain general
 offices to be filled including the assis-
 tant director, extension director, teach-
 ing improvement director and secretary.

5. The nominating committee con-
 sults with and clears all Sunday School
 nominees with the director, first nomi-
 nating the department directors. In turn
 the department directors help in sug-
 gesting individuals to be department
 officers and teachers.

Many churches follow the practice of
 having the department directors help
 the nominating committee in the en-
 listment of their workers.

It's that time again. Nominate. —
 Lawson Hatfield, Sunday School De-
 partment



The above is the architect's conception of the sanctuary and educational building to be built by First Church, Little Rock. Groundbreaking ceremonies are scheduled for Sunday afternoon, June 4, at 3 at the building site at Rodney Parham and Pleasant Valley. The sanctuary, with a seating capacity of 1,300 is of Gothic design. The educational building which will accommodate 1,000 in Sunday School can easily be enlarged for further expansion. The building and property will represent an approximate investment of \$2,000,000. Pastor John B. Wright says that construction is scheduled to begin immediately.

Astronaut James Irwin to 'launch' SBC Week

PHILADELPHIA (BP) — Astronaut James Irwin of Houston has been added to the agenda of the "blast-off" event of Southern Baptist Convention week in Philadelphia, June 4-8.

Irwin, an active Baptist layman who piloted the lunar module for Apollo 15, will give his testimony during the opening Sunday evening fellowship session, June 4, sponsored by the

Women's Missionary Union of the SBC.

The Baptist astronaut already had been scheduled to speak on Monday afternoon during the Woman's Missionary Union Convention on the topic "The Moon Missionary." Irwin was contacted in Cape Kennedy by WMU leaders who observed the Apollo 15 flight and also requested him to give his personal testimony on Sunday night. His Sunday night talk will be entitled, "I Felt God's Presence on the Moon."

Baptists of all other conventions have been invited to the Sunday meeting

along with Southern Baptists. The session, open to the public, is scheduled at the Philadelphia Civic Center Convention Hall at 5:30 p.m., June 4.

Other features of the opening Sunday evening session will include a keynote address by W. A. Criswell, pastor of First Church, Dallas; a hymn sing backed by a New York orchestra; a presentation of Philadelphia Baptist work by Kenneth Chafin of the SBC Home Mission Board; and greetings from Baptist World Alliance President V. Carney Hargroves of Philadelphia.

Stewardship sessions planned at assembly

While Jesus was both a teacher and a preacher, it is well known by every Bible scholar that he spent more time in teaching small, informal groups than he did preaching to the multitudes. It is also a fact that his work with these small groups had a more lasting effect than some of his efforts with the masses.

Siloam Springs Baptist Assembly provides an opportunity for Arkansas Baptists to instill in our people Bible truths, following the example set by Jesus. Stewardship can and should be preached from the pulpit, but probably a more lasting result will be obtained from teaching offered in small groups than to exhortation in the Sunday sermon.

Four weeks of opportunities are being offered this year at Siloam Springs, and hundreds of our youth and children and adults will be exposed to multiple educational opportunities. It is the plan of this department to have two 45-minute classes on one morning of each of the four weeks. The classes will be for the senior high group.

One session will deal with the stewardship of time, and we will attempt to show the youth how to make more effective use of their time in family relationships, school, home study, recreation, etc. In showing how to use and budget time more wisely, we will try to show which items are priorities, and, obviously, that will include the time that we use for the Lord.

Another session will deal with the stewardship of money, but it will be oriented to the interests and needs of the youth. They are concerned with stretching their allowance dollar to buy more clothes, provide more dating opportunities, and all of the other good things that Christian young people want. In showing them how to wisely use whatever funds they have, we will again show the priorities and how their money, if dedicated to the Lord, will accomplish more for them as well as fulfill their Christian commitment.

These sessions will be taught as a part of the Christian Witnessing course, and are scheduled for Friday, June 23; Tuesday, June 27; Friday, July 7; and Tuesday, July 11. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Church Furniture For Sale

20 pews 15' long, 2 pews 4' long, Golden Oak pulpit and communion table.
Contact: Pastor Bill Gray
Harvard Avenue Baptist Church
P. O. Box 116
Siloam Springs, Ark. 72761

Convention messengers urged to get individual credentials

PHILADELPHIA (BP) — Southern Baptist leaders have issued a plea for each elected "messenger" to the Southern Baptist Convention here June 6-8 to obtain in advance the proper credential needed to register as a voting "messenger."

Last year, more than 5,000 messengers (delegates) showed up at the Southern Baptist Convention in St. Louis without their credentials, and each one had to go before the SBC credentials committee for certification before they could register.

"This is ridiculous," said Carl E. Bates, president of the convention and pastor of First Baptist Church of Charlotte, N.C.

"It's absolutely ridiculous," said the chairman of the SBC credentials committee last year. "It's disgusting," added the SBC registration secretary.

B. Conrad Johnston, pastor of the Salem Baptist Church in Salem, Va., who was chairman of the convention credentials committee last year, explained that nearly one-third of the messengers to the convention arrived in St. Louis without the required messenger registration cards.

It takes three times as long to register without the registration cards as it does with them, Johnston said. With the credentials, registration takes about 10 minutes. Without them it takes 30 to 45 minutes, he estimated.

At times last year, there were 200 to 300 persons waiting in line to get certification from the credentials committee before they could register.

W. Fred Kendall, executive secretary of the Tennessee Baptist Convention and registration secretary for the SBC, said that most of those who failed to bring their proper credentials cannot understand why they can't go ahead and register anyway.

But Kendall and those who help register the messengers have no way of knowing who is an official "messenger" elected by a local church, and who is not. By convention procedure, any person who seeks to register who does not have the proper credentials is automatically referred to the credentials committee.

The committee and its members must interview all such persons, determine if they have been officially elected by their church, discover how many other messengers have been elected by their church, and determine how many messengers the church is entitled to elect according to its contributions through the Cooperative Program and/or its membership.

The Constitution of the convention states that each church "in friendly cooperation" with the convention and which has "been a bona fide contributor" to the convention's work is eligible for one messenger; plus one additional messenger for every 250 members or for each \$250 paid to the work of the convention in the previous year. No church is entitled to more than 10 messengers.

Bates said, however, that one year recently, as many as 50 persons from one church registered as messengers — a fact not discovered until after the convention.

Not only do some churches send too many people, fully one-third do not obtain the messenger cards in advance for the individual messengers, Kendall said. "This puts a terrible burden on the credentials committee," he added.

Johnston said the committee, which includes only ten members, would spend 14 hours a day certifying credentials for those who forgot to bring them. The committee members did not have time to eat, or go to the convention sessions, he said.

Even former presidents of the convention and heads of SBC agencies have come to the convention as elected messengers, but have failed to get credentials in advance, Johnston said. "But I won't call any names — it would be too embarrassing."

Johnston said that even a letter from a church listing the messengers it has elected is not adequate. The committee has no way of checking to see if the other messengers on the list have been registered, he added. The current requirements further stipulate each messenger must have his own individual credentials.

Johnston said that every person who fails to bring his credentials seems to think he is the only person to forget them.

All three of the convention leaders urged churches to write immediately to their state convention executives secretaries to obtain the individual credentials, to fill them out properly in advance, and to give them to the elected messengers. Furthermore, they urged each messenger to take the initiative in obtaining the credentials if the church has not automatically provided them.

The messenger registration cards are available from the executive secretary of the state convention with which the specific churches are affiliated, Kendall said.

Skippy

By Anna Lee Copeland

Skippy was a little brown rabbit with long silky ears and a puffy white tail. He lived near the edge of the carrot patch with his mother and father. Skippy had two little brothers named Hippity and Hoppity.

Skippy's mother and father were proud of Hippity and Hoppity. Skippy was proud of them, too. Their ears stood up straight, and they could hop almost as fast as Father Rabbit.

No one was proud of Skippy. He could not hop. He skipped! And his ears wouldn't stand up at all. For hours every day, Skippy practiced hopping and holding up his ears.

"Watch me," called Hoppity. "It isn't hard to hop."

Skippy tried to hop the way Hoppity did. It was no use. Every time he started to hop, his feet skipped.

"Keep trying," said Hoppity, and he hopped away.

Hippity tried to help Skippy hold his ears up straight.

"Wiggle your nose, Skippy," said Hippity. "That makes your ears stand up straight."

Skippy wiggled his nose. At first nothing happened.

"Try again, Skippy," said Hippity.

"I am trying," and Skippy.

"It's no use, Hippity," cried Skippy. "I can only make one ear stand up."

"Keep trying," said Hippity, and he hopped away.

Skippy worked hard for two days. His feet were tired from skipping. His nose was tired from wiggling. And his ears were tired from standing up one at a time. He was so tired, he fell asleep.

The next morning Hippity and Hoppity hopped in to wake Skippy. Hippity pulled on Skippy's ear.

"Hurry, Skippy," he cried. "This is Grandfather Rabbit's birthday. We are going to visit him."

Skippy rubbed his eyes. Grandfather Rabbit lived far away — past the carrot patch, past the apple orchard, and halfway through the wheat field.

"Come on, Skippy," called Hoppity. "We have to start early because you are so slow."

"I'm sorry," said Skippy, "Oh, if I could only learn to hop!"

Soon they were on their way to Grandfather Rabbit's.

"I will go first," said Father Rabbit. "We must be careful. I saw Old Haggie Hawk flying over the apple orchard."

Skippy and his brothers were afraid of Old Haggie. Mother and Father Rabbit were afraid of Old Haggie, too. They knew he liked to eat little rabbits.

"We will be careful," promised Hippity, Hoppity, and Skippy.

When they came to the carrot patch, Father Rabbit pulled a big carrot to take to Grandfather. They all hopped on through the apple orchard toward Grandfather Rabbit's house. But the others hopped so fast that Skippy was getting far behind.

"Wait for me," cried Skippy.

Just then a big dark shadow ran over the path. It was Old Haggie Hawk!

"Hurry to the wheat field," shouted Father Rabbit. "Old Haggie can't find you there!"

It took Hippity and Hoppity three long hops to reach the wheat field. It took Father Rabbit and Mother Rabbit two long hops to reach the wheat field.

Skippy saw the dark shadow coming

down over him. He looked up and saw Old Haggie's claws reaching for him!

Skippy had never been so frightened in all his life. Suddenly his ears popped up straight. Before he knew it, he hopped all the way into the wheat field with one hop!

"Skippy," cried Hippity. "How did you do that?"

Skippy was as surprised as the others.

"I don't know how I did it. I didn't have time to think," he said.

"Look at Skippy's ears," cried Hoppity. "They are standing up straight!"

Everyone was proud of Skippy. Grandfather Rabbit was the proudest of all.

When they were all nibbling on the carrot, Grandfather said, "I have thirty-seven grandchildren, and Skippy can hop farther than any of them." He pulled Skippy's long silky ears.

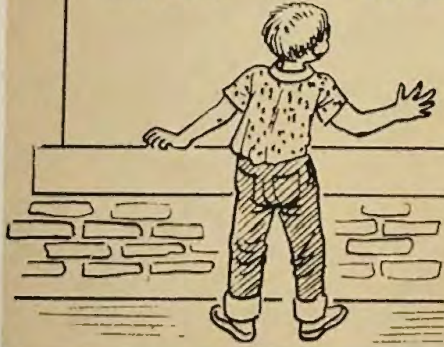
"Yes, sir," he said, "I believe Skippy can hop farther than any other rabbit in the country!"

Skippy didn't know about that, but he was sure he was the happiest rabbit alive.

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Pet Shop

- | | |
|-------------|------------|
| 1. STERHAM | 2. KEYNOM |
| 3. RROTAP | 4. PPPYU |
| 5. HSIFGOLD | 6. BBITAR |
| 7. TTLEUR | 8. AAETPRK |



Pet puzzle

By Earl Ireland

Unscramble the groups of letters in the pet shop window and spell out the names of eight different pets that you might find in this shop.

Answers: 1. Hamster, 2. Monkey, 3. Parrot, 4. Puppy, 5. Goldfish, 6. Rabbit, 7. Turtle, 8. Parakeet.

A mandate to evangelize

By John F. Havlik

From the Word of God, made clear and insistent by the Holy Spirit, there comes to the church today the mandate to evangelize — to repeat the message and reproduce the spirit first manifest in the church of the New Testament. Only a dull ear and a sluggish heart could fail to respond to this call. The command, "Go preach the gospel," clears the confusion for a church that has lost its way. The voice that cries, "Whom shall I send and who will go for us," is the voice that pierces the noisy busyness of modern life.

"Evangelize!" was the last command of our Risen Lord to his church. Until he returns, this stewardship of the gospel has the priority he has given it. Our greatest sin is our failure to obey this command. Renewal and revival of the church wait on our obedience to this command. Non-Christian groups, societies, and individuals do "good" things, humanitarian things, but they cannot witness to a saving gospel. Only Christians can evangelize. Evangelism alone makes the mission of the church Christian. Others can teach, minister, and even worship, but only Christians can witness to the gospel that makes men free.

The mandate to evangelize is a mandate to relate with openness and freedom to what God is doing in the world. The church must work where God is working — where the action is. Revival is already here, having begun in the first few months of the seventies. It is sad that some Christians and some churches may live right through the age of revival and never know it happened. Revival may have begun in the counter-culture outside the church, but it has not stopped there. One large denomination of evangelicals in 1971 experienced the second greatest year in evangelism in all of their history which goes back to the American colonies. To see what is happening with skepticism and criticism may cause us to fail in being God's instruments of renewal and reconciliation.

The mandate to evangelize is a mandate to close the credibility gap between the church and the world. Our gospel is not nearly as unbelievable as our lives. Christian witness must proceed from Christlike living. We help our people to forsake their racial prejudices, their unloving criticism and their false standards of success. We must help them to discover love, compassion, and forgiveness as attitudes that make our evangelism believable. We must constantly proclaim and witness to a Christ who can do more than save from sin's penalty. He can transform lives.

The mandate to evangelism is a mandate to minister to human need. We can touch with sympathy and compassion the running sores of society. Some will never be evangelized until they discover the love of Christ in the compassionate touch of believers. Those who are addicted to drugs and alcohol; those who are cursed with grinding poverty; those who are beaten down by life; those who are in prison — all of these must hear about the God "who really cares" in Jesus Christ from believers who care.

The mandate to evangelize is a mandate to cross all barriers of race, culture, and human distinctions to reach the unevangelized with the gospel. Foreign business men stay in our motels and call on members of our churches. International students are on almost every college and university campus. All large cities and some rural areas have large segments of population who speak languages other than English. Pockets of poverty, largely unevangelized, exist in proximity to many of our churches. No one must be forgotten in our efforts to evangelize.

The mandate to evangelize is a mandate to equip the laity for personal witness. The millions of non-Christians will never be evangelized by a church hiding behind its stained glass and organ music. The church must be the church seven days a week. There are millions of believers with great potential for witness, who have never been equipped to do what their Christian calling demands. The church is a witness to Jesus Christ and exists in the world to witness. The church and the individual believer need to rediscover the apostolic simplicity of "we are witnesses of these things and so is the Holy Spirit."

The mandate to evangelize is a mandate to trust the youth of today with the gospel. Youth "turned on" to Jesus Christ can do more to evangelize the new generation than any other group. Youth must be challenged to greater involvement than "a lot of dumb games in the church basement." They can, with their music and their zeal, interpret the gospel to their peers. They cannot be forced to "wear Saul's armor." They can be trusted to "do their own thing" with the gospel.

The mandate to evangelize is a mandate to use mass media to preach Christ to the masses. It is almost unthinkable—a strategy of evangelism that leaves out the mass media in the kind of a world we live in today. With proper stewardship of its resources, the church can use prime time television to reach the masses with an attractive but

uncompromising presentation of the gospel. Christian writers can produce books, newspaper articles, stories, and stage plays with the Christian message.

The mandate to evangelize is a mandate to dream the impossible dream of the kingdom of God. Paul declared that for him his responsibility was "to preach to the nations the unsearchable riches of Christ." Most of us stop reading there. His really impossible dream was "and to help all the races of men to see what is the fellowship of the mystery." No evangelist is for real who cannot see by faith that day when "all the kingdoms of this world become the kingdoms of our God and his Christ and he shall reign for ever and ever."

Wade to Hampton



Wade

Richard Wade has been called to serve as Youth and Music Director by First Church, Hampton. He is a Sophomore at Ouachita University, where he is majoring in religion. Wade is a member of the Tiger Marching Band, and Concert Band, the O.B.U. Choir, and is an officer in the Baptist Student Union. His home is in Alton, Ill.

Wade will be with the church each week-end during school and serve full time this summer.

John C. Robbins is pastor of the Hampton Church.

Philadelphia mayor hosts prayer breakfast

PHILADELPHIA (EP) — Mayor Frank L. Rizzo was host at a May 18 prayer breakfast in Philadelphia in the ballroom of the Bellevue Stratford from 8 to 9:15 a.m.

Speakers included U.S. District Judge John Morgan Davis, Common Pleas Court Judge Juanita Kidd Stout, and real estate developer Frank Binswanger.

The inter-denominational breakfast was arranged by a group headed by Robert Kunlop, chairman of the Sun Oil Co., at the request of the International Christian Leadership organization which also helps plan the annual Presidential Prayer Breakfast in the capital.

What is the devotional life?

By Vester E. Wolber
Ouchita University

The outward and public religious life is largely determined by the inward and private spiritual life. If one studies and meditates upon the Word of God daily, ascends "the hill of the Lord" to seek his face, and strives to abide in the presence of God — that Christian will experience the Lord's nearness throughout the day and will radiate a Christlike spirit wherever he goes.

Background passage (Psa. 63: 1-8)

David was probably an exile, in flight from either King Saul or from his own son Absalom, when he wrote the poem.

1. Thirsting lives (v. 1-4). The psalmist accurately described the universal condition of mankind when he wrote about the thirst of the human spirit for God, because deep in the human heart there abides a persistent need for spiritual sustenance. Isaiah was playing that same tune when he lovingly chided his people for spending money and energy to attain material values which cannot satisfy spiritual hunger (Isa. 55:2).

David's thoughts had been stimulated by worship in the sanctuary, in which experience he had insight into the power and glory of God. There he had discovered that God's steadfast love was "better than life," and had gone away from the experience praising God, vowing to call upon him as long as he lived.

This thirst for God, if not satisfied, becomes most acute — like an arid desert thirsting for water. Jesus pictured this heart hunger in terms of a lonely youth in a distant land living on scanty rations without love.

2. Songs in the night (5-8) In the sanctuary, David gained insight into the nature of God, but it was on his bed while unable to sleep at night that he made the best use of his God-knowledge. Choice mattresses, hard bunks, and sleeping bags have all been converted into sanctuaries of praise by those who dare think upon God and meditate on his name in the watches of the night. Such people, like David, rejoice under the security of God's wings and sing songs in the night — silent songs of praise and joy.

The God who speaks (Acts 10:1-8, 30-33)

1. God had been training Cornelius to listen and obey. Already the Centurian had come a great distance in search of truth and light. "A devout man who feared God," he had made an important first step on the direction of Judaism. Although he had not united with the Jewish religion by accepting circumcision, but as "a proselyte in

waiting" this Gentile worshiped God, gave alms to Jewish needy, and prayed regularly.

2. The Lord spoke to Cornelius at his hour of prayer. The ninth hour of the day was prayertime at the temple in Jerusalem, and at that same hour many Jews who lived far away from the temple regularly engaged in private devotions. It was while he was engaged in these prayers that the Roman Centurian heard a directive from God to send to Joppa for Peter.

The Word of God sometimes comes to us in some form of direct impulse from heaven which plants in the mind a conviction that God has spoken, but quite often the will of God is made known to us through another human being who bears his message. Blessed is the man who manages to keep his inner ear open to the voice of God from above and his outward ear open to the voice of God's true spokesmen among men.

The Lord also spoke to Peter in his hour of prayer and instructed him to descend from his house-top devotions and walk on the ground to carry his message to a man who was seeking more light (Acts 10:9-23)

4. After hearing and obeying God's Word through the Spirit, Cornelius was willing to hear and obey God's Word through his human messenger. He gathered his kinsmen and close friends, and waited with them for Peter to arrive; and when the evangelist and his audience were together, the Centurian announced that they had come to hear what God would say to them through his messenger.

In theology, the term "devotion" stands for a readiness to do that which God suggests, are encouraged to come boldly into the presence of God to discover his will, and then walk with ready feet to carry it out. The will of God is not a program to which we are to submit so much as it is a directive which we obey. Jesus did not teach us to accept his will but to do it.

There is real danger that we will waste our energies in trying to live on two levels, a higher level of "spiritual" life and a lower level of practical life. If we would be serious disciples of Jesus we must keep our spiritual and practical lives in close proximity, because the

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International
Psalm 63:1-8
Acts 10:1-8, 30-33
June 4, 1972

spiritual life is not at its best when soaring at tree-top level but when hovering at grass-top level.

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A 'hopeless' case

By L. H. Coleman

Pastor, Immanuel Church, Pine Bluff

Today's lesson is the third of six from the unit of study, "Concern For All Men." The first dealt with the witness and martyrdom of Stephen, one of the original seven deacons. The record dealt with the witness of another deacon Philip, who was used of God in the conversion of the Ethiopian eunuch. Today's lesson deals with the conversion and commissioning of Saul of Tarsus, a persecutor of the church who became a preacher and mighty witness for Christ. Probably this is the best known conversion experience in the entire New Testament. The account is recorded in Acts 22 and 26 as well as Acts 9. Saul, who later became the apostle Paul, was the greatest missionary in the first century and wrote 13 of the 27 books in the New Testament.

Saul's conversion experience (Acts 9:1-9)

Probably the beginning point in this famous conversion experience would be the first mention of Saul. When Stephen was stoned, the rock-throwers "took off their coats and laid them at the feet of a young man named Paul." (Acts 7:58, *The Living Bible*). The way Stephen stood up for Christ, was willing to die for his Christian faith, and expressed such a Christian spirit of forgiveness and love even in the face of death impressed Saul of Tarsus and continually lingered in his mind. Christ was impressed when Stephen died; he stood. Saul was impressed when Stephen died; probably he walked away with his head bowed and his heart beating fast.

Saul of Tarsus was en route to Damascus to persecute the church and bring back Christians to Jerusalem bound in chains. As he traveled the road to Damascus he saw a great light and heard a voice. A conversation ensued. A conversion occurred. The voice said, "Saul, Saul why do you persecute me?" Inquiring as to the identity of the voice, Saul was told, "I am Jesus whom you are persecuting." (Acts 9:5)

When was Saul converted? Without being dogmatic, I sincerely believe Saul was saved when he said to the risen Christ, "Lord, what wilt thou have me to do?" (Acts 9:6) Please read I Corinthians 12:3: "... no man can say that Jesus is the Lord, but by the Holy Ghost." Certainly it is not enough just to say the word "Lord" to Jesus; however when you are sincere and recognize him as Lord then I Corinthians 12:3 is applicable. The reference of

Christ to, "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21) is not applicable to Saul in Acts 9:6 because Christ is referring to those who are insincere and not saved. Saul was sincere and definitely was a saved man as his life demonstrated from verse 6 onward in the New Testament.

Saul was then instructed to go to Damascus and receive further instruction. He obeyed.

His baptism and commission (Acts 9:10-19a)

With help Saul made his way to Damascus. As he approached the city a blind and hungry (he was three days without food or drink, according to verse 9) man God was preparing the heart of a certain man named Ananias to help Saul. Saul left Tarsus for Damascus a proud and arrogant persecutor of the church. He entered Damascus humbly as a seeker after God's will.

Ananias helped Saul. In a previous lesson (May 7, 1972) we studied about another Ananias. What a contrast! The Ananias in Acts 5 hurt the church as he lied to the Holy Spirit. The Ananias in Acts 9 helped the church as he cooperated with the Holy Spirit. Dr. William Barclay, in his book, *The Acts of the Apostles*, states that the Ananias of Damascus "is one of the forgotten heroes of the Christian church." Ananias is referred to as a "certain disciple" (v.10). A disciple is a learner or follower. In Acts 11:26 we find the first use of the word *Christian*. God communicated directly with Ananias, who demonstrated an exemplary Christian spirit as he dealt with Saul.

Please note Ananias' use of the word "saints" in verse 13. In the New Testament the word for saint, *hagiois*, comes from the Greek word meaning holy. Thus, a saint is a "separated unto God" person and this involves any Christian. If you are a New Testament believer of Jesus Christ you are a saint.

God revealed to Ananias that Saul was a "chosen vessel" (v.15). God had chosen him:

1. To be a witness to the Gentiles.
2. To be a witness to kings.

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Life & Work

June 4, 1972

Acts 9:1-31

3. To be a witness to the children of Israel.

Paul's effectiveness was mainly to the Gentiles.

Ananias greeted Saul warmly and called him, "Brother Saul" (v.17). Then three things occurred:

1. Saul received his sight. (vs.17,18)
2. He was filled with the Holy Spirit. (v.17)
3. He was baptized. (v.18)

Saul's preaching to the Jews and reception by the church (Acts 19b-31)

In verse 20 we see recorded Saul's first preaching. Saul proclaimed that Jesus was the Son of God. Christ-centered preaching is still the great need of the day. Dwight L. Moody once remarked that he would find a text and then make a "bee-line" to Jesus. Also Saul preached that Jesus was and is alive. Furthermore he preached that Jesus was the Christ or the promised Messiah.

Naturally the church in general was skeptical about Saul's conversion. Could the number 1 archenemy and persecutor of the church really be saved? Was he playing a trick? Was Saul a hopeless case? Undoubtedly many had given up relative to the prospects of SAUL'S EVER BEING SAVED. This lesson proves that if God can save Saul of Tarsus certainly he can save to the uttermost.

After Saul preached Christ boldly at Damascus he went to Arabia for three years (see Gal. 1:17-18). Thus, the "many days" in Acts 9:23 totaled three years. Undoubtedly Saul learned more of God's will and more about Christ during this important era in his ministry.

From Arabia he went to Jerusalem. One member of the Jerusalem church, Barnabas, trusted Saul and befriended him by commending him to the household of faith. Again in Jerusalem, as he had done in Damascus and would continue to do the remainder of his life, he preached the name of Jesus boldly (v.29).

Conclusion

What was the significance of the conversion of the great apostle Paul?

1. It was a turning point in the history of Christianity itself.
2. It shows us the overruling purpose and power of God.
3. It serves as one of the strongest evidences of the truth and power of the gospel.

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A smile or two

The city had installed some large "Walk" and "Don't Walk" signs at intersections where pedestrian traffic is heavy. One day traffic screeched to a halt as a little old lady tripped across the street against the light.

"Lady," said a frowning policeman, "do you realize you walked against the sign?"

"What sign?"

"That big red 'Don't Walk' sign."

"Oh, that," she replied. "I thought that was a bus company advertisement."

* * *

He was a local bum who decided he would become a candidate for sheriff in his small rural county. He set out to visit every farm in the county, making pencil notations of the result of each visit.

At one farm house he was greeted by a blazing tirade from a woman. "You good-for-nothing," she cried, wielding a broom, "get out of here!"

"Wait," said the bum, "I just came to ask you to vote for me for sheriff."

"Vote for you!" she screamed. "You ain't fit to walk the streets, let alone hold public office. You ought to be behind bars. Now git!"

The candidate beat a hasty retreat to the road. Then, taking out his notebook, he found the woman's name. Opposite it he wrote, "Doubtful."

Evangelical journalist convicted of proselytizing

PYRGOS, Greece (EP) — After a trial that lasted 7½ hours, journalist George Constantinidis was sentenced to a five months' imprisonment and six months of deportation on charges of proselytizing by a three-judge criminal court here.

For a Greek citizen, deportation commonly involves confinement to a particular part of the country.

Constantinidis, a Greek evangelical, was the defendant in two trials held the same day, one for sending New Testaments and evangelistic booklets to grade-school students four years ago, the other for sending the literature to five adults.

Attendance report gone astray?

To make sure your church's attendance report is carried please put your church, city, date of Sunday reported, and statistics for Sunday School and Church Training, plus new church members, on a post card. (Reports not on post cards will not be used.) Mail it Sunday night or Monday morning to *Arkansas Baptist Newsmagazine*, 525 West Capitol, Little Rock, Ark. 72201.

Please do not put revivals, deaths or other information on the same card with attendance reports.

Attendance report

	May 21, 1972		
Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	57	30	
Alicia	58	50	
Alma, First	310		1
Arkadelphia, Second	190	173	
Belrne, First	52		
Berryville			
First	148	53	
Freeman Heights	110	40	
Rock Springs	110	64	
Blytheville, Gosnell	207	113	1
Booneville			
First	254	203	4
Glendale	72	21	
Brinkley, First	286		
Broadmoor Mission	85		
Camden, Hillside	99	41	3
Concord, Mt. Zion	41	7	
Crossett			
First	514		1
Mt. Olive	282		3
El Dorado			
Caledonia	37	16	
Ebenezer	141	45	1
Farmington, First	102	36	
Forrest City, First	610	151	5
St. Smith			
First	1260	325	17
Grand Avenue	673	237	3
Moffett Mission	34		
Haven Heights	239	111	
Oak Cliff	141	84	
Trinity	179	61	
Gentry, First	151	65	
Grandview	75	49	
Greenwood, First	253		
Hampton, First	155	65	
Harrison, Eagle Heights	261	113	2
Helena, First	274	55	1
Hope			
Calvary	174	96	1
Hope, First	500	149	4
Hot Springs			
Lakeside	179	55	
Park Place	405	103	
Jacksonville			
First	371	77	1
Marshall Road	291	93	
Jonesboro, Nettleton	265	110	3
Lake City, Bethabara	138	119	
Lake Village, Parkway	58	31	
Lavaca, First	318	151	5
Lepanto, First	265		5
Little Rock			
Crystal Hill	116	59	1
Geyer Springs	708	212	1
Life Line	587	182	7
Magnolia, Central	563	226	1
Manila, Westside	148	116	
Marked Tree, First	173	42	
Melbourne			
Belview	157	119	
First	137	58	1
Horseshoe Bend	41		
Mountain Home, First	287	81	1
North Little Rock			
Baring Cross	579	186	6
Calvary	383	139	1
Gravel Ridge	220	86	
Park Hill	710	226	4
Sixteenth Street	56	28	1
Sylvan Hills	286	87	
Paris, First	367	104	1
Pea Ridge, First	99	29	
Pine Bluff			
Centennial	201	62	
East Side	180	83	2
First	659	190	3
Green Meadows	53	24	
Second	159	68	2
Rogers, First	630		11
Russellville, Second	245	83	3
Springdale			
Berry Street	108	47	
Caudle Avenue	103	43	
Elmdale	351	49	2
First	641	204	2
Oak Grove	60	25	
Stephens, First	127	81	1
Texarkana, Beech Street	437	77	2
Van Buren, First	472		3
Jesse Turner Mission	36		
Vandervoort, First	36	27	
Warren			
Immanuel	267	77	
Southside	77	42	1
West Memphis			
Calvary	233	98	2
Vanderbilt	105	62	

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American Baptists change name, approve restructure, sessions

DENVER (BP) — After six hours of debate, the American Baptist Convention here approved a restructure study that changes the name of the denomination and calls for meeting every other year instead of annual sessions.

Delegates to the convention, after several amendments and lengthy discussions, adopted the recommendations of the Study Commission on Denominational Structure by a vote of 1,844 to 113.

In other actions, the delegates rejected a strongly-worded resolution criticizing President Nixon's decision to mine North Vietnamese harbors, and adopted instead a statement both questioning American policy in Southeast Asia generally, and criticizing military aims of North Vietnam.

Another resolution adopted by the convention commended "the new ecumenism represented in Key 73" an evangelistic effort in 1973 involving 130 denominations and religious groups.

The restructure proposals came at a time when many other religious denominations, including United Methodists and United Presbyterians, were voting on restructure plans that generally tend toward centralization.

Under the American Baptist restructure proposals, the name of the denomination would be changed to "American Baptist Churches in the U.S.A.," and the convention would meet biennially instead of annually.

The convention would also create a 200-member General Board to replace the smaller General Council to coordinate the work of the denomination between its biennial sessions. An amendment to retain annual sessions was narrowly defeated by a vote of 1,101 to 1,385.

Other changes call for the rotation of the convention presidency between clergy and laity, without regard to race or sex. Originally, the committee had recommended that the presidency be rotated among men, women, blacks and other minority groups.

Elected new president of the convention was Gene E. Bartlett, pastor of First Church of Newton Centre, Mass., and former president of Colgate Rochester Divinity School. Bartlett will succeed Mrs. Marcus Rohlfis of Seattle, Wash.

By a vote of 846-818, the convention rejected a strongly-worded resolution calling for immediate steps to cease all military operations in Indochina and to withdraw all U.S. military personnel from Vietnam, adopting instead a

resolution described by one news report as a "watered down" version.

The resolution which was rejected echoed views expressed earlier in the week by Mrs. Rohlfis in a telegram to President Nixon. Mrs. Rohlfis expressed concern for the "resumption of heavy bombing and the blockading of North Vietnam."

In other action, the convention confirmed the election of Robert C. Campbell, professor of New Testament and dean at the American Baptist Seminary of the West, Covina, Calif., as the denomination's general secretary. Under the reorganization plan, the general secretary will have greater authority than any previous general secretary. In a brief acceptance speech, Campbell told the delegates: "Thank you, I think."

Anglicans reject Methodist tie

LONDON (EP) — Officials of the Church of England voted to reject a proposed merger with the Methodist Church after a 25-year debate over the question of union.

The general synod of the Anglican Church gave the plan a 66 percent overall majority which fell short of the required 75 percent.

Twice the Methodists voted in favor of the union. Amid loud applause, Dr. Michael Ramsey, Archbishop of Canterbury and Anglican Primate of all England, proposed the motion in favor of union.

"I pray for 'yes,'" he stated.

He said afterward he didn't think this would be the last vote taken.

Note tension easing in Northern Ireland

LONDONDERRY (CP) — Less hostility has been noted here by British soldiers, and John Hume, a leader of the opposition Social and Democrat Labor Party says he is optimistic for the first time about change.

William Whitelaw, the new British administrator for Northern Ireland, apparently listens closely to opposition politicians. He has released 20 percent of those men — suspected members of the IRA — who were interned without trial by the Ulster provincial government. Whitelaw has also lifted the ban on organized parades and granted amnesty to all persons convicted of organizing or taking part in such parades.

German official heads United Bible Societies

LONDON (EP) — A German Protestant official has been named general secretary of the United Bible Societies, a world organization of 50 national Bible societies headquartered here.

The Rev. Ulrich Fick, executive secretary of the Evangelical (Lutheran) Church in Wurttemberg, succeeds to the post which became vacant when Dr. Olivier Beguin died on April 1.

The new general secretary will take over his duties on Nov. 1. He has been an executive of the regional Wurttemberg Church and also chairman of the Wurttemberg Bible Society since 1967.

Fick was ordained in 1952. As a prisoner of war in France during World War II, he was handed a Bible provided through a project headed by the late Dr. Beguin for the American Bible Society.

He dedicated his life to God and entered the ministry. His first pastorate was in Stuttgart. In 1956, he became "radio pastor" of the Church in Wurttemberg and served for six years on the staff of the "Radio Voice of the Gospel," a program sponsored by the Lutheran World Federation and broadcast from Addis Ababa, Ethiopia.

ELO in Africa trade fair booth

NAIROBI, Kenya (EP) — An exhibit introducing Africans to Christian communications was built by Evangelical Literature Overseas at the 12-day All-Africa Trade Fair.

Seven publishers in Africa advertized their lines of Christian books and magazines.

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