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Arkansas Baptist State Convention

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January 23, 1975
Arkansas Baptist
NEWSMAGAZINE



Spring Mill near Batesville



I must say it

Charles H. Ashcraft/Executive Secretary

Men to match her mountains

(Jer. 5:1; Ezek. 22:30; Micah 6:8)

The Bicentennial of America finds God still seeking men to match her mountains. That special breed of man to match the emerging spiritual needs of a great nation must be a man of God. He must answer the Goliath of his day with the same sort of courage our founding fathers answered their Goliath.

The nation has the right to look to the church for leadership in the field of the moral and spiritual. No where except in the hearts of defeated people do we hear the preacher and the church should stay out of politics. This is so absurd I shall not waste the ink, paper and energy for another single word about it.

There has never been a time so opportune as now for the church to do its thing and for the prophet to lay it out before the people. The rising statistical charts of the churches and the falling levels of the nation's morals remain at irreconcilable distances.

The rising crime level amidst the seemingly rising interest in religion is inconsistent with the inner philosophy and real intent of the gospel. The gospel is not over or through when it has been preached. The testimony is not complete when it has been spoken.

The same power inherent in the gospel is no less inherent in the lives of those who are compelled to implement into corporate action this gospel. When this implementation is done the effectiveness of the Christian message will begin its advances to improve the behaviour of the people adjacent to it.

Any man involved in that advanced concept of the Christian ministry is involved in more than sermons, essays, articles and resolutions. He is in essence an activist and can never be less if he faces up to the full acknowledgement of his high calling.

This Old Testament-New Testament prophet must indeed execute judgment and seek the truth. (Jer. 5:1) He must fill the gap (Ezek. 22:30) as well as "point out" the gaps. Inevitably he will be involved in the courts.

He will often stand alone among his peers and contemporaries. He may even suffer wounds in his own household. (Zech. 13:6)

The preaching of the gospel as such is perhaps the easiest task any prophet ever does. When he decides to implement into action the total intent of the gospel he becomes a very rare but needed breed.

I must say it!

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Green Meadows Church, located south of Pine Bluff, has the distinction of being the first church constituted--horn, you might say--in 1975. Proud parents are the members of First Church, Pine Bluff.

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"Cooperative Program" is a term peculiar to Southern Baptists, and maybe peculiar to the ears of outsiders. An Arkansas pastor has some thoughts on the pros and cons of this SBC terminology.

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Baptists, that's who. All kinds of Baptists, for all kinds of tasks. And, they are doing it in increasing numbers. So, Southern Baptists have set up several volunteer programs.

Arkansas Baptist

NEWSMAGAZINE

VOL. 74 JANUARY 23, 1975 NO. 4

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J. Everett Sneed

The gospel and social issues

All thinking people are disturbed by the problems facing our society — world hunger, our contemporary economy, juvenile delinquency, integrity in government, the decline in family stability, etc. But some tell us that Christians should be concerned with the preaching of the gospel, not with social issues. The Bible, however, makes a clear connection between the two.

Moses, one of the great men of history, attained his prominence because of his obedience to God in delivering the Israelites from bondage. In his call to Moses, God said "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." (Ex. 3:7.) God is always interested in man's injustice to man.

Amos, perhaps more than any other Old Testament prophet, spoke out against economic injustice, consumer exploitation, inflation, and unfair wages. Amos was a layman (Amos 7:14), but God called him to deal with sin and social decay in the Northern Kingdom of Israel. In condemning the greed of the people, Amos said "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that lo.....he will take you away with hooks, and your posterity with fishhooks." (Amos 4: 1-2.)

Other Old Testament prophets dealt with social issues. Jeremiah protested the idolatry of the people. Isaiah demanded reform in a time of national crisis.

Guest editorial

Red and yellow, black and white

"Red and yellow, black and white, they are precious in his sight." Do you remember singing this phrase as a child? I suppose nearly every child who attended a Southern Baptist church in the last generation learned this excellent little chorus. Perhaps our forefathers were wiser than we have thought! Certainly, the idea that God is no respecter of persons in his universal love is central in the Bible. As with many songs which we all learned as children, we sometimes fail to practice the high and lofty ideals of the words we sing.

Among the many scriptures which remind us that all people are precious in God's sight is 1 John 3:1-2, "Behold, what manner of love the Father had bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: we shall be like him; for we shall see him as he is." (KJV)

In 1966, Race Relations Sunday was officially placed on the denominational calendar. Since that year, many Southern Baptist churches have done much more than observe a single day out of the year.

The second Sunday in February, 1975, has been designated as Race Relations Sunday. It serves as a

Jesus' ministry included social issues. Our Master said "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18.)

It is true that we are saved by grace through faith. But as children of God we are required and requested to perform deeds of righteousness. (Eph. 2:8-10.) Jesus taught that those who were a part of the kingdom would become positively involved in the needs of others in his name. He listed the ministry to the hungry, the thirsty, the sick, the naked, and the imprisoned. Christ concluded by saying "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Obviously, no single person can meet the physical needs of even one community. But there are positive actions we should pursue. First, we should express our concern for the social needs of our society by prayer and active involvement.

We should support dedicated Christians for public office. It is only as we have men who have right standing with God and their fellowman that we can cope with the tremendous social ills of our day.

Finally, we should study and follow the social implications of the gospel. Only through these principles can we move our nation aright. May the Lord open our eyes that we may see.

reminder to churches of the opportunity to do more in race relations than ever before.

Increasing numbers of our churches are involved constructively in race relations. In hundreds of Southern Baptist churches, race relations is a week-by-week experience because their membership represents two or more races. For other churches, race relations is something which is planned for and observed on a particular Sunday, at various times, or by varied programs throughout the year. However, many churches still have no plan or program whereby a race relations emphasis is made.

In 1975 many more churches will join in the observance of this special emphasis. Therefore, as your church considers the observance of a race relations emphasis, perhaps it is time to plan continuing ministries such as providing recreational areas, staging youth dramas, sponsoring sewing classes, setting up day-care centers, establishing listening posts, helping to mediate with landlords, providing prenatal and child-care classes, improving housing conditions, welcoming new families into the community, resisting the temptation for selective visitation in evangelistic campaigns,

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Was 1974 really a bad year?

Looking back has never been one of my favorite pastimes. I have always tried to avoid the necessity of being dragged kicking and squalling into the present. Spending too much time reflecting on the past can make one a misfit in today's world.

In spite of all of this I have spent quite a bit of time recently, even while making plans for the future, thinking about just what kind of year 1974 really was. One version of the year was depicted forcefully by a cartoonist showing a badly battered and tattered old man walking off the stage with all of the year's problems and crises painted in bold letters on the backdrop: "Recession, inflation, Nixon resignation, Watergate, oil prices, sugar prices, stock market, etc." He was muttering in disgust, as many of us have, "What a year!" In many ways our nation experienced one of its worst years in a long long time.

Yet as I reflect on 1974 I continue to be strangely grateful for some wonderful things that happened. Arkansas Baptists experienced impressive Christian growth,

both qualitatively and quantitatively, I believe. Many of the usual statistical measures, such as enrollment in Sunday morning Bible study, increase in church membership by baptism, record attendance at the summer assemblies at Siloam Springs, record gifts to world missions through the Cooperative Program, and a record financial overage in receipts for the 1974 Arkansas Baptist State Convention budget, are all very impressive on the quantitative side.

On the qualitative side of 1974 among Arkansas Baptists, the evidence is less tangible but no less certain, I believe. The Convention moved another year farther away from the debilitating bickering and internal struggle that once sapped strength of leaders from mainline Christian concerns. I continue to be grateful for the leadership of people like Charles Ashcraft and Don Moore for literally loving our churches into a fellowship that is working together effectively. The miracle of Arkansas Baptists is that 1200 churches participate freely and voluntarily in an enormous

Red and yellow, black and white

(From page 3)

cultivating personal friendships, helping with legal problems, budget counseling, entering into a companion church relationship, exchanging church families for worship services, discovering joint mission projects and opportunities, sharing in evangelistic outreach, studying black history, tutoring students and thereby discouraging school dropouts, sponsoring college career days, establishing a center for community services, organizing sports, and providing camping opportunities.

The purpose of a race relations emphasis in a local church—whether it be a beginning effort on Feb. 9, 1975, or another step in the process already begun—is to lead us to a better understanding of our racially different neighbors and our Christian responsibilities to them. The emphasis seeks to deal with our attitudes toward all people—whatever color, race, or national origin. This emphasis which is sponsored by the Christian Life Commission of the Southern Baptist Convention seeks to help churches understand that God calls us to tell our communities "red and yellow, black and white, they are precious in his sight."

When one examines closely what has happened in our churches in the past 10 years, there can be little doubt that God is using this special emphasis (along with many other influences) to open our minds, sensitize our feelings, and strengthen our hands to reach out to others in the name of Jesus Christ.—Floyd A. Craig

network of Christian enterprises that permeate the State of Arkansas and extend completely around the world. It has truly been a good year for Arkansas Baptists.

As I reflect on 1974, I just happen to have one other example in mind. It was a great year for Ouachita Baptist University. No doubt about it. The enrollment increased again to 1647, an all-time record except for one year in the mid-60's when Ouachita had the nursing school. A record 299 students indicated plans for a church-related vocation. Perfection was hardly reached in 1974 on the Ouachita campus, but the spirit of the students and faculty has been the best I have ever known. Annual gifts and grants to Ouachita through the development program, under the inspired leadership of Dr. Ben Elrod, exceeded \$2,000,000 for the first time in history. The third building in the Ouachita "megastructure," a beautiful new Fine Arts Center, was nearly completed in 1974. And the Mabee Foundation announced the largest foundation grant to Ouachita in its history, a half-million dollar challenge grant which must be matched dollar for dollar by Aug. 31, 1975.

Frankly I have no terminal facilities when it comes to talking about the great things happening at Ouachita. I much prefer to talk about them than the \$100,000 annual increase in our electricity and gas bills, or the need for an expensive replacement of a worn-out heating and air conditioning system in one of our buildings.

In spite of all of the doom and gloom of Watergate, presidential resignation, and the recession, I still cast my vote for 1974 as a good year. I seem to recall from my Scripture-memorizing days that Romans 8:28 says the same thing.

Guthrie provides radio, TV devotional

Cecil Guthrie, director of missions for the Black River association, provides a five minute daily devotional for radio and television stations. Currently the devotional is being broadcast on KAIT Channel 8, Jonesboro at 6:55 a.m. The television broadcast was begun on Jan. 1 of this year.

The broadcast was begun in March of 1972 on KNBY Newport. KXIK Forrest City began carrying the devotional entitled "The Little Broadcast" on March 2, 1974 while KMCW, Augusta started using it on Sept. 16, 1974.

The Amagon Church sponsored the program from 1972 to 1974. But now all broadcasts are carried on public service time.

All costs of tapes and slides are paid for by Missionary Guthrie.

Staff changes



Maxwell

Randy Maxwell is now pastor of Hillside Church, Camden. He is a December graduate of Southwestern Seminary, where he received the M. Div. degree. A native of Paragould, he is a graduate of Ouachita University. Maxwell has served

as pastor at DeValls Bluff, as summer youth director at North Main Church, El Dorado, and as a minister of music and youth in DeSoto, Tex. His wife, the former Nan Morris of Garland, Tex., is a graduate of Baylor and Southwestern Seminary.

Cecil Harness has resigned the pastorate of Belleville Church in Dardanelle-Russellville Association to accept a position as pastor of First Church, Harviell, Mo.

Charles R. Stanford has resigned the East Side Church, Mountain Home, to form an independent church. The new work, not connected with the state convention, is located 2 1-2 miles out of Mountain Home and has chosen the name Emmanuel. Stanford has served the Boughton Church in Prescott, the Ridgeway Church in Nashville, and the Northvale in Harrison.

Ordination



Smith

James R. Smith was ordained December 29, 1974 to the ministry by Southside Baptist Church of Stuttgart upon recommendation by Dalark Baptist Church. Ted Darling, associate pastor of North Main Church,

lonesboro, led the questioning of the candidate, and Ronald Raines, former pastor of Southside, brought the ordination sermon on the responsibilities of the pastor. The candidate's father, James Floyd Smith of Stuttgart, presented him with his certificate of ordination.

Smith is a junior at Ouachita University and president of the OBU Ministerial Alliance. He surrendered to the ministry in April of 1973, and was licensed to preach in August of 1973. He is serving as pastor of Dalark Church. He and his wife, the former Sandra Snow, are the parents of a daughter, Jami.



Union Valley Church meets in this new building.

Union Valley holds dedication

Union Valley Church, near Perryville, held dedication services Dec. 15. The new facility consists of 2,376 square feet which includes an auditorium, a baptistry, four classrooms, two of which have folding doors to extend the auditorium space, a kitchen, and two bathrooms. While the new facility costs only \$33,000, the replacement value is \$60,000.

Refus Caldwell, director of missions for Conway-Perry Association, brought the dedication message. Others participating in the special program included Pastor Stanley Wallace, who welcomed the

visitors and led in the dedication of the building; Lonnie Holbrook; Johnnie Bailey, Guy Hensley; and Jim Fowler.

The church was organized on Nov. 26, 1898, but little is known about the early days of the congregation.

In February, 1973, the church had a building fund of only \$10. But by January, 1974, the fund had increased to more than \$5,000. The church borrowed \$20,000 to complete its building program.

The church has experienced excellent growth in recent days and now has 108 members.

New subscribers:

Church	Pastor	Association
New budget:		
Cherry Hill, Mena	Charles Bowen	Ouachita
One month free trial:		
Brighton, Paragould	Herbert Sparler	Greene Co.

News briefs

□ Hope Association's annual youth rally, featuring Wayne Copelin and the "Sounds of the Spirit", has been scheduled for Saturday, Jan. 25, in Texarkana's Hickory Street Church.

□ Bluff Avenue Church, Ft. Smith, has licensed to the ministry William Jay Wells of Ft. Smith.

□ Dillard Miller, pastor of First Church, Mena, was the principal speaker for Homecoming Day at Rose Hill Church, Texarkana, Dec. 1. Rose Hill is Miller's home church.

□ Dean Newberry has retired from his work as building superintendent of First

Church, DeQueen, where he served the past eight years. He also served as church treasurer for 20 years. His son, Dean, Jr., is pastor of First Church, Rogers.

□ Gary Alan Boone, son of Rev. and Mrs. C. Phelan Boone, pastor of Calvary Church, Texarkana, has been named to "Who's Who Among American High School Students, 1974-75." He attends Arkansas High School in Texarkana.

□ Bobby Gibson, pastor of Pines Church, Quitman, was presented an eight-day trip to the Holy Land by the church. He returned Jan. 4.

The Bible in English

by Ralph W. Davis
(29th in a series)



Davis

1 The first English translation was produced by John Wycliffe and his helpers in 1382. It was translated from Jerome's Latin version. An illustration of "English" in his day is seen in his translation of John 15:1, "I am a verrey vyne, and my fadir is an erthe tiller." (See Goodspeed, *How Came the Bible?* p. 88.) The Lollards took this Bible throughout

the country reading it to people who could not read for themselves.

2 The second English translation was produced by William Tyndale in 1525 while he was in exile on the Continent. This was the first translation of the New Testament from the original Greek. He also translated portions of the Old Testament. He was martyred for the "heresy" of putting the Bible in the everyday language of the people. "Tyndale's spelling is very different from ours;...but his language strongly colored all the succeeding revisions of the New Testament, and ninety-two percent of the King James Version of it is still just as

William Tyndale wrote it" (Goodspeed, p.99).

3 In 1535 Myles Coverdale published the first printed English Bible. He made use of the work that Tyndale had done.

4 In 1537 John Rogers produced his translation which was half the work of Tyndale. Half of his Bible was translated from the Greek and Hebrew which made it a great improvement over Coverdale's.

5 In 1539 the Great Bible was published by Coverdale. It was a revision of his and other translations including Roger's Bible. It was the first authorized Bible, so called because it was authorized by the church authorities for use in public worship. It was called Great because of its size. It was so big that no London printer could produce it, so it was printed in Paris.

6 In 1539 Richard Taverner's Bible was published.

7 In 1560 the Geneva Bible was translated in Geneva by a group of Protestants exiled from England during the reign of Queen Mary. This was one of the most popular English translations, having over 100 editions. The translators used the system of verse numbering which was invented by Robert Etienne, the French printer, about 1551. The Bible was known as the "Breeches Bible" because it translated Gen. 3:7, "and they sewed figre leaves together, and made themselves breeches." This was the Bible of Shakespeare and the Pilgrim Fathers. The Pilgrim Fathers would not use the King James Version because it was too "modern."

8 The Bishop's Bible appeared in 1568 which became the second authorized version. It was a revision of the Great Bible and was called the Bishop's Bible because so many bishops worked on the revision. It was published to counteract the influence of the Geneva Bible which was considered by the bishops of the Church of England to be unsuited for use in their services.

9 The Douai Bible (Catholic translation) was begun by Gregory Martin in 1578 and completed in 1610 in Douai, France.

10 The tenth English translation was the King James Version which made its appearance in 1611. At the direction of King James I, a group of about fifty scholars began the work in 1604 and completed it in 1611. It went through numerous revisions before 1769 when it took the final form in which we know it today.

Next issue: *Methods of Interpretation*

The calling of a fisherman

by Bobby Loyd

Tom Harris never planned to go to the seminary. "I had it all figured out," he said. "I was making good money and thought I would work and preach on week-ends." But one July afternoon Tom discovered that God had other plans for him.

On the last Saturday in July, David Finch, a friend from Danville went to visit Tom at his home in Russellville. Tom was watching a ball game. But David hadn't come to visit or watch the ball game. He told Tom that he had come for only one reason. "I came to tell you that God sent me to tell you that He wants you to go to Southwestern Seminary," he said.

Tom began making excuses. "Listen, David," he said, "I've got this worked out with God. I don't have any plans to go to the seminary." But David continued to plead. "Tom, this isn't me talking. You've got to go!"

Finally, turning the ball game off, Tom said, "I know how to shut you up. Let's just pray about it." The two knelt at the couch and Tom began to pray. Then David prayed. Then Tom prayed again. It was during this second prayer that God touched Tom's heart and changed his life. "I started crying," he said. "I couldn't stop."

But even as he prayed, Tom knew that there were many obstacles to be overcome. He had left Arkansas Tech without a degree and, so, could not enter Southwestern as a graduate student. And he was too young to enter under their diploma program. Also, they were buying a mobile home and would have to sell that.

The following Tuesday Tom went to Tech to see what he must do to get his degree. He had enough hours for a degree but they were not in the right subjects. There was no way they could grant him a degree without a great deal of further study they told him. "God called me, and if we keep looking we'll find a way," was Tom's reply. Sure enough, they found a way. Tom could get a degree with "no major" if he would take a three hour course in humanities at a college in Ft. Worth and transfer it to Tech.

Tom was elated. God had performed a miracle. But his joy was short-lived. Southwestern officials told him that they might not have enough time to process his application. It usually takes 30 days and it was only three weeks until time to report for classes. Tom's application was approved in two weeks. God had performed another miracle.

Meanwhile, Tom had been unable to sell his home. But Tom was acting on faith and continued preparing to leave. The day before they were to leave a couple phoned to say that they would buy the trailer. God had performed a third miracle.

The Harrises have finished one semester at Southwestern now. Their budget is tight, the hours are long and the work is hard. But the atmosphere in their home tells the visitor that they have found the one thing which truly gives life meaning—surrender to God without reservation.

How would Tom advise others who plan to go to the seminary? "Make sure you work it out with God. Realize that it isn't the sheepskin you are working for, but that souls might be born into the kingdom of God," he says.

What does he think of the seminary, now that he has been there a while? "I feel one step closer to Heaven. I thank God for the privilege and opportunity to be taught by men who have walked many years with God," is his reply.

Bobby Loyd, a graduate of Arkansas Tech, lives at Dardanelle. He surrendered to the ministry in 1971. He has been a supply preacher and served as full time pastor of Baker's Creek Church, north of Russellville.

Green Meadows becomes a church

The Green Meadows Chapel, located on Highway 65 south of Pine Bluff, was constituted into a church on Jan. 5. The work has operated as a mission of First Church, Pine Bluff, for more than 10 years.

John Kilburn, a retired chaplain, served for more than four years as mission pastor. H.L. Lipford served as interim pastor prior to the coming of the present pastor, Joseph C. Hall. Dr. Hall began his work in September, 1967. Under his leadership there have been 142 additions, with 80 of these being by baptism.

The work was begun while Dr. Robert L. Smith was pastor of First Church, Pine Bluff. The work has continued to make progress under the ministry of John H. McClanahan, the present pastor of the sponsoring church. The debt on the Green Meadows building has recently been liquidated.

The church was constituted with 145 charter members. The congregation has expressed its intention to affiliate with the Harmony Association, the Arkansas State Convention, and the Southern Baptist Convention.

The dedicatory message was given by R.H. Dorris, director of missions for the Arkansas State Convention. Dorris said, "I am thrilled that you are constituting into a church today. This is the first new church or church-type mission to be formed in 1975. The Missions Department has as its goal to have 50 new churches or church-type missions organized in the next two years. Our theme will be "Fifty for the future."

Dorris spoke from Jeremiah 48:3 and from I Corinthians 3:9. He said, "Both of these scriptures tell us that we are laborers together with God. Regardless of our occupation we are to labor for God. There is nothing in life more important than doing the will of God."

Dorris asked the newly-formed congregation three questions: "(1) What will the quality of your work be, (2) what will the spirit of your work be, and (3) and what is to be the motivation for your work?"

In conclusion, Dorris emphasized that God's motivation was love. He said "Jesus voluntarily laid down his life. His motive was love. The theology of missions is the motive of giving. Unless a church gives itself away it will die."

Others on the program included Alvin Thompson; John McClanahan, pastor First Church, Pine Bluff; Charles Manning; Joe Santo Jr., minister of music, First Baptist Church, Pine Bluff; Editor J. Everett Sneed; and Robert Drew, chairman of the missions committee of the First Church, Pine Bluff.



State Missions Director R.H. Dorris was dedicatory speaker.



First Church Pastor John McClanahan, Mission Pastor Joseph Hall, and Missionary Harold White had a part in the church's growth.

The Southern accent Discovery

by Jim E. Tillman

Discovering young people for a Christian College is the basis for the "Discovery Program" at Southern Baptist College. This idea grows as you think of discovering ways of drawing the local church closer to the life of the Campus of Christian Purpose. We now have 13 associations represented in this new program. Each church in a 75 mile radius of the school is being contacted regarding this program.

A congregation will suggest a person for the college to contact about being a "Discoverer" for the school. The Discoverer is supplied with public relations material and becomes a part of the Discovery Program.

Believing there is a strong chord between the Arkansas Baptist Churches and Southern Baptist College, the college sets forth this effort to strengthen this natural relationship. The following churches have Discoverers.

Discoverer	Church	Association
Jerry J. Taylor	Viola	Big Creek
Mrs. Glen Fooks	Imboden	Black River
Novene Rogers	Alicia	Black River
Mrs. Joe R. Stobaugh	Campbell Station	Black River
Keith Marlin	White Oak	Black River
Carl D. Looney	Sedgwick	Black River
Nathan Crafton	White Oak	Black River
Mr. and Mrs. H.T. Jackson	Spring Lake	Black River
Jimmy Dale Free	Immanuel, Newport	Black River
Ferna Lee Harrell	Beebe, First	Calvary
Herb Early	Witts Chapel	Current River
Ann Crittenden	Greenway, First	Gainesville
Miriam N. Robeson	Big Creek	Greene
James A. Holaway	New Friendship	Greene
Mrs. Beulah Gray	Fastside	Independence
Raymond Morris	Pleasant Plains	Independence
Sam Porterfield	Batesville, First	Independence
Cynthia Patchell	Quitman	Little Red River
Mrs. Dena Tarrant	Calvary, Osceola	Mississippi
Annabell Mitchell	New Liberty	Mississippi
Kershel Kelton	Buffalo Chapel	Mt. Zion
James Watkins	Providence	Mt. Zion
Agnes Miller	Calvary, Hayti, Mo.	New Madrid
Jean Hanley	Melbourne, First	Rocky Bayou
Lillian Westmoreland	Sidney	Rocky Bayou
Phillip Ballard	Cherry Valley, First	Tri-County
Mr. and Mrs. Louis Midkiff	Wynne Baptist	Tri-County

'76 Life and Liberty Campaign

by R. Wilbur Herring

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16

This is one of the greatest texts in the New Testament. The Lord tells us God's purpose for us here and now. There are three key words in this text, namely, chosen, ordained and privileged.

We have been chosen in Christ Jesus as much as Jesus chose from among his disciples 12 men whom he called Apostles. We have been selected out of the great masses to do his will.

We have been ordained, appointed or commissioned to go forth and bring forth fruit. The type of fruit that we are to gather is the fruit that shall remain.

When we are obedient to God's purpose and God's appointment then we can ask whatsoever we shall in the name of Jesus and God our Father will give it to us.

We talk so very much about being in the center of God's will, but have you ever observed in your lifetime that it is the time or times we are busy in visitation and soulwinning that our prayers are the most effective?

I can name numerous occasions in my years in the ministry in which my prayers and the prayers of our people prevailed when we were busy in the matter of soulwinning. I have witnessed miraculous events when we were called aside from our witnessing to pray for some critically sick person or some member in deep distress.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.

1975 schedule for State Evangelism Clarence Shell Jr.

Jan. 27-31	Bible Study - Highland Hts., Benton	Bob Stucky
Feb. 1-2	Youth Rally Speaker - North Ark. Asso., Alpena	John Finn
Feb. 3-9	Lay Evangelism School and revival - East Main, El Dorado	Glen Morgan
Feb. 10-16	Home Week	Bennie Franklin
Feb. 17-23	Revival - Fitzgerald, Wynne	Ron Ford
Feb. 24-March 2	Lay Evangelism School - Central Assoc., Trinity, Malvern	Paul McClung
March 3-9	Revival - 1st, Mansfield	Raymond Strickland
March 10-16	Revival - Roland	Morris James
March 17-23	Revival - Friendship, Clinton	Bob Eubanks
March 24-30	Home Week	Carel Norman
March 31-April 6	Revival - South Side, Lead Hill	Gene Lindsey
April 7-13	Revival - Piney, Hot Springs	James Walker
April 12	Hope Assoc. Evang. Conf. - Trinity, Texarkana	Raymond Carneal
April 14-20	Revival - First, Melbourne	Melvin Rice
April 21-27	Home Week	Willis Calhoun
April 28-March 4	Revival - Joyce City	J.T. McGill
May 5-11	Revival - Vandervoort	John Graves
May 12-18	Revival - Indian Springs, Bryant	Ronnie Noles
May 19-24	Home Week	Vic Rettmann, Jr.
May 25-31	Revival - Gravel Hill, Benton	1st Church, Little Rock
June 1-7	Revival - Ward	Don Rose
June 8-15	Southern Baptist Convention - Miami Beach	Walter Gilbreath
June 16-22	Home Week	James Heard
June 23-28	Siloam Springs Assembly	Jack Nicholas
June 30-July 6	Vacation	Garland Morrison
July 7-13	Revival - St. Charles	W.H. Jenkins
July 14-20	Home Week	
July 20-27	Revival - Mt. Tabor	
July 28-Aug. 3	Revival - Berine	
July 31	State Youth Evangelism Conf.	
Aug. 4-10	Revival - Pee Dee, Clinton	
Aug. 11-17	Home Week	
Aug. 13	Lay Fvang. Prep. - Marable Hill, El Dorado	
Aug. 18-24	Revival - Casa	
Aug. 25-27	Southern Baptist Area Evangelism Directors Meeting Revival - Gardenside, Lexington, Ky.	
Aug. 31-Sept. 7	Home Week	
Sept. 8-13	Chapel - Southern Baptist College	
Sept. 10	Revival - North Main, Jonesboro	
Sept. 14-21	Revival - First, Atkins	
Sept. 22-28	Revival - East Side, Mtn. Home	
Sept. 29-Oct. 5	Home Week	
Oct. 6-12	Annual Assoc. Meetings	
Oct. 13-17	Lay Evang. School & Leadership Train. - S.B.C.	
Oct. 20-24	Revival - Calvary, Ft. Smith	
Oct. 27-Nov. 2	Revival - Greenway	
Nov. 3-9	Home Week	
Nov. 10-16	Pastors Conf. and State Convention - First, Ft. Smith	
Nov. 17-20	Lay Evang. School - Marable Hill, El Dorado	
Nov. 23-26	Revival - Mt. Olive, Crossett	
Nov. 30-Dec. 7	Home Week	
Dec. 8-14	Evangelism Staff Meeting	
Dec. 16	Christmas Week	
Dec. 21-28		



'Cooperative Program' is a Baptist idiom

by Don B. Harbuck
Pastor, First Church, El Dorado

To understand a language one must know the idiom. An idiom is a phrase or word that has acquired a specialized meaning, often at variance with its literal meaning. The modern youth idiom, for instance, spells total confusion to the uninitiated. No group has a bigger store of code words than Baptists. An important Southern Baptist example is the term "Cooperative Program." The main problem with this idiom lies in the ignorance many Southern Baptists have of its special significance. No unformed person could discover what the "Cooperative Program" is by its name alone. All people engage in cooperative programs of one type or another. Every successful bank robbery results from a cooperative program. Acts of military aggression fall in the same category. The Nazis, in their heyday, manufactured the most amazing cooperative programs in human history. So I suggest that we make a mental substitution every time we see "Cooperative Program" in the context of Southern Baptist life. Instead of "Cooperative Program", read "Cooperative Missions Budget." These three words come nearer saying what Southern Baptists mean than the two words which became a part of our vocabulary fifty years ago.

I like "Cooperative Missions Budget" because it fights against two dangers which the term "Cooperative Program" has created. For one thing, the word "missions" constantly reminds our people of our mission commitments. I'm irritated by having to explain repeatedly that the Cooperative Program is our Southern Baptist mission program. If we called it "missions", a lot of time and breath would be saved for other purposes.

The second danger spawned by the term "Cooperative Program" is the misapplication of the adjective "Cooperative." Cooperation has become a catchword in Baptist life to enforce conformity of thinking and acting among our people. When anyone steps out of line (that is, doesn't follow the party line), the word non-cooperative is used to brand him as a dangerous maverick, if not a heretic. Baptists need to understand that "cooperative" in Cooperative Program applies to our mission endeavors and to the budget which funds them, not to individuals or churches.

Baptists prize freedom and personal initiative. The wrong use of "cooperative" may send these precious commodities into eclipse. Anyone who agrees enough with our mission program to sock money into it is a Southern Baptist in good standing. I can't conceive of people investing their money in or remaining members of denominations or churches which they oppose. On the other hand, it is curious that some who talk loudest about being true to the Southern Baptist heritage and loyal to the great principles of faith often contribute the least to our "Cooperative Missions Budget." The same is true in the local church. The genius of our Southern Baptist organizational arrangement, as I see it, is cooperation in mission enterprises on the denominational level while innovation and adaptation are in progress on the congregational and personal level. The use of "cooperative" to "strong arm" uniformity out of people destroys something precious in Baptist life. We also move toward self-destruction if individuals and congregations interpret their freedom under God as the right to declare independence from everyone else, thus undermining both cooperation and community.



Dean Dickens



Karr La Dickens

Mena church holds commissioning service

First Church, Mena, held a special commissioning service for Dr. and Mrs. Dean Dickens, mission appointees to the Philippines. The service was held Dec. 16.

Executive Secretary Charles H. Ashcraft said "There is no finer way to observe the birthday of our Lord than to commission two fine young missionaries and to give liberally to the Lottie Moon Christmas offering for world missions. This day, historic in First Church, Mena, puts it all together for pastor, people, and the great host of friends who have come to worship and to share in these intense mission moments."

A message of challenge was delivered by Dr. Don Reavis of the Foreign Mission Board. Reavis said that the world was waiting for Christmas. He discussed the condition of the world and what Christ meant to the people who would hear the good news.

Doug Dickens, twin brother of Dean, presented Dean and Karr La in a very personal and dramatic way. Others on the program included C.H. Seaton, director of the state Brotherhood work; and Hoyle Haire, pastor of First Church, Booneville.

Karr La is the daughter of Dillard Miller, pastor of First Church, Mena.

Church secretary's enrichment plan previewed in seminars

NASHVILLE--For the first time, church secretaries throughout the Southern Baptist Convention will have an opportunity this year to receive professional guidance and be awarded a certificate after completing the required course of study.

During 1975, nine "Church Secretary's Personal Enrichment Program Certification" seminars will be held in strategic locations throughout the United States.

Locations and dates of the seminars include Briarlake Church, Decatur, Ala., Feb. 3-7; South Main Church, Houston, Tex., Feb. 24-28; Glorieta (N.M.) Baptist Conference Center, March 10-14 and Aug. 16-22; Fee Fee Church, Bridgeton, Mo.,

March 24-28; Ridgecrest (N.C.) Baptist Conference Center, April 7-11 and Aug. 2-8; First Church, Memphis, Tenn., April 21-25, and Williamsburg (Va.) Motor House, Sept. 1-5.

According to Lucy R. Hoskins, Southern Baptist Sunday School Board church administration consultant who is responsible for working with church secretaries, each meeting will begin at 8:30 a.m. on Monday and conclude at noon Friday.

"Persons wanting to attend one of the seminars are required to read 'Church Secretary: Girl Friday, Saturday, Sunday, Monday...' and study the initial chapters of the 'Church Secretary's Personal Enrichment Plan Guide Book,'"

says Miss Hoskins. "After a week of study in the seminar, the certification examination will be given to all the participants."

With the theme being "Ticket to Tomorrow," the conference topics are "Point of Origin--Our Beginnings," "Radar Report--Your Position," "Pilot to Copilot--Personal Development," "Flight Log--Determining the Records a Church Needs," "On Schedule--Work Organization Management" and "Reasonable Fare--Basic Church Finance."

Persons interested in attending any of the conferences should contact Lucy Hoskins, Church Administration Department, 127 Ninth Ave., North, Nashville, Tenn. 37234.

New training books are available for Sunday School workers



Pike

The new Sunday School administration books were scheduled for release Jan. 1 and will be available in Baptist Book Stores shortly thereafter.

The general book is *Working in Sunday School*, compiled by A.V. Washburn and

Donald F. Trotter. The titles and authors of the age-division books are as follows:

Working with Adults in Sunday School, compiled by James E. Fitch and Ernest

Hollaway

Working with Youth in Sunday School, by Franklin Farmer

Working with Children in Sunday School, by Robert G. Fulbright and Eugene Chamberlain

Working with Preschoolers at Church, by Eldon Boone

These five books will replace the corresponding administration books that have been in use since 1969.

Also available will be a resource kit for

each of the four age-division books. Included in these kits will be various teaching aids, such as filmstrips, recordings, posters, charts, diagrams, and games—all designed to give the teacher help in conducting the study.

Although these new books will continue in use indefinitely, their first use is recommended for Associational Sunday School Leadership Training Schools in the spring of 1975.

We encourage each local church to use these books to train their Sunday School workers. Training makes a difference!--Freddie Pike

Your state convention at work

Pioneer work needs books

by Dan Robinson

Exciting things are happening in our work in Boise, Idaho. The Baptist Student Union is having a real impact on the campus of Boise State University. This work is greatly undergirded financially by the Baptist Student Union of Arkansas. Please pray for the BSU sponsored "Festival of Love." Joe Ford of the Home Mission Board will be doing the preaching. A local singing group "Manna" will provide the music.

Another aspect of this work is the J. Kelly Simmons Library. This library is being established to serve as a resource center for a Chair of Religion at Boise State. Simmons was the first area missionary to Idaho-Utah. The library is a memorial to him and is designed to serve the needs of the Chair of Religion.

We are urging all Arkansas Baptists to prayerfully consider donating books to this library. Raising local qualified leadership is one of the most pressing needs on the pioneer mission field. If you would like to see some of your own books in a more effective place of service contact the BSU Department: Tom Logue, BSU Director, Arkansas Baptist Convention, 525 W Capitol, Little Rock, Ark. 72203, phone 376-4791.

Don't Miss the

VOLUNTEER and PART-TIME MUSIC LEADERS RETREAT

for Song Leaders, Organists,
Pianists, and Pastors

at Camp Paron - Feb. 7-8, 1975

(1:00 p.m. Friday to 2:30 Saturday)

Pastors are invited to come as special guests

Some of the features.....

- * Planning Effective Music for Revival
- * Planning Worshipful Worship Services
- * Free Packet of Music Materials
- * Free Music for your Choir
- * Free Piano Lessons Friday afternoon
- * Many helps for the Pianist-Organist
- * Bible Study and Worship Services



C.A. Holcomb
Music Consultant
Nashville



Doyne Robertson
Pastor, Ebenezer Church
El Dorado

This Workshop-Retreat is provided free for the song leader and one accompanist from each church, plus the pastor when he comes as the guest of his music leaders.

Registration deadline is Jan. 30. Send registration card to the Church Music office. No Registration fee is required.

Operation Contact

"Operation Contact" is an effort to personally contact the leader or leaders of every church affiliated with the Arkansas Baptist State Convention during 1975. The name of the project will not be publicized, for that is unimportant, but, hopefully, every church in our state convention will experience the results of this effort.

These personal contacts are being made by staff employees of the executive board, employees of our four agencies in the state convention, and elected members of the executive board. Someone will contact you or your church and request an opportunity to informally discuss the work of our state convention and its agencies and the executive board.

This is not a promotional effort, and no one will be soliciting money or asking for pledges. It is simply an effort to express to each church in a personal visit appreciation for the past support of that church for our state convention and work. At the same time, we want to give each church an opportunity to ask any questions about these ministries and services. These men and women will also encourage you to consider very carefully and prayerfully what part your church will want to have in future support of our work and the Cooperative Program.

"Operation Contact" is just simply an effort to maintain a closer personal relationship with you and your church.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Graham films available

George A Newcomb has the right to use films printed by World Wide Pictures. Newcomb receives several films, from the Billy Graham organization, free of charge each month.

The only obligation to any church or organization using the film is to take a love offering which is sent to World Wide Pictures. The films are available to churches of any denomination, schools, and civic groups.

Newcomb, an insurance agent, travels and lives in a camper bus. He is a licensed Baptist minister and is available to work in these programs from Friday through Sunday and on Wednesday evening.

Currently available through Newcomb are the films "Youth Alive," and "Isn't it Good to Know?" Newcomb will work to get the appropriate film for any program a group desires to plan.

These films may be obtained by writing George A. Newcomb, 414 West Chickasawba Ave., Blytheville, Ark. 72315, or by calling 501-358-2078.

Adult Church Training workshops

Church leaders seeking to improve their Adult Church Training Programs will receive help for their task at the Adult Church Training Workshops Feb. 10-13, 1975. William G. Caldwell, consultant, Adult Section, Church Training Department, Baptist Sunday School Board, will lead adult Church Training leaders and members, pastors, ministers of education, and Church Training directors in the Workshops to be held in North Little Rock, Pine Bluff, and Fayetteville.

In these Adult Church Training Workshops ways of leading church members to see the value of and necessity of training will be considered. Participants will learn how to motivate and inspire adults. Ideas for enlisting new members in adult training groups will be shared in addition to organization matters and responsibilities of officers.

Meaningful experiences in discipleship training are taking place in Adult training groups where adequate planning is made, leaders are functioning purposefully, and good materials are used properly. The Adult Church Training Workshops will equip church leaders to help adults lead the way in an effective program of growth in Christian discipleship.

Leaders should decide which Workshop will be most convenient for them: Park Hill Church, North Little Rock (Feb. 10); First Church, Pine Bluff (Feb. 11); or University Church, Fayetteville (Feb. 13). Each Workshop will be preceded by a banquet to begin at 6 p.m. Banquet reservations must be made with the Church Training Department, P.O. Box 550, Little Rock, Arkansas 72203, by Tuesday, Feb. 4, 1975.—Gerald Jackson

Baptist Book Stores reorganize-- Arkansas in southern region



Crawford

The Little Rock Baptist Book Store has been placed in the Southern stores region. Al Crawford, former manager of the board's Western and seminary stores department, has been named manager of this newly created region.

A native of Virginia, Crawford earned the bachelor of arts degree from Carson-Newman College, a Baptist school located at Jefferson City, Tenn., and the master of arts degree from George Peabody College in Nashville.

He came to the board in 1957 as direct mail supervisor in the merchandise selection department. In 1961, he was named supervisor of the sales promotion section in the book store division. He became manager of the campus stores department in 1972, and manager of the Western and seminary stores department in 1973.

In addition to Crawford, others elected to serve as regional managers are Jimmy

NASHVILLE -- Trustees of the Southern Baptist Sunday School Board have elected six board employees as managers of the recently organized Baptist Book Stores regions, according to William S. Graham, director of the board's book store division.

D. Edwards, East Central stores; Robert Mendenhall, Western stores; Fran McCroskey, Northeastern stores; Paul Webb, Southwestern stores; and Jay O. Turner, Southeastern stores.

This reorganization from four departments to six regions was necessary to take advantage of the bulk mail centers now being operated by the U.S. Post Office.

"Since all packages mailed go through the nearest bulk mail center, faster service can be given by locating near those centers," said Graham. "This should improve the mail order service."

In addition to the 56 existing book stores, new mail order centers will be located near the post office's bulk mail centers. One or more mail order centers will be opened in each of the six regions. The first center will open in Greensboro, N.C., later this year, with the last center scheduled to open in 1978.

According to Graham, the regional manager's responsibility includes seeing that the necessary products are in the stores and mail order centers. With this increased control of the merchandise and by locating near the post office bulk mailing points, the service to Southern Baptists will be improved.

"The regional managers will reside in their territories," Graham stated. "This will put them closer to the people being served. By supervising fewer stores in each region, they can give closer attention to the stores and customers."

OBU gets more scholarships: state campaign was the catalyst

ARKADELPHIA—Greater availability of scholarships for students at Ouachita Baptist University is one of several results of the Ouachita-Southern Advancement Campaign sponsored by the state convention.

Lane Strother, associate director of development at OBU, said the "exciting thing about the scholarships is that they are outgrowths of the campaign. More people and churches are giving scholarship money. We have more students attending OBU and more are applying for scholarships. With more money available, we are able to meet the needs of more students."

Churches and people have responded to the need for additional scholarship money by setting up either broad scholarships available to all students or specifying a certain group eligible for the award. "Most of the scholarships are general, but some donors specify who they want the money to go to. Our intent is to help the students as much as possible. We try to point out what the donor wants to accomplish," Strother said.

Several students receiving scholarships expressed their appreciation to the donor

for allowing them to continue their education at Ouachita.

Jim Horton, a junior religion major from Magnolia, has a \$250-a-semester scholarship from Central Church at Magnolia. "I grew up attending Central and receiving the scholarship meant a lot to me," he said. "I'm glad the church cares enough to invest in me, and this gives me incentive to reach greater heights in my work. I was a youth director the last two summers, but I would have had to have another job to attend OBU if I didn't have the scholarship."

Sophomore speech pathology major Beverly Fanning of Malvern is the recipient of a \$300-a-year scholarship from Dr. J.D. Patterson of Searcy. "This has really made it possible for me to keep going to OBU. I am on work study now, but I won't be next year because of time spent on my major. The scholarship will help," she said.

Allen Wilcoxon of Hamburg, a senior religion and philosophy major, said he was "quite humbled" when he received his scholarship. "It helped me emotionally as well as financially to know that there are people who take a

genuine interest in the welfare of OBU's ministerial students by contributing to the quality of education through this aid," he said. Wilcoxon received the \$350-a-semester Earl Pippin scholarship.

Dumas staffer to lead music at ACT II



Dodd

Ricky L. Dodd, Minister of Youth and Music at First Church, Dumas, will be leading the music for ACT II which will meet at First Church, Hot Springs, Jan. 31-Feb. 1. He will be assisted by a girls' ensemble from his church in presenting special music for the

banquet Friday evening and all of the sessions of the meeting.

A graduate of Ouachita University and a native of Texarkana, Tex., Rick has been serving the Dumas Church for one and one-half years.

ACT II is a state wide event for older Acteens sponsored by the Woman's Missionary Union Department of our state convention. Other personalities will include Mrs. James Swedenburg and children, Mike, 16, Steve, 12 and Joye, seven years.

Music festivals are just around the Corner

Youth Choir Festival information and registration blanks should be in your hands this week. The Music Ministry Handbook has been mailed to the music leader of your church and it contains the information you will need.

Immanuel Church in Little Rock is the location for the "A" Festival, for Senior High or combined Junior High and Senior High Choirs.

Duncan Couch, Southwest Baptist College, Bolivar, Mo., will be the Festival Director. Dr. Couch directed the south-wide Youth Festivals at Glorieta last year.

The "B" Festival, for Junior High and inexperienced choirs, will be held at Second Church in Little Rock.

Jack Ballard will direct the "B" Festival. Ballard directs the High School Choral program in Shawnee Mission Kansas, and is minister of music at Leawood Church.

NOTE THIS CHANGE: Due to the crowded schedule of our Youth festivals THERE WILL BE NO ENSEMBLE ADJUDICATION at the Festivals this year. Instead, the ensembles will adjudicate at the Associational Tournaments. The winners of Associational Tournaments will be eligible to participate in the State Tournament which will be conducted during Youth Music Camp at Ouachita in June—Ervin Keathley, Secretary

Pastor - Do You Need Fresh Bible Based IDEAS for Preaching?



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Dr. Richard Cunningham - Professor of Theology
Golden Gate Baptist Theological Seminary

At ONE of the
State Clinics
on
Stewardship Bible Study
and
Principles of Application

Cunningham 10 AM - 12 NOON *** 1:30 PM - 3:30 PM

Monday - Feb. 24
FT. SMITH
Calvary Baptist Church
2301 Midland Blvd.

Wednesday - Feb. 26
ARKADELPHIA
First Baptist Church
8th at Pine St.

Tuesday - Feb. 25
LITTLE ROCK
Markham St. Bapt. Ch.
9701 W. Markham

Thursday - Feb. 27
FORREST CITY
First Baptist Church
507 N. Rosser

Sponsored by

Stewardship - Cooperative Program Department
Arkansas Baptist State Convention
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just Beautiful!

SILOAM SPRINGS BAPTIST ASSEMBLY

LAWSON HATFIELD Assembly Director

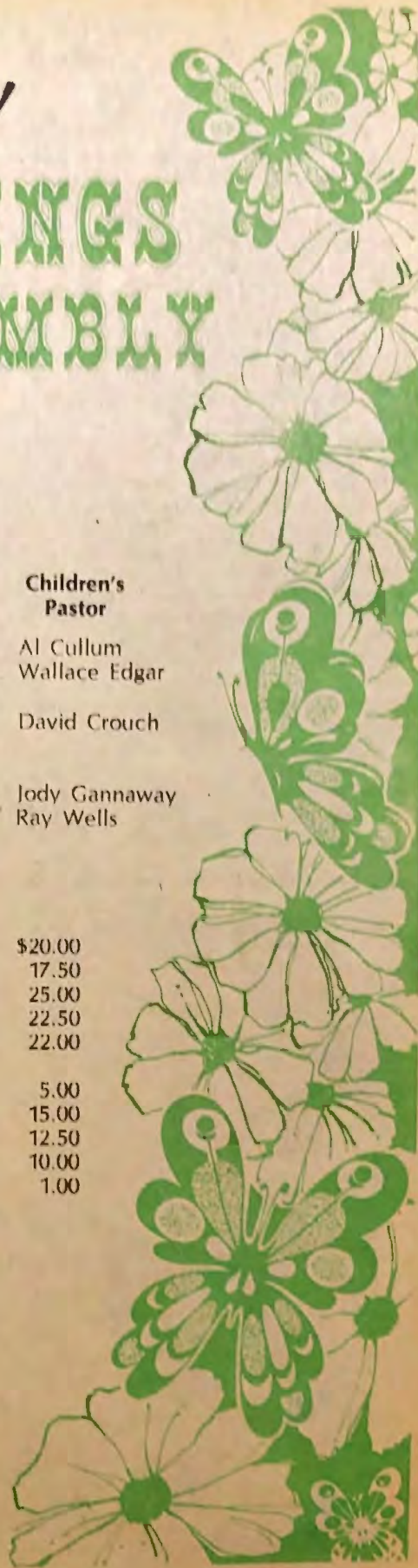
Week	Date	Suggested Attendance by Districts	Youth Pastor	Children's Pastor
1	June 23-28	E.C. (6)	Anton Uth	Al Cullum
2	June 30- July 5	W.C. (4)	Jim Adams	Wallace Edgar
3	July 7 - 12	S.W. (7)		
		N.W. (1)	Derrell Whitehurst	David Crouch
		N.C. (2)		
4	July 14-19	N.E. (3)		
5	July 21-25	C (5)	Gerald Taylor	Jody Gannaway
		S.E. (8)	David Garland	Ray Wells

Rates

DORMITORIES - Registration, room, meals, insurance	\$20.00
children 5-8 years	17.50
FAMILY UNITS - Registration, room, meals, insurance (includes A-C)	25.00
children 5-8 years	22.50
FACULTY BUILDING	22.00
TRAILER-CAMPER SPACE	
Per space	5.00
Plus per adult with meals	15.00
Plus per child 5-8 years	12.50
Children under 5 years (any accommodations)	10.00
Children under 1 year (any accommodations)	1.00

For reservations write to Don Cooper, P.O. Box 550, Little Rock, AR 72203

Folk musical will be "Good News."



He failed to follow his principal's advice

Don Norrington, Associate Director of the Student Department, readily admits that while he did well in courses he enjoyed in high school, he gave little attention to the courses he did not like.

Therefore, his high school principal's advice was simple: do not attempt college.

It is obvious now, however, that there were other forces at work in the life of the young Indiana farm boy that the principal failed to notice.

Don Norrington's early years were years of rich family experiences, though the family had few luxuries.

Don was born near Winslow, Indiana, in a rural setting. His father and mother probably had fewer material blessings than most of the many nearby relatives, but because of their Christian commitment the relatives, many of whom at the time were not Christians, turned to the Norringtons for counsel and advice. And Don remembers his mother, who was the oldest of twelve children and who had had to drop out of school in the 8th grade to help make the living, as one always sewing for others, cleaning house and sending food to the sick, and constantly helping neighbors can vegetables.

The Norringtons bought little from the grocery store. They slaughtered their own meat, canned their own vegetables and made their own cottage cheese and lye soap. Apples, potatoes, and turnips were buried in holes dug in the yard and lined with leaves, and these were retrieved as the family needed them during the year. Water for showers was heated by the sun, and Don well remembers helping his

father wire their house for electricity when he was 12.

Don joined the church at an early age and was baptized at McCord's Ford, a popular spot for baptizing. The elder Norrington was Sunday School Superintendent every year that Don can remember, except for the year that Don was elected himself, quite an honor for a high school boy.

Perhaps Don's father—a coal miner, railroad fireman, and carpenter—was the strongest Christian influence of his life. A deeply spiritual man, Mr. Norrington was greatly concerned about relatives and neighbors who had not believed. He did not live long enough to see some become Christians, but this concern for others has prompted Don to reflect. "I hope that my life in some way will be an influence on others like my dad's—not only on those with whom I deal right now, but also in years to come," Don says.

But it was not his father who died first, but his mother. Mrs. Norrington was killed in an automobile accident in 1957, and it became Don's tasks to fix breakfast for a younger brother and sister and to walk the sister to their grandmother Thompson's each morning before the school bus picked up Don and his brother.

After high school Don followed his high school principal's advice temporarily and spent four years in the Air Force. Here he became so proficient in electronics that soon he became an instructor. Although he was an enlisted man soon he was teaching officers, even two-star generals. For several months Norrington was Outstanding Airman of

the Month for his squadron, and one year he was Outstanding Airman of the Year for Webb Air Force Base in Texas.

While in the Air Force Don became active in Baptist Military Union, an organization patterned after Baptist Student Union. One year he served as program chairman and another year as president.

It was while he was in the service that he attended Student Week at Glorieta, and here a very meaningful event began to unfold. A young lady from Southwest Missouri State in Springfield, Mo., asked Don to be her prayer partner during the week. Her chief prayer request was that her boy friend become a Christian.

After leaving the Air Force Don enrolled in Southwest Missouri State himself, and one of the first things he did after reaching the campus was to go by the Baptist Student Center to see if he could locate the young lady.

And there she was, decorating for a BSU social, with her the boy friend for whom Don had prayed for several years—now a Christian and the president of the BSU.

Early Norrington felt a call to religious work, but the only religious profession he knew was that of pastor and he did not want this role. Through the years he remained miserable about his unsettled vocational choice.

Still today he vividly remembers one day going into his bedroom at college and saying to God "I've always fought being a preacher but if you want me to be, I'm ready and willing."

Immediately all of the worry about what he should do in life and all of the indecisiveness lifted from him. "From that point on I never did really have any feelings that I was being called to preach. I must have just had to have that willingness, and once I was willing, it wasn't necessary for me to do it."

Soon it was evident that he should train to become a Baptist Student Director. Charles Johnson, his own director at Springfield, modeled well the role of Baptist Student Director.

Following college, where Don served in various offices in the Baptist Student Union, including the presidency, Don enrolled at Southwestern Seminary. Here he served as vice president of the Religious Education Association and was one of 12 students to participate in Honor's Chapel his senior year.

Don has worked for the Student Department of the Arkansas Baptist State Convention since 1970. He was first the "roving director," living at Beebe and serving as director at Arkansas State University, Beebe Branch; College of the



Don and Teresa's nine-month old daughter, Melanie, has a crib made by Don.

When Don needs to relax, he goes to his woodworking shop.



One of Don's prized possessions is the shoe cobbler's tools used by his great-great-grandfather.



Ozarks, and Arkansas College. In 1972 he moved to the Baptist Building where he has served as Associate Director of the Student Department.

In 1971 Don married Teresa Clark of Risco, Mo. The Norringtons have a nine month old daughter, Melanie.

The Norringtons live outside of Little Rock on a one acre lot, and both enjoy gardening. The younger Norringtons don't buy many groceries either, as Teresa is active in canning and freezing produce from the garden.

And Don follows his father's love for woodworking and has his own shop. Nothing relaxes him quite as much as hard physical labor in the garden or shop after a hectic day in the office or a long trip to the campuses.

During the summer of 1971 Don and two summer missionaries built the Baptist Student Center at Beebe. And the repairs and replaced roofs on various Baptist Student Centers around the state are legend. But the real joy in his work comes from his contacts with students, especially his work with summer missionaries and international students.

The summer mission program has continued to grow under his leadership and last summer Arkansas' 69 summer missionaries reported 944 professions of faith. Outstanding developments in work with internationals have been the starting of conversational English classes and the beginning of a host family program. Perhaps 50 of Arkansas' international students have now been

adopted by Baptist families in the state.

In 1973 Don Norrington was named one of the Outstanding Young Men of America. For one who was not supposed to go to college, he has come a long way.

Those who watch Don Norrington closely believe he has just begun.

He is a quiet man of loyal devotion to causes he believes in. He is a self-starter and friends have the feeling he has goals he has never shared with others. He accepts others where they are. He shares his faith simply and honestly.

Like Robert Frost, Don Norrington seems to be saying "the woods are lovely, dark, and deep, but I have promises to keep and miles to go before I sleep... before I sleep."

Child Care

Baptists care and share throughout the year

"We Share Because We Care! The Junior Class of Riverdale Baptist Church, Riverdale, Arkansas, is proud to send this check for \$26.51. Through the past year, we have saved a nickle or dime a week for our special Christmas fund, the Arkansas Baptist Home for Children. We hope that some way our small offering will help to make this a merrier Christmas for the people in the Home. Sincerely, The Junior Class". (Signed by 14 members of the class, teacher Phyllis Clay, and Pastor Maurice L. Hitt)

The thoughtfulness and generosity of this class and many other caring Christians throughout our state helped make Christmas a special time for the

children and youth living at Arkansas Baptist Home for Children. According to Mrs. Eula Armstrong, who directs our sponsorship program, "not a single child was disappointed".

As I think of individual children, and individual problems, and individual needs and dreams, your wanting to share with them takes on special significance. Many of our children come to us with a feeling that no one really cares about them.

One of the children on the receiving end of your sharing wrote, "The group that gave me the camera is a group of young boys and girls. It really made me feel happy that they wanted to do it for

me, especially since they don't know me from Adam and I don't know them either. I would like to meet them sometimes. I'll bet they are a great bunch of kids."

Our hearts are lifted in gratitude to Arkansas Baptists for their thoughtfulness in sharing throughout the year that makes our child care ministry possible. Without your giving, our services would be greatly reduced in scope and effectiveness. It is our desire and commitment to be good stewards of your gifts as we channel them into appropriate services to meet the needs of dependent and homeless children.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Thousands of Southern Baptists caught up in volunteer movement

ATLANTA--Kenneth Bradley, Daisy Buchwald, Yvette Poole, Stan Smith, Sammie Grubbs and Austin Toledo are scattered across the United States from Maine to Arizona. A couple are students, two are retired, one is a widowed housewife, another works for the bureau of Indian Affairs.

But they have a common bond. All are Southern Baptist lay persons and all are typical of a growing number of volunteers--home missionaries sans appointment.

Bradley was a long-time postmaster in Arkansas before his retirement in 1973. Instead of retiring to a fishing stream, however, he took the suggestion of Jack Redford of the HMB's Church Extension Department and moved to Bangor, Maine, where he and Mrs. Bradley helped put down the roots of a new Southern Baptist church.

Mrs. Buchwald lives six months out of the year in Santa Fe, N.M., just off the highway to Glorieta Baptist Conference Center. The other six months she is in her camper traveling the nation's highways as a Camper on Mission, one of 10,000 who regularly share their faith in campgrounds across the country.

A widow since 1964, Mrs. Buchwald spent a short-term stint as a Christian Service Corps volunteer in Hawaii in 1967, working with one of the churches there. As a member of First Church of Santa Fe, she is active in a Sunday school class project that has some 35 women adopting a "daughter" at the state prison.

Yvette Poole and Stan Smith are the students. Both participated in unique new programs sponsored by the HMB last summer. Miss Poole of Jena, La., was one of the first 23 Sojourners assigned by the Department of Special Ministries. Sojourners--high school juniors or seniors--go for short term assignments of from two to 10 weeks or for a year for the graduating seniors, at their own expense to various mission points. Miss Poole served a 10-week stint at First Baptist Church, Socorro, N.M., working mostly in mission Vacation Bible Schools and with backyard Bible clubs.

Smith, a computer science major at Arizona State University, spent the summer cleaning showers and toilets and repairing washing machines and dryers and sharing his faith with many of the two million tourists at the Grand Canyon Campers Service center. He was one of about 35 members of a Christian "Job Corps" team at the Canyon in 1974.

Coordinated by Pastor Paul Milton of First Church, Grand Canyon, the Job Corps--recently renamed "Innovators"--took regular jobs at the canyon with Fred Harvey, Inc., the canyon concessionaire,

and shared their faith on and off the job.

Mrs. Grubbs also served at the Canyon along with her friend from McCaysville-Copperhill, Ga., Mrs. Carmen Dicky. They were Christian Service Corps volunteers, serving primarily as housemothers for a drama team assigned to the Canyon by the Department of Special Ministries and also for the Job Corps team members who turned to them regularly for counseling and a "home cooked" meal.

Austin Toledo, who works for the BIA in Crown Point, N.M., is one of about 1,000 persons utilized by the HMB's Department of Language Missions as "Messengers of the Word"--lay persons "from among the people who speak their language, understand their problems, hangups, customs, traditions, inhibitions, religious backgrounds, the workings of their minds."

At one time an interpreter for HMB Missionary Jack Comer, Toledo is now lay pastor for a Navajo church at Whitehorse.

Their participation in volunteer missions is typical of untold thousands of Southern Baptists.

1974 was the year of the volunteer in the SBC. A survey of the various HMB departments utilizing volunteers showed that in 1974 more than 31,000 persons were engaged in some type of volunteer effort.

Church extension, personified by the Bradleys in Bangor, Maine, utilized 7,500 workers. Not all of them changed their place of residence as did the Bradleys. Most were involved in starting home Bible fellowships or backyard Bible clubs or other mission points in their own locales.

Christian social ministries, lay evangelism schools and language ministries claimed another 5,000 each. Almost 2,500 volunteered for literacy missions tasks. Another 1,500 did volunteer work in associations and almost 1,000 volunteers were involved in National Baptist efforts.

The Christian Service Corps sent out 169 short term volunteers and nine for long term service of a year or longer.

More than 1,100 student missionaries served during 1975 under HMB and Baptist Student Union sponsorship. Some 200 mission tour groups comprised of thousands of young people trekked all over the nation.

The volunteer effort has been sparked by a growing awareness that missions is not only something to support through prayer and offerings, but also something in which to participate, according to D. Hammonds of the Department of Special Mission Ministries. He sees the volunteer

movement growing in the future.

"When a person gets involved," he said, "he or she comes back and shares the experience and more people want to go. There is a certain amount of glamor in 'going' and the people see themselves as missionaries. We encourage the idea.

"There is increasing opportunity for volunteers. The more the people see and experience through mission efforts, the more they realize there is to do."

The volunteer movement is reaping rewards for home churches as well as the churches and areas to which the volunteer goes, Hammonds added.

"Initially, most volunteers go with the idea of helping someone 'out there.' But almost invariably they feel more helped themselves. When they come back--and this is probably the most important thing--they see more mission needs around them. We have seen a lot of missions started at home because people became aware of needs as volunteers."

The volunteer movement has been sparked not only by Christian concern for involvement, but also by the ability to become involved--go-power, opportunities to serve, including the time-vacation, shorter work week, early retirement--and the money to finance it.

Hammonds said the nation's economy will be a factor in the continued growth of the volunteer movement. An indication of that is the fact that only about 950 student summer missionaries will be appointed in 1975--150 fewer than in 1974--because of the increased travel costs.

"Naturally, we are concerned about the economy and what it can mean to the volunteer movement," he said. "But the people are going to be hard to stop now. A crippled economy may slow things down somewhat, but they have already demonstrated they want to share their faith. It may have to be next door or in the next block for a while instead of across the country."

All volunteer opportunities attempt to link laypeople with missionaries on the field who have specific needs. They also attempt to use the special talents or abilities of the volunteer. For further information contact:

Department of Special Mission Ministries, Southern Baptist Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga., 30309.

the volunteer



The girl has a bird.
The girl has a cup.
The girl has a dish.
The girl has a fish.
The girl has a bird in her hand.
The girl has a cup in her hand.
The girl has a dish in her hand.
The girl has a fish in her hand.

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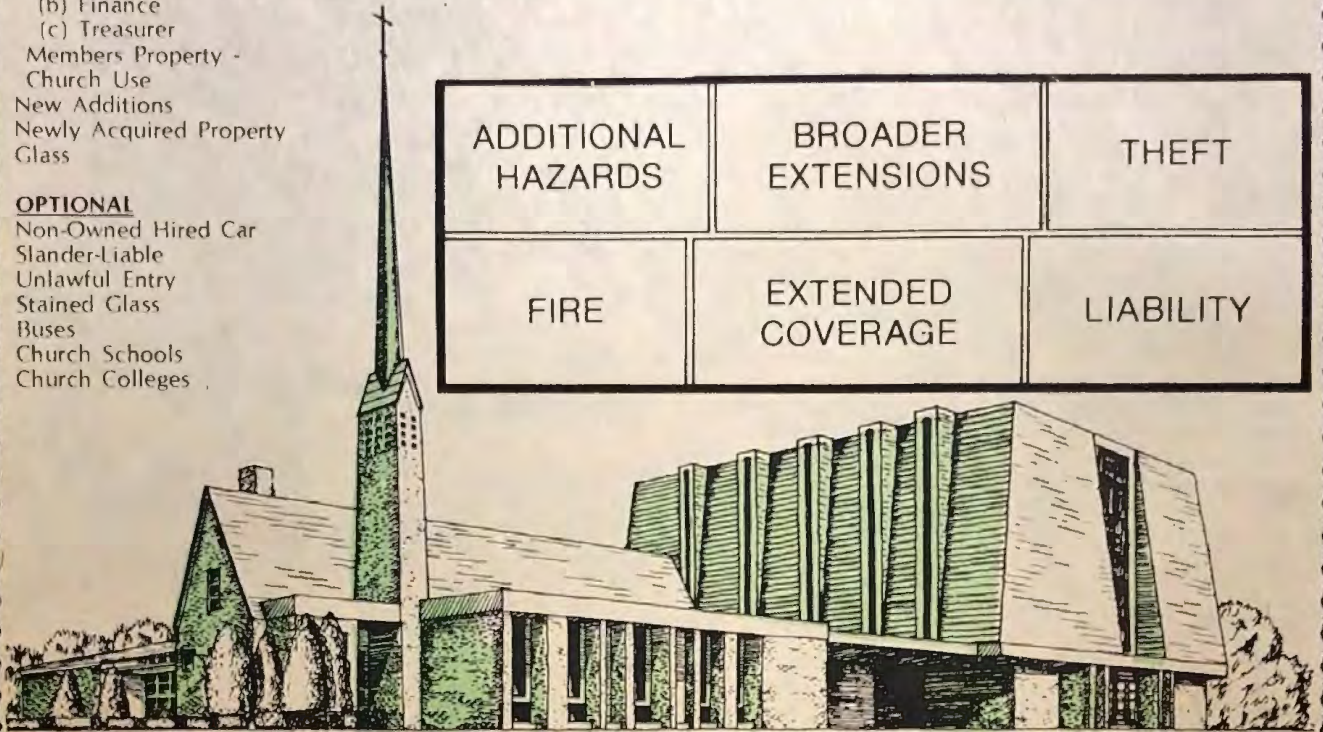
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Ex-con tells youth drugs, crime 'no good'

by Teena Andrews
for Baptist Press

The infamous George "Machine Gun" Kelly was once asked by a fellow prison inmate, "Are you religious?"

"No, I'm a Baptist," Kelly answered.

Jack Brown, the former inmate who asked the question of Kelly, resided for 20 of his 70 years at such places as Leavenworth and San Quentin prisons. Brown was a Baptist too, of sorts, at least having been reared by Baptist parents. But, like his friend Kelly, religion really had little place in his life.

The former prison mate of Al Capone, the Birdman of Alcatraz, and the notorious Clyde Barrow (of Bonnie and Clyde), and a former drug addict for 30 years, Brown is now rehabilitated and estimates he has told his story to more than five million young people.

Brown's life was one of crime and drugs until his Christian conversion experience 12 years ago. He got into drugs as a teenager while working for a carnival. Most of his crimes, he says, were drug-related and non-violent. Often "con-games," they yielded large amounts of money needed to support his habit.

In his book, *Monkey Off My Back*, Brown vividly describes his life in prison, which included a stretch on death row because of a fight.

"It was a fight over a poker game," said Brown. It took more than 200 stitches to close his own wounds, he noted, and prison officials thought the other man would die. All men in the prison to be tried on capital charges were put on death row, Brown continued.

"I was there for three months before I found out that the man wasn't even dead," Brown added.

The Southern Baptist layman now believes, "The Lord let me live to take my message to kids in schools to warn them against dope and crime." He estimates that he speaks 20 times a week and notes, "There's not a preacher in America who speaks as often as I do."

Now in his 70s, Brown says he underwent a "genuine conversion experience" 12 years ago at First Church, Van Nuys, Calif. The former "con man" admits he was "conned" into attending the church by his daughter who wanted him to hear the youth choir.

Harold Fickett, the pastor of the Van Nuys church, started Brown on his speaking career by asking the former convict to give a testimony to the young people 10 days after he became a Christian.

"When they gave the invitation, two boys were saved," Brown recalled. He spoke to the entire congregation the following Sunday and 40 more conversions resulted, he said.

"Pastor Fickett began getting doors opened for me to speak in schools after that, Brown said. The governor of California, at that time Edmund G. "Pat" Brown (no relation), encouraged schools to let the former prisoner come and speak against crime and drugs.

Brown—the ex-convict—was on parole at the time and Gov. Brown pardoned him because of his work.

The former convict said he doesn't preach but just gives his testimony and tells about his prison experiences. "I always give a witness," he says. "In any kind of business, you can give some kind of Christian witness without being offensive."

Brown called the glamorizing of former big-time gangsters through movies and television "disgraceful" and gave Baptist Press his views on prison reform.

"People are always for an underdog, and movie companies can make a lot of money by making a criminal look like an underdog whom society has taken advantage of," he noted.

Brown believes that prisons should generally be smaller for rehabilitation, with more vocational and trade schools. He also believes in shorter prison sentences. "There is a right time and a wrong time to release a prisoner. And if a man has to serve too long, the proper time may be lost," he said.

Brown also feels it's important for a

prisoner's spouse and family to stand behind him or her. He largely credits his own rehabilitation to his wife, Pearl, and her faith in him.

"If a man's wife stays with him (while he is in prison), he has a 10 times greater chance for rehabilitation. It's when they lose everybody that some people go off the deep end," he explained.

The man who used to shave Al Capone believes prisons are going in the right direction but too slowly. He also believes, "young people need to get into prison reform. And prison running needs to be in the hands of people who know something about human behavior. Sure this costs money, but it also costs the taxpayers a great deal of money to keep men and women in prison," he noted.

Now a member of First Church in Arlington, Tex., Brown participates in some prison revivals. He noted, "There are some opportunities in prisons for real evangelism. And the doctrine of grace would appeal especially to convicts."

But young people—in all denominations and in schools everywhere—are those he really wants to warn not to spend their lives as he previously did—with the "monkey of drug addiction on their backs."

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Scientist

(From Page 24)

permeate one's life gives a certain sense of satisfaction in making a decision, because you believe that you will be guided always by those principles of fairness. And if you really try, you can be fair."

Lucas is an ex-missileman who maintains his belief in a strong national defense. He recalls there was a bit of soul-searching to reconcile his religious principles with his work in weapons development.

"It did take some reconciliation, but I rationalized--and I'm sure others do also--that based upon the philosophy and history of this country, defense work is a fairly straightforward thing to do..

"If you look back, the freedoms we enjoy here today were bought at a great price by our forefathers. For us not to protect and secure this for succeeding generations would be irresponsible. On that basis, I think that whatever technology needs to be developed to provide this security is warranted.

"On the other hand," he continued, "if we all of a sudden became an aggressor and had a complete departure from all our history, then I don't think I could go back to weapons development."

Lucas currently finds it personally more exciting to be working in the peaceful field of space exploration and applications. He anticipates dividends of great practical benefit coming from his center's current and future projects.

And he fully believes that someday all this delving into the heavens will inevitably uncover extraterrestrial life.

"I believe man is inherently an inquisitive creature, as even animals are inquisitive. He wants to know answers to the eternal questions: Where did I come from? What am I doing here? Where am I going?"

"My own drive is closer and tighter. I want to see what's over the next hill or two--in technology as well as in space."

Bob Ward is associate editor of the "Huntsville, (Ala.) Times." Adapted from the January, 1975, issue of "World Mission Journal."



BIAR LEADER--Baylor University coach Grant Teaff led the world's largest Baptist university into a Southwest Conference title for the first time in 50 years and a chance to play in the Cotton Bowl. Although the team lost, Teaff and his players exhibited a Christian example before the whole country. (Kirt Wallace Photo).

Sojourner applications now being accepted

ATLANTA, Ga.--Applications for the 1975 Sojourners program are now being received at the Southern Baptist Home Mission Board here. Deadline is Feb. 15, 1975.

Sojourners is a volunteer missions program for high school juniors and seniors and high school graduates. Volunteers serve for periods of 10 weeks during the summer, usually paired with another Sojourner or student summer missionary. High school graduates, 25 and under, can sign up for one-year terms. Sojourners pay all their own expenses.

The Sojourners program was begun in 1974 and last summer 23 volunteers served in 11 states.

"We received good reports of their work," said Mary Elizabeth Smith, a US-2 missionary who directs the program. "Sojourners filled mission needs as they learned about missions, about other people and about themselves."

"We hope to have 25-50 Sojourners in 1975," she added. "Sojourners provides an opportunity for students who are completing their junior or senior years in high school to experience mission work and learn more about God's will for their lives."

The first Sojourners helped mainly with vacation Bible schools, backyard Bible Clubs, children's work, surveys, resort ministries and youth work.

All expenses of the Sojourners are paid by local sources. Total expense will depend on where the volunteer is assigned. Sojourners are given the choice of serving in their own state, an adjoining

state or more distant state.

Application forms and additional information can be obtained by writing to Sojourners, Special Mission Ministries Department, HMB, 1350 Spring St., NW, Atlanta, Ga. 30309.

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Eph. 1:16, 2:2-7



Cheatham

There are many forces whose powers have a direct influence over our daily lives. There is the power of the press, radio, and television. We know first hand the power of the federal government, and we read of the power of organized crime.

Our pocketbooks are feeling the power of inflation, and we cannot deny the power of advertising. Added to that, the scripture tells us of the power of the devil

In the face of all of these and other obstacles how many times have you said, or heard others say, "I feel so helpless. There is nothing I can do." Why do Christians feel so helpless, afraid, and uncertain in these trying times? Why is the voice of the church weak or so unstable that no one listens to its messages of hope or heeds its warning of coming divine judgement? One reason is that we do not utilize the power at our disposal. We are unfamiliar with the promises that God has given to us and which are ours simply for the asking.

Paul is explaining to the Ephesians that they have all the power necessary to carry out the will of God through our lives and to have his kingdom come on earth just as it is in Heaven. This power is defined in his prayer for the church. He prays they will know that what they have comes from God and not from themselves. And he prays that their actions shall reflect the presence of Jesus Christ in their lives.

Wisdom and Understanding (verses 17-18a)

Paul's first request was a desire that their minds might be filled with a spiritual knowledge. Much of the knowledge of this era was based upon Greek and Roman philosophy sprinkled with pagan and mystery religions. Even the Jewish religion had its mysteries and deep secrets which only the priest revealed. Only an educated few knew the secrets of God and His instructions for man. But now in Christ every believer could be empowered with the wisdom of God if he would only ask for it.

This wisdom and divine revelation would be more than the accumulation of facts and the ability to recite those facts when needed. The word for knowledge (vs. 16) means to know thoroughly and means precise, definite knowledge. The knowledge of which Paul requests is a

personal knowledge of God and of His son Jesus Christ. From this experience they would be able to teach others about the cross, Christ, and His life, death and resurrection.

How much of our stagnation as a Christian can be directly traced to a mental stubbornness which closes the mind to any new thoughts or ideas from God? We feel mentally secure in our tradition or in our previous knowledge which we claim is so sacred and un-touchable. So often we say, "I know." But we cannot tell why or how we know or why we have accepted this fact as a part of our divine knowledge.

The wisdom and knowledge that God gives to us should stimulate our lives with an eagerness to share what we know as well as what we have experienced.

Empowered By New Experiences (verses 18-23)

Their new found wisdom plus these new experiences will create an atmosphere of understanding and allow them to know things which they have never known before. Three vital mysteries are now made known to them. They are (1) the hope of their calling (vs. 18). They will be fully aware of all that their salvation has secured for them and has reserved for them in glory. This will establish a boldness for service and prove that nothing can separate them from the love of God which they have in Christ Jesus (Romans 8:38-39). (2) They would know the riches of glory (vs. 18). Paul could either be declaring how precious they are to God now or what is in store for them in the future. In either case he wants them to know the wealth provided for them as an inheritance. Whether it is "in us" now or "for us" later, the awareness and the thrill is that God is going to reward us for faithfulness (Revelation 22:12). (3) They would know the greatness of His power (vs. 19-23). God has already shown to us, by example, the power of His might. The resurrection of Jesus Christ is still our evidence of God's absolute authority as the same power which brought Christ from the grave shall bring us one day from the grave (11 Cor. 4:14). Paul not only wants them to be aware of this power but to avail themselves of its influence in their lives. If God would glorify Christ, cause everything to be subjected to His authority, what would He do for us because of our faithfulness? If God promises us power through the Holy Spirit to carry out His will here upon this earth, what will He lay at our disposal if we will only be faithful to our responsibilities?

Empowered By Salvation (Eph. 2:1-7)

They had been spiritually dead. There is no stronger word than death. They were dead not in trespasses and sin, but dead on account of them or because of them and remained that way until God brought them to life in Christ Jesus. They were governed and controlled by the world. They were controlled by an evil principle, governed by the devil, and all his powers, and were objects of God's wrath. They were people who were spiritually helpless. They were a people who were unable to do anything for themselves. They were a people who were totally dependent upon what God would do for them in Christ Jesus.

Their salvation was a quickening experience. It removed the guilt of sin, forgave them of their sinful past, and empowered them with a new life with Christ as its author and source. Their past had been erased by God's mercy and love (vs. 14). God's mercy is His compassion and pity for those who are spiritually dead and His love is His attitude toward us in spite of all of our sins.

It is our salvation which gives us the power to live a victorious life in a sinful world. It is our salvation which gives us the hope to anticipate a far greater world than this one. It is our salvation that lets us know that we belong to God and no one else. It is our salvation which tells us that only Jesus Christ could change us and make us brand new.

Conclusion

In the past five years many books have been written about the weakness of the twentieth century Christian and the twentieth century church. Some have predicted its doom and others believe it is now useless, worthless, or an organization that will never meet the physical and spiritual needs of the human race.

The church and its people do not need any new thing or another special blessing from God for its salvation. It needs nothing to become victorious and triumphant in spite of all of the critic's predictions. The church and its people simply need to claim Christ's promise, enjoy and anticipate every new experience in grace, and know that God will provide for us all that is necessary to be triumphant in the face of the devil and his angels.

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Sticking to the Task

Jan. 26, 1975

Nehemiah 1:1b-4; 2:1, 4-5, 17-18; 6:2-4, 15



Dodson

commitment, hard work, and tenacity in the task.

The concern (1:1b-4; 2:1, 4-5)

After the Jews had returned from exile in 538 B.C. and had rebuilt their temple, they began to work on the walls which were lying in ruins. After constant complaints by their enemies to the Persian kings the work on the walls was ordered to a halt in 460 B.C. This state of the walls became the concern of Nehemiah.

Nehemiah held the honored position of cupbearer to the king of Persia. When Cyrus permitted the Jews to return to Judah, Nehemiah remained in Susa probably because of his duties to the king. Though his duties required him to remain in Susa, Nehemiah's heart was in Judah.

In December of 445 B.C., near the time of Esther and almost a century from the time the Jews began to return from the Exile, God placed upon Nehemiah's heart the task of rebuilding the walls of Jerusalem. The ruins there spoke of defeat and disaster allied to despair. Distance does not deny the responsibility and response of a true man of God. Having received a report from Jerusalem, Nehemiah sat down, mourned, fasted, and prayed. Something happened in that meeting that precipitated a crisis in Nehemiah's life. It had to be more than what was obvious about the conditions of the city.

It was common knowledge that the city had been in ruins for 142 years and that the Jews were in great distress. It is reported that the men who brought the report were a delegation sent to Nehemiah to enlist the help of the king in their plight. At this point one of Nehemiah's dominant characteristics—his singleness of purpose, his unrelenting persistence—is seen for the first time. He bombarded heaven with prayer day after day, week after week. He carried his burden from December to March-April when he could no longer conceal it.

Attitude is a prelude to action as we see here and also in those who were

called upon by Jesus to pray for harvest workers. Those who were called upon to pray were the ones who were sent forth into the harvest.

Nehemiah prayerfully waited for the proper time and place to talk to the king. One day, quite unexpectedly, the opportunity came in the course of his daily duties. He was a man with a secret sorrow, which the king noticed and inquired about. When Nehemiah told him of the conditions at Jerusalem, the king asked what he would like to have. Before he responded Nehemiah uttered a silent prayer. Here between the king's question and Nehemiah's answer is the quickest and shortest prayer in the Bible.

After the prayer Nehemiah asked to be permitted to return to Jerusalem and rebuild the walls. Upon granting his request the king added letters providing safe passage to Jerusalem and materials essential to the task. Though Artaxerxes did not worship God, unknowingly he became an instrument in God's hands to further God's purpose as was Cyrus in the return and rebuilding of the temple. (Ezra 1:1-4)

When the man for the mission is properly motivated and on the move for God, the materials for the mission will be available. One never knows what he can do until he relies upon the resources of God. There is a history within history—a holy history—wherein God overrules the evil of men and nations to effect his own purpose within the context of history.

The cooperation (2:17-18)

Upon arriving in Jerusalem, Nehemiah did not immediately disclose his purpose. Sanballot and Tobiah, local representatives of the Persian government, were disturbed by Nehemiah's presence in Jerusalem. Nehemiah spent the first three nights in the city making a secret inspection of the walls to determine what needed to be done.

"Some few men" calls our attention to the fact that God often does great things with a "few." The church began with a nucleus of 12 men, and the modern missionary movement was launched by William Carey, 14 other men, and 14 Guineas (\$40) in 1792. Carey said it well, "Attempt great things for God and expect great things from God."

After his inspection of the walls, Nehemiah presented his purpose and plan to the leaders of the city. The walls of the city lying in ruins were a mark upon the pride of the Jews and made them easy prey for their enemies. He told them that rebuilding the walls was a part of God's purpose and they had the king's permission to do it.

In his "State of the Union" message, whereupon he called them to a cooperative task, Nehemiah pointed out three things: (1) Their reproach "our" he identified with them in the reproach. (2) To rebuild the walls and remove the reproach was God's mission for him. (3) The resources available for the task were, (a) The hand of God was upon them. Here was motivation! (b) The king had authorized the mission and had provided materials for it. Here were materials! (c) They, themselves, would provide the labor. Here was manpower! The leaders informed and inspired by Nehemiah's words readily agreed that there was no reason to delay, and began to make preparation for the "good work."

The conspiracy (6:2-4)

Any determined effort for God will meet the opposition of the devil working through men. Gershem allied himself with Sanballot and Tobiah in the opposition to Nehemiah and his mission. When their criticism failed to halt the work they sought a conference some 20 miles outside of Jerusalem. Nehemiah realized that it was a trap and refused to go, stating that the work wouldn't permit him to leave.

Four times they invited him and four times he refused. When their scheme to get him outside of the city failed, they employed Shemaiah, a local Jewish prophet, to panic Nehemiah with a rumor of assassination to get him to seek refuge in the temple. Nehemiah refused the advice knowing that it would cost him the confidence of the people and demoralize the workers. When he later discovered that the report was another ruse to ensnare him, he prayed that God's judgment would fall upon his enemies. Contempt, conspiracy, and cunning characterized those who would have hindered his work and done him harm.

Prayer and watching were the answers to the assaults of his enemies. As a child during World War II, I remember singing, "Praise the Lord and pass the ammunition." Oliver Cromwell is reported to have said, "Trust in God and keep your powder dry." Prayer without watching can be slothful and watching without prayer can be sinful.

In chapter 5 we learn of an emergency that was precipitated by the wall-building and crop failure. The people were being exploited by creditors who were exacting exorbitant collateral for loans, and enslaving the children of debtors who had no property. These

(Continued on Page 23)

Life and Work Lesson

(From Page 22)

profiteers were not only making life miserable for their less affluent brothers, but were endangering the security of the community. By weakening the community from within they were encouraging the taunts of their enemies and undermining the efforts to rebuild the walls. Nehemiah, as a leader, had set a worthy example for them to heed and he held them to it. By example and exhortation he influenced others to high moral endeavor. Would this not be a worthy lesson for profiteers and politicians in America today!

The completion (6:15)

After 52 days, sometime in August-September, the walls were up, their enemies were down, and God was exalted. The task was completed with such speed that the surrounding peoples were amazed and attributed the accomplishment to the approval and aid of God

Conclusion

Nehemiah had to leave the comfort of the court in Persia for the debris, drudgery, and danger of Jerusalem. Many like Nehemiah are being sent by God today to difficult and dangerous missions around the world. God is still selecting and sending men to various tasks in connection with his purpose. Nehemiah has taught us the value of persistence and prayer. He was a man of prayer. (2:4; 4 4-5; 5 19; 6:14; 13:14, 22, 29, 31) It was his nature to turn to God in moments of distress and victory. Perceiving God's purpose in prayer, he persisted in prayer and purpose until he prevailed. Recall Harriet Beecher Stowe's words, "When you get into a difficult place and everything goes against you until it seems you cannot hold on another minute, never give up then, for that is just the place when the tide will turn."

A smile or two

When his engine conked out, a pilot landed his light plane on a freeway. He jumped out and went over to a car that had pulled off the road out of his way, intending to ask for help.

But the woman sitting next to the driver of the car shouted: "We'll get out of the way, Mister, if you'll show us where to go. My husband is the only driver in the world who could start out on a freeway and end up in the middle of an airport!"

...

The jungle Olympics were over and a dejected cheetah sat on the sidelines, having failed to cop any of the prizes. "I can understand having lost the other events," he said to another cheetah who had also failed to win anything, "but I thought since we're supposed to be so fast that surely we'd win the races. Imagine, being outrun by an elephant! It's disgraceful!"

"Well, that's the way it goes," his friend said philosophically, "Cheetahs never win"

...

Birthday cards may be divided into two classes — the thoughtful and the rubbing-it-in — Burton Hillis

...

A true political nonentity is a fellow who made neither Nixon's enemies list nor Rockefeller's gift list

Reprinted from 'Quote' Magazine

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Attendance report

January 12, 1975

Church	Sunday School	Church Training	Church Additions
Alma, First	376	103	7
Alpena	60	37	
Augusta, Grace	63	43	
Bentonville, First	267		7
Berryville			
First	133	53	1
Freeman Heights	146	85	10
Rooseville, First	252	221	
Blytheville, Clear Lake	61	53	
Cabot, Mt Carmel	197	103	5
Concord, First	85	72	
Conway, Second	297	100	7
Crossett, Mt Olive	243	135	3
Forrest City, First	323		7
Ft. Smith			
East Side	248	96	
First	1244	255	16
Grand Avenue	797	313	3
Mottlet Mission	22		
Temple	158	61	
Trinity	184	68	
Winborn Park	495	195	6
Gentry, First	147	48	1
Greenwood, First	209	120	
Hampton, First	95	67	
Hardy, First	95	32	
Harrison			
Eagle Heights	314	151	1
Woodland Heights	96	59	
Hot Springs			
Leonard Street	73	55	
Memorial	77	53	
Park Place	244	62	
Hope			
Calvary	148	69	1
First	337	96	1
Hughes, First	96		
Jacksonville			
First	318	78	
Marshall Road	186	64	
Kinston, First	55	41	
Lavaca, First	307	114	1
Little Rock			
Cross Road	88	89	
Crystal Hill	69	47	
Geyer Springs	477	192	3
Life Line	279	132	
Martindale	46	35	
Woolawn	67	57	
Mentifield			
First	150		
Second	164		4
Murrenshoro, First	115	56	
North Little Rock			
Levy	241	86	
Park Hill	346		
Paragould			
Calvary	200	147	
East Side	162	95	1
First	410	117	
Paris, First	402	86	5
Pine Bluff			
First	292	57	
South Side	321		1
Oppano	75		
Watson Chapel	180		
Prairie Grove, First	172	58	
Rogers, First	540	160	1
Russellville			
First	457		1
Second	159	68	
Springdale			
Berry Street	104	58	
Caudie Avenue	122		
Elmdale	348	119	
Van Buren, First	558	150	
Mission	28		
Vandervoort, First	50	24	
Walnut Ridge, White Oak	70	55	
West Helena, Second	107	63	7
Wooster, First	104	69	

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COOPERATIVE



PROGRAM

NASA's Lucas: Scientist and Baptist lay leader

by Bob Ward

HUNTSVILLE, Ala. (BP)—Southern Baptist layman William R. Lucas reached the pinnacle of a brilliant career in rocketry when he became the director of NASA's George C. Marshall Spaceflight Center here last summer.

In this capacity—the same key post long held by space pioneer Wernher von Braun, Lucas, 52, directs a work force of 4,500, largest in America's biggest space agency.

During his 22-year career in rocketry, Lucas led a scientific breakthrough that produced the all-important nose cone for America's first long-range missile. He held leadership roles in projects such as Explorer I, the nation's first satellite; Mercury, which put the first U.S. astronaut in space; the Saturn rockets that powered the Apollo moon landing and more recently, the Skylab space station.

Now his center's main effort involves the revolutionary Space Shuttle project.

All the while, Lucas has exerted the same energy and devotion as a Baptist lay leader that has characterized his work as a scientist and administrator.

The church he has served more than two decades is Huntsville's 2,800-member First Church, where he is a deacon and chairman of its finance committee.

He has been active also in local and state Baptist activities, including membership on the education advisory committee of the Alabama Baptist Convention and addresses at various

Baptist assemblies around the country, among others.

As a scientist and Christian, Lucas finds "absolutely no conflict whatever" between science and religion. "In fact, I believe there is a destiny that man has to learn more about creation and to appropriate more of its advantages for the good of his fellowman.

While his field directly involves mankind's seeking a wider understanding of God's universe, Lucas says "religious considerations" do not personally motivate him as a space scientist—not consciously anyway.

"I just have always been motivated by the desire to know a little more about the things that surround us," he says.

"On the other hand, I see nothing in my religious beliefs or in my understanding of the Bible that contradicts in any way my pursuits.

"And I agree most heartily with the thought that the more one delves into the mysteries of the universe, the greater must become his respect for that universe—and its Creator."

Lucas' reputation as a working churchman is well known among his space agency colleagues. One notes, "Bill Lucas does not consider church attendance optional—and the same goes for tithing."

Lucas acknowledges the accuracy of that statement.

"I've often said—somewhat jokingly

but with more truth to it than not—that I didn't know church attendance was optional until I got away to college."

In the small West Tennessee town of Newbern where he was born and raised, Lucas "happened to come up in a church-going family, and as a kid I always went to church," he recalls "I grew up with the thought that this was the pattern of life."

"And I still feel that way." It is a pattern of life largely shared by his whole family—his wife Polly (who, as it happened, preceded him as student body president at Memphis State University before they were married) and their three children who are in high school and college. He is also a graduate of Vanderbilt University in Nashville.

At his pressure-packed job in ninth-floor offices atop Marshall Center's handsome headquarters building—to which he drives each morning at 7 in the same Volkswagen he's had for almost 15 years—Lucas finds his Christian faith a constant source of guidance and reassurance in the often lonely process of decision making.

"I think that one of the elements that comes from a strong faith in God, from a Christian background, is the desire to be fair," he explains.

"You recognize in positions of management that you're going to have to make decisions that will affect the lives of many others, some adversely.

"The important thing is to make them in a sufficiently open and obviously fair way that even those people disadvantaged by your decisions will have to recognize that you did your best.

"A faith in God which is allowed to

(Continued on Page 20)



FARTHBOUND SPACEMAN: Bill Lucas, Baptist layman and director of the George C. Marshall Spaceflight Center at Huntsville, Ala., demonstrates a model of the Space Shuttle, a reusable manned spacecraft that promises to dramatically reduce the cost of getting payloads into earth orbit. (BP) photo by Bob Ward, "Huntsville (Ala.) Times"

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