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April 24, 1975

Arkansas Baptist State Convention

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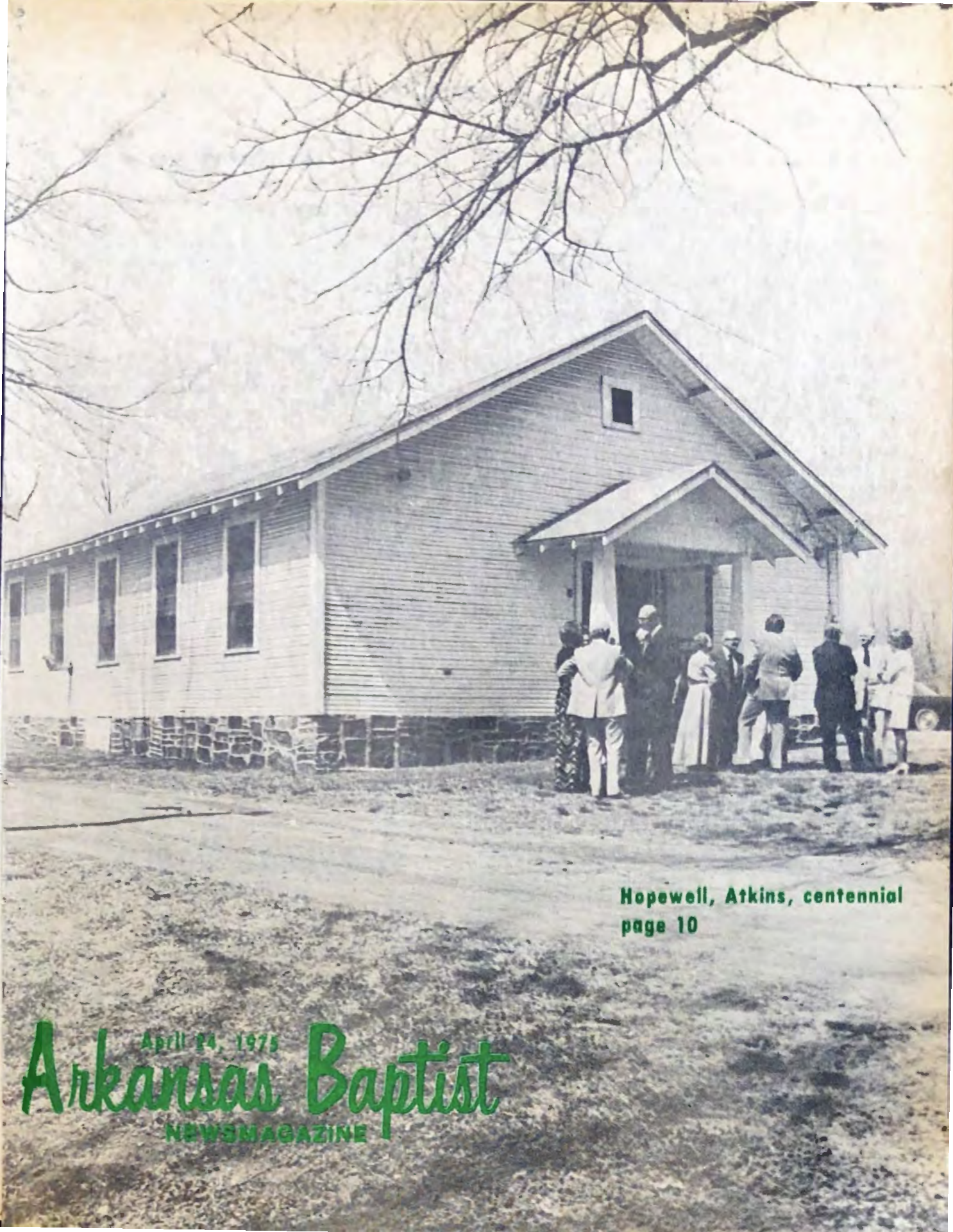
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April 24, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

The mastery of stress

(Isa. 26:3, Phil. 4:11)

Stress does a lot of things to a lot of people. It breaks up homes, destroys friendships, wrecks lives, and contributes to the delinquency of the human race. It has its fury in the lives of the just as well as the unjust. Religious people are not exempt from pressures and stress, quite the contrary. Stress comes to everyone, perhaps more so to those who serve others. How to deal with stress will determine any worthwhile usefulness.

The most unfortunate aspect of stress is that it seems invariably to focus itself on the innocent and unwary. Parents often vent the anger existing between them upon the children. Good statesmen and public servants catch the artillery inspired by the stress of their tired constituents. Not always do big people mistreat little people when pressures mount, but little people crucify the giants, likewise.

There is so much stress in the universe. It will progressively increase as the population rises. Closeness in itself pulls from our energy hour by hour.

Overeating, nervous disorders, and child abuse are among the products of unmastered stress. May I suggest while you are having your late peanut butter sandwich and the big glass of milk that you consider a spiritual solution to the problem. Acknowledging that stress is entirely normal in American life styles, will you read Isaiah 26:3 devotionally and meditate upon it, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This must may be the formula for ultimate security in this life.

There is a mastery over stress. It comes from within. It is a victory which every Christian needs and which is within reach. Crackups are not a witness to the strength of God and reflect no virtues to our faith.

I encourage you today to gain this mastery which God wishes you to have. I may write more about stress. I hope you will stay with me as we conquer this foe together.

The Apostle Paul won the victory when he said, "I have learned in whatever state (Arkansas was not excluded) I am therewith to be content." He was actually saying, "I have learned at last to be the master of the given situation." (Phil. 4:11)

For this I recommend Paul to be awarded an M.S. degree (Master of the Situation). How about that? Mastery over stress is an acquired art. It is not hereditary. You are not alone in this pilgrimage.

I must say it!

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During W.O. Vaught's 30 years as pastor of Immanuel Church, Little Rock, the church has grown not only in membership, finances, and programs, but also has grown physically so that buildings cover a city block.

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Hopewell Church, near Atkins brought back former pastors to help celebrate 100 years as a Baptist congregation.

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The Southern Baptist Foreign Mission Board has removed the remaining missionaries from South Vietnam and is now seeking other ways to aid the people of that country. The president of the SBC has called aid to the victims of war in Southeast Asia.

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Among the programs produced by the SBC Radio-Television Commission is a country-western radio show called "Crossroads." A feature story tells how one man came to the crossroads of his life via the show.

Arkansas Baptist

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J. Everett Sneed

The Christian and politics

It would be difficult to over-emphasize the importance of Christian involvement in politics. Unfortunately, the separation of church and state has sometimes been interpreted as requiring complete withdrawal of Christians from politics. If this policy were followed government would inevitably become totally immoral and corrupt.

Another objection to Christians in politics is brought out in the following incident. Two men were discussing the candidacy in an upcoming election, and one said that he was supporting a certain candidate because of his high Christian ideals and integrity. The second replied "You are right, he is a marvellous Christian and this is why I will vote against him. The office would ruin him. By voting against him, I will be protecting him."

Obviously, we must all be involved in government for the process of democracy to work. But it is even more important for the Christian. First, the Christian has more to offer because of the higher ethic implanted in the process of the new birth.

Perhaps, of even greater importance is the fact that our freedom of worship is contingent upon our involvement in government. It is true that our right to worship according to the dictates of our conscience is guaranteed in the constitution. But no law or government is any stronger than the people involved in it. Russia has an even stronger statement than we do guaranteeing the right to worship. But a piece of paper is worthless unless there are people in government who are committed to the concept and will carry it out.

It is only through Christian involvement that proper benevolent activities will be carried out at home and

abroad. The eradication of hunger, disease, and poverty can best be accomplished when Christian principles are used as a guide.

Finally, all of us are affected through the law. It is because of our laws that we are protected, to a small extent, from pornography and open sale of dangerous drugs. Only as a Christian nation can we expect to retain and strengthen these laws.

Perhaps the most important question is "How should we be involved in politics?" Obviously, we should support Christians who seek office. But far more is required for success. First, we must learn how the legislative process works. Very few issues are decided on the floor of the legislature or in a formal hearing. Most decisions are made at lunch, in an office, or at some place removed from the government halls. This means that we must let our elected officials know our feelings and why.

If we, as Christians, are to be effective we must be completely familiar with the issues. Nothing can hurt one's case more than a misunderstanding of the matter one has contacted the legislator about.

We should become acquainted with our legislators. This should be done in a Christian manner. Such contacts will be of mutual benefit. It will help us to understand their problems and will afford us the opportunity to be heard.

We should remember that the greatest enemy to government is apathy. Our legislative system will be Christian to the extent that we, as Christians, accept our responsibility.

Guest editorial

If you agree - then voice it

Two daily newspapers in Detroit, Mich., for budgetary reasons, no longer employ full-time religion reporters. The editors of the two papers are of the opinion that there is presumably less reader interest as to the subject of religion than that of other subject matter. This editor would tend to believe that this is a false assumption. One fact alone would seem to discount the assumption. Namely, the sale of religion oriented books set an all-time record during 1974. Does this not offer some gauge to the wide interest of the general populace in news stories related to religion?

The budgetary problems of newspapers per se is fast becoming a nightmare for all newspaper publishers. During the past eight months there have been four increases in the costs of newsprint and others are predicted. Copy space is at an all-time premium high. Newspapers and magazines at every level are being forced to cut back on the number of pages in many of their editions, because of the increased publication costs.

Hopefully, the action of the two Detroit papers will not become a trend. For during the past two decades the secular newspapers have devoted an increasing amount

of space to religion oriented stories. The professional standards of the religion editors and reporters have consistently risen as has the readership interest. This is good.

If the publishers and editors of daily newspapers base the reader interest of religion news stories upon the response of the subscribers in terms of thank you letters, then it is understandable that they would conclude that the readership interest represents a small segment. While talking recently with one of the most efficient and astute religion editors of a daily newspaper, relative to thank you letters, the editor indicated about one letter a month arrives which expresses appreciation.

Perhaps this would be a good opportunity to suggest once again that if you appreciate the space devoted to religion in the news, then voice it. The editor will welcome the disruption of the routine flow of gripe letters. It would also be an unofficial reader survey which indicates there is a host of readers who are interested in the news copy that deals with religion.—
Editor James F. Cole in the "Baptist Message" of Louisiana



One layman's opinion

Daniel R. Grant / President, OBU

Cutting off the Russian nose

My long-awaited visit to the Soviet Union this summer following the Baptist World Alliance meeting in Stockholm was recently stopped before it even began.

I had been looking forward to spending a few days each in Leningrad and Moscow, perhaps more to visit some of the Baptist churches there than to do the usual sight-seeing of the Kremlin, Red Square, and Lenin's tomb. My membership on the Baptist World Alliance Commission on Religious Liberty and Human Rights has made me very interested in the life of Baptist people in Communist countries. I have met several members of one of the Baptist churches in Moscow and have

been thrilled to hear of the power of the Christian gospel even in the face of restrictions that Christians in the United States are not accustomed to.

Charges of violation of religious liberty in the Soviet Union made the headlines in the United States, recently. Representatives of the Baptist World Alliance and other Baptist groups paid a visit to the Russian embassy in Washington and protested the treatment of Baptist leader Georgi Vins, sentenced to five years in jail and five years in "internal exile" for "illegal religious action." Russian Ambassador Dobrynin was away, so an aide received the protest. He said that, even though it is contrary to their practice to receive

protests from private groups, he would see to it that Ambassador Dobrynin was made aware of it. The Baptist Press proceeded to write a news story on the event, including an account of the Russian imprisonment of Vins. The story pointed out that Vins in one of a large number of "dissident Baptists" who have not registered under the regulations laid down by the Soviet government. Estimates of their number vary, but most observers believe there are far more unregistered Baptists in Russia than there are registered ones. The official government position has always been to play down the size of this group, but their strength is apparently beginning to cause considerable concern. The *Arkansas Baptist Newsmagazine* printed this story on its back page in the March 27 issue.

Apparently the Russian reaction was immediate and bitter. I heard the news through the travel agency that was planning my tour. Intourist, the Russian Tourist Agency that handles all tourist travel arrangements in the U.S.S.R. advised that all space has been filled and there is no room available. Since accommodations were requested almost a year ago this is strange indeed. A call to the Baptist World Alliance office revealed the same thing happened to other Baptist groups. I felt a little bit like an astronaut who had a moon mission aborted because he was a Baptist. I could almost hear myself saying, "They can't do that to me... can they?", but I knew they could.

After getting over the initial shock of not being able to visit the Soviet Union and see "religious liberty in practice there," I became painfully aware that my reaction was very self-centered. After all, the tragedy of a Communist government that seriously restricts religious liberty is not so much that Americans cannot visit as it is that Russian Baptists and other Christians cannot worship, preach, and teach in freedom. My small inconvenience over not traveling in the Soviet Union pales into insignificance alongside the oppression of hundreds of thousands—perhaps millions—of Russian Christians who cannot operate Sunday Schools because "education is the exclusive business of the Communist government."

I had hoped that I might find evidence of some modest increases in religious freedom in Russia. I would also have spent quite a few American dollars there. In closing the door to both of these, the Soviet embassy would seem to be cutting off the Russian nose to spite the Russian face.

Letters to the editor

Book inspires

As I read the book *Living Sacrifices*, I felt as if I were once again in the John Abernathy's living room at Hot Springs, Ark., listening to the thrilling first-hand account of their life with the Lord.

The book reminded me of how deeply indebted I was to this beloved couple for introducing me to the Holy Spirit's work in my own life.

Dr. Fletcher has done an excellent job of accurately portraying the lives of two who always kept the "upward" look.

Inspiring reading!--Dorothea Paris, Bishop, Calif.

the subscription will increase, particularly so when the people's letters give them a voice on some point. Encourage brief letters on only one subject.

It is good to hear outstanding people occasionally that are doing great work in our denominational positions, but if we followed this as a steady diet this would keep our people away from the local church where we hear the same preacher, same music director, same Sunday School teacher and see and fellowship with the same people every time we go to church. I believe a steady diet of the local church is a better diet. Let the people speak.

Promoting letters to the editor from the people? (Laity) What d'ye think?—Lake Jones

Editor's note: Thank you for your comments. You will note that this letter is appearing as do others under our regular column of "Letters to the Editor." We certainly desire to hear from our lay readership. Our guidelines are as follows: (1) It should state an opinion briefly and concisely rather than deal with personality; (2) It should be an issue of interest and importance to the general readership of the *Newsmagazine*; and (3) correspondence intended for publication should be labeled clearly "letter to the editor."

Guest editorials were added at the request of a number of our readers. Many have expressed their appreciation for this added feature.

It is our hope that your letter and our statement of guidelines will encourage other lay people to write letters to the editor.

Wants more letters

I appreciate some of the guest editorials, but as a regular thing I feel the space can be used for a better purpose. An occasional guest editorial is fine and only if its message is outstanding. For the most part, the guest editorials are "run of the mill," type and without universal appeal.

I feel that a regular space for "Letters" would be far better use; but only if more letters are published from the people (edited of course). Letters of commendation from denominational people and preachers are good and sounds good and makes us feel good, but let us hear from the people and their views. (Laity if you prefer.)

I feel reasonably sure not all letters can be published, but those pertinent to some current issue could be given high priority. And even be better with editor's comment.

I believe if this space is so used that

More letters—
on page 8

Arkansans appointed to foreign field



The Canadys

The Terrys

Two Arkansas-connected couples were among 16 missionaries appointed by the Southern Baptist Foreign Mission Board at its April 8 meeting in Columbia, S.C.

Rev. and Mrs. Michael O. Canady will be assigned to general evangelism in Malawi. They are currently living in Vinton, La., where he is pastor of First Church and she teaches school in Lake Charles, La.

Born in Many, La., he also lived in Texas and in Maplewood, La., while growing up. He received the bachelor of arts degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He also attended Northwestern State University, Natchitoches, La. He has been a teacher in Freeport and Alief, Tex., and held part-time jobs while at seminary. He has served as part-time pastor of Zion Hill Church, Bluff Dale, Tex., and associate pastor-teacher of Trinity Heights Baptist Church and Academy, Shreveport, La.

The former Linda Patton, Mrs. Canady was born in Ft. Smith, Ark., and also lived in Maplewood while growing up. She received the bachelor of arts degree from McNeese University. She taught school

in Freeport, Alief and Ft. Worth, Tex.

The Canady children are Michael, born in 1967, Matthew, 1970; and Scott, 1972.

Rev. and Mrs. J. Mark Terry will be assigned to Indonesia where he will serve as a theology teacher. The Terrys are currently living in Dallas, Tex., where he is associate pastor of Calvary Church.

Born in Siloam Springs, Ark., he is the son of a minister and lived in Decatur, Ark., and Fairfield and Lockhart, Tex., while growing up. He received the bachelor of science degree from John Brown University, Siloam Springs, and expects to receive the master of divinity degree in June 1975 from Southwestern Seminary, Ft. Worth, Tex.

Terry has served as minister of youth and music in Stilwell and Westville, Okla., and associate pastor in Siloam Springs. He worked as a surveyor's assistant in Siloam Springs during high school and college.

Mrs. Terry, the former Barbara Whittle of Dallas, Tex., received the bachelor of arts degree from John Brown University. She is currently teaching in Duncanville, Tex., and also has taught in Hutchins, Tex.

Church records to be microfilmed

The Arkansas History Commission and the Arkansas American Revolution Bicentennial Celebration Committee have announced a local records microfilming project as part of Arkansas' celebration of our nation's 200th birthday. The purpose of this state-wide program is to locate and copy on microfilm as many of the early records in our state which contain vital statistic information as possible. County, city and state records are among those to be filmed.

However, one of the greatest sources of vital records information in Arkansas is to be found in the records of births and deaths until 1914. In many cases the only place such a record can be found is in the local church or parish register. Not only are such records sources for this type of information, but they are also invaluable sources for information concerning local, community and family history, according to R.P. Baker of the Arkansas History Commission.

This program seeks to microfilm, at no charge to the holder of the records, all of the Arkansas church records which date from before 1900 and which contain information of a vital records nature. These records will be filmed at a central location in each county, eliminating the need of bringing them to Little Rock. The filming process takes only a few days and does no harm to the records themselves.

Those who wish to participate in this program should contact Baker at the Arkansas History Commission, Little Rock, Ark. 72201.

Christian Athletes schedule banquet

Fellowship of Christian Athletes' banquet is to be held May 5, at 7 p.m. at Ricks Armory, Little Rock. There is no charge for the banquet, but reservations will be taken on first come, first served basis until May 1.

The purpose of the banquet is to acquaint pastors and laymen with the ministry of the Fellowship of Christian Athletes and to share Christ with those in attendance.

Featured speaker of the evening will be Paul Anderson, the world's strongest man. Other speakers include Coach Frank Broyles and several Razorback players.

For reservations, write Bill Burnett, 820 N. Bryan, Little Rock 72205. Or call Bill Burnett at 666-5066, or Church Beale at 372-0147.

New subscribers:

Church	Pastor	Association
New budget:		
Antioch, Colt	Price Neal	Tri. Co.
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Moro Bay, Jersey	E.L. Johnson	Bartholomew
Jarvis Chapel, Crossett	Jim Rogers	Ashley
Hilltop Mission, Mtn. Home	Keith Byrd	White River

Is a Baptist church a democracy?

by James L. Sullivan
(Fourth in a series of six)

The question "Is a Baptist Church a democracy?" is a legitimate one. If there has to be a "yes" or "no" answer, the correct answer must be "no." Technically it is not.

To be sure, a Baptist church does operate by democratic processes in the carrying on of its business. Too, it makes its own decisions, refuses to delegate its management affairs to the deacons, board of directors, or anyone else. Still, there is a basic difference between a pure democracy and the way a Baptist church should and does handle its affairs.

A democracy is an excellent system for providing and promoting group thinking and action. It gives each person the right to speak. It encourages fair play. It operates by majority vote. It is refreshing to see how Baptists will fall into line and support a cause which has been discussed fully with no facts being held back and when all has been taken into account. Unless it is a matter of conscience, we can count on Baptist people to cooperate insofar as they are able when democratic principles are followed in getting answers that involve large bodies of people.

Democracy, however, often seeks the mere will of the majority. People in a democracy tend to look after their own rights, contend for them, even contest for them. Each works for his own welfare in a democracy. The majority prevails. If minorities are adequately provided for in a democracy, it must be through the thoughtful charity of the majority. When people lose out, they often lament that they can't have their way this time, but they will hope for better luck next time. And they move on.

But is this the way a Baptist church functions? It better not be. In a church where each member is trying to look out after his own interest and champion his own rights, a church not only fragments, it will fling apart. Fellowship is lost. Programs fail. Conflicts are inevitable and serious. So, a Baptist church must be more than a democracy. Each worker must be working for more than his own interest and cause, hoping that the majority will be favorable to his own personal views, but always unselfish in attitude and approach.

This is why we prefer to call our Baptist system of church government a "theodemocracy" instead of a democracy. It is a relatively new word in Webster's dictionary, even though the concept is as old as the New Testament and even older. A theodemocracy uses

democratic processes. Never is it seeking the will of a majority who may be selfishly crusading for their own personal opinions or rights. A theodemocracy uses the same processes for group participation, cross-fertilization of ideas, and interaction of person to person in conversation or debate. The difference is that in a theodemocracy no one is seeking to have his own way. All are seeking diligently to find what the will of God is. They want God's purposes to prevail. That is where the "theo" part of the words comes in. It is a democracy under God. This makes all the difference in the world in the spirit in which business meetings are held.

Have you ever seen tempers flare in a Baptist business meeting? If so, such was prima facie evidence that the people were functioning as a democracy. That is really not the New Testament system.

Doctrinally speaking

The unpardonable sin

by Ralph W. Davis
(42nd in a series)



Davis

The account of the unpardonable sin is found in Matthew 12:22-37; Mark 3:22-30; and Luke 11:14-26. Some of the enemies of Jesus could not deny the miracles he was performing so they tried to turn the people away from him by saying that

he was doing these things in the power of the devil. His works were so evident that they could not be denied. They were attributing the evident works of God to the devil. It was then that Jesus told them that blasphemy against the Holy Spirit would not be forgiven unto men.

They knew in their hearts that Jesus was doing the works of God; but they were willfully, and maliciously, rejecting him. Robertson in his *Word Pictures* states that these Pharisees had already committed the unpardonable sin. They had been in the long process of so hardening their hearts until they were calling white black and black white. They had lost the power of moral discrimination. In that case they were hopeless. Their sin was unpardonable, not because God is unwilling to pardon, but because they had hardened themselves against God until they were unable to respond to any divine influence. They had rejected moral and

Christian people must work in a seriousness and unselfishness in a theodemocracy, never in a spirit of selfishness. People are never threatened when they are seeking God's will and way. There is no occasion for one to lose his temper or to engage in loud debate. The very spirit in which debating is done is in an entirely different mood. There are no selfish motivations. There are no hidden agendas when a Baptist church business meeting functions properly in the Christian spirit and according to New Testament ideals.

Churches prosper when they discover and follow God's divine will. The majority vote alone is not enough, not even in a Baptist business meeting. The will of that majority must be in harmony with the purposes of God before a church can find its way and prosper in the fulfillment of God's purpose.

spiritual light until not only were they blinded, but their spiritual eyes were out. I John 5:16 calls such definite and willful rejection "a sin unto death," and Hebrews 10:26 says of such willful rejection that "there remains no more a sacrifice for sins." Hebrews 10:29 says that such people "have done despite unto the Spirit of grace."

But why did Jesus say that all sins and blasphemy shall be forgiven, but not the blasphemy against the Holy Spirit? "But if we remember that the sin that men were committing which led Jesus to utter this warning was the sin of attributing his works to the power of the devil, thus denying that they were wrought by the power of God, then he is not thinking of sin or blasphemy against the Spirit irrespective of the Spirit's relation to the Father or the Son. He is probably thinking of the Spirit as embodied in his own life and works and thus revealing the presence of God, giving men light to see and recognize God in his own life and works. When men thus enlightened by the Spirit deliberately reject his works and attribute them to the devil, they blaspheme the Spirit and there is never forgiveness for their sin. This is essentially unbelief in its final form as set forth by John and willful sin as described in Hebrews" (Conner, *A System of Christian Doctrine*, p. 326).

Next issue: *Salvation*, the first of seven articles on the general subject of salvation.



ABOVE: Pastor W.O. Vaught Jr. has traveled to many parts of the world and met many famous people, as his pictures attest.



ABOVE, RIGHT: Among the marks of progress during Dr. Vaught's pastorate were buildings erected. Ground was broken for an education building in 1951.



RIGHT: There was a similar scene in 1968 as the church broke ground for another education building.

Vaught completes 30 years at Immanuel

W. O. Vaught Jr., completed 30 years as pastor of Immanuel Church, Little Rock, on April 13. Under his leadership the church membership has grown from 2,708 to 3,792 and the church plant now covers an entire block.

The church staff has increased from five to 18. For the past year the morning service has been broadcast over Channel 11 television, live and in color.

Other accomplishments of the church under Vaught's leadership include the development of a 100-voice choir, a graded children's choir program, a youth program, an emphasis on mission giving which resulted in an offering of more than \$32,000 this year, a library media service, and a grace tape ministry in which over 100 tapes are sent out each month. Dr. Vaught says the key to developing a successful church is to place emphasis on Bible doctrine in every service. In recent years he has used expository preaching exclusively.

Dr. Vaught was born in Kentucky, but his parents, Mr. and Mrs. W.O. Vaught Sr., moved to Mississippi before his

seventh birthday. Dr. Vaught married Miss Mary Frances Bostick. The Vaughts have one son, Carl Gray Vaught who is professor of philosophy at Pennsylvania State University.

Dr. Vaught holds an A.B. degree from Mississippi College and a Th.M. degree from Southern Seminary, Louisville, Ky. He also received the Doctor of Divinity degree from Ouachita University in 1955.

Dr. Vaught's denominational service is extensive. He has served as president of the Foreign Mission Board, chairman of the building committee of the FMB when the headquarters building was erected at Richmond, Va., a member of the Board of Trustees for Ouachita University, a member of the Executive Board of the Arkansas Baptist State Convention, president of the Pastors' Conference of the Southern Baptist Convention, vice president of the SBC, and chairman of the Higher Education Campaign for the ABSC.

He has been involved in mission endeavors in the association, in the state, and around the world. Locally, 12

missions sponsored by the Immanuel Church have been organized into churches.

Currently, Dr. Vaught is chairman of the Liberty Bell committee for the Southern Baptist Convention which is to meet in Miami, Fla., June 10-12. The bell, an exact replica of the Liberty Bell in Philadelphia, will be used by President Jaroy Weber to call each session of the convention to order. It will be in Arkansas on the fourth of July for a service on the steps of the Capitol Building.

A spokesman expressed the church's appreciation for Dr. Vaught as he said "Dr. Vaught, we are grateful for all you have accomplished in the past 30 years. Immanuel means 'God With Us.' He has truly been with you in your leadership and he has brought us many blessings through your energetic efforts and far-reaching vision and planning. For all these good things, we thank you from the depths of our hearts. We are glad that you are 'with us' and pray that you will be around for a long time to come."

A summer for reaching out

by Ron Swafford
Minister of music and youth
First Church, Smackover

In early Spring the youth of the First Baptist Church, Smackover, Ark. started talking about where to go and what to do come vacation time next summer. The two previous years we had taken musical tours ranging from South Texas to Tulsa, Okla. These had been fun, inspiring and growing experiences, but I began to get the idea that my young people were looking for a new experience this year. We really had not settled on whether or not it was a musical tour that we wanted in the summer of '74 when the floods and tornados began to ravage the Southern and Midwestern States. As our discussions progressed from time to time the thoughts of helping someone kept surfacing. Finally the general thought came again and again, "We are ready to reach out to help someone who really needs us—whether it is rebuilding with our hands or helping in a Spiritual way."

As Youth Director, I wanted to lead the youth to do what they were ready to do. Our church and pastor, Ray Wells, backed our youth in their search to seek out what we might do. We began to pray and look to find a place—God's place—for our ready hands. Many letters were written, telephone calls made and investigations carried on before our destination was mapped out. With the cooperation of Joel Land of the Home Missions Board, Atlanta, Ga. we were given the names of several areas needing mission work. We chose Fort Wayne, Ind. We feel definitely that God directed and guided us on our mission trip to Fort Wayne and Calvary Church. The pastor, D. B. Martin caught the enthusiasm of our venture and cooperated 100 percent. The plan began to take form for our select group of youth to come to Fort Wayne and hold Backyard Bible Clubs in areas Martin felt would best benefit his church. He set up 10 locations for these clubs and we provided five teams of two young people each. Each team would conduct two Bible classes daily for five days.

For the initial preparation we had a retreat at our beautiful associational encampment, Beech Springs, just outside Smackover. A "contact" team came from Ouachita to help with the inspirational uplift that we needed before making such a venture. I presented the Back Yard

Bible Club material, prepared by the Southern Baptist Convention for this purpose. Our youth studied hard before we went, then daily preparation was made before they went out to teach.

Many are the experiences that each one could tell, but we will just give the statistics: Fourteen people went on tour — our pastor, 11 young people (high school and college age), my wife and myself.

We stayed in the dormitories of Fort Wayne Bible College. The classes began on Monday morning and ran through Friday. There were 120 elementary age children enrolled in the 10 classes. Our youth led 21 children to make professions of faith.

One of our young people said, "I believe this is one of the greatest experiences of my life. I'll never forget it." Another: "I started to back out of the trip at the last minute but I'm glad I didn't. It was really a blessing to me." Another: "One of the most, if not the richest experience in my Christian life."

I think a request made by Bro. Martin speaks for the effort of the team. We were invited to come back next year.

Our church stood behind us with financial support and most important, their prayers. Our young people were strengthened to see that they, themselves, could lead boys and girls to know the Saviour personally. They could feel the joy in knowing they had given a week of time, work and study unselfishly. Since returning, one young man came forward in a worship service to publicly declare that he is giving his life for full-time music ministry.

We have seen evidences in the life of every one who went to show that this summer trip was one that was well worth the cost; one that will never be forgotten and one that will be rewarded because of the souls won to the Kingdom of God.

This great and wonderful pleasure was mine in being their director—to see my own young people grow in the strength of the Lord and to know that they have had a summer not only different, but one that reached out to someone else. This to me is what my work is all about. No greater joy could come to me personally or to our church.

Williamson Cook; a son, Grey Cook, Pickerington, Ohio; two daughters, Mrs. Mildred Ross, Memphis, and Mrs. Lorraine Perry, Mountain Home; one brother, one sister; three grandchildren and 5 great-grandchildren.

Letters to the editor

From page 4

Pulpit committees

Having been a pastor for a number of years I have met some wonderful people on pulpit committees. May I make some suggestions which I feel will be of help to both committee and preacher being considered.

(1) First if we believe in a divine ministry and leadership of the Holy Spirit why all the secret F. B. I. type operation? I feel that the Holy Spirit does His best work with openness and freedom of expression.

(2) I believe much of God's money is wasted with committees running all over the country with no advanced knowledge. Why not check to see whether the preacher is to be in his pulpit or if he even has a desire to move?

(3) Just because a minister has had an unsuccessful ministry in one place does not imply he is a failure. He may prove to be the greatest pastor another church has ever had. Do we believe in Galatians 6:1-4?

(4) I believe that a committee is under the same obligation to be honest in giving their impressions to the contacted preacher as well as the preacher is to report to the committee his impressions of their church. What if a committee didn't hear from a prospective minister for 30 days? They would call to find out something. The minister ethically doesn't have that privilege. —An Arkansas pastor.

Trumann church

honors long service

Jules Martin was recognized by First Church, Trumann, in 1974 for 35 years of service at the piano and organ in First Church.



Martin



Mrs. Martin

Mrs. Jules Martin was recognized by First Church for 25 years of teaching in the Sunday School organization. Mrs. Martin teaches in the Preschool Department.

Deaths

Ben C. Cook, 89, died April 8 at Memphis. He was a Baptist preacher for 55 years in North East Arkansas. He was a member of White River Church at Oil Trough. His last pastorate was Mt. Zion Church in Independence Association.

Survivors are his widow, Mrs. Erie



The Southern accent

It's not easy

A high school senior today faces a maze of college brochures, letters, phone calls, dreams of scholarships, and friendly recruiters. Add to this complex scene the "peer pressure" in selecting a college. "Did I say college?" The 1975 "grad" is offered an immediate job, the armed forces, a business school, or a votech institution.

Do you see the dizzy situation in which all of this places a young person? Maybe we should go a little further and see the dollar marks in the middle of this already confusing picture. Tuition, room and board, along with varying fees call for careful study before a college application is signed.

Well, "it's not easy" to decide which way to go or which institution to enter. Hundreds of thousands of young people will make this important choice in the next 100 days all over America. The high school seniors in Arkansas will not be any exception.

It stands to reason Southern Baptist College at Walnut Ridge is not even trying to get a large percentage of these seniors, but this college, along with other higher education institutions is interested in the individual welfare of these students. It is also a clear fact that Southern Baptist College is in existence to provide a liberal arts education under the banner of Christ for all interested persons. We cannot make this "crossroad decision" for any graduate, but we can give a simple description of "the Campus of Christian Purpose."

Southern Baptist College offers an accredited two years of liberal arts education. The curriculum includes divisions of Humanities, Business, Social Studies-Religion, Science and Physical Education. In other words a basic freshman and sophomore plan of study is available. The hours earned are transferable to senior colleges and universities. An associate of arts or an associate of science degree is awarded to those completing these requirements.

Two years of college "with a plus" is worth considering. Christian faculty, and a Christian atmosphere give the "plus" to this institution of Higher Education. These are not claims of perfection for either leaders or students. It is the design of this Arkansas Baptist Convention owned and operated college to offer a Christian education in the arts.

This article is presented to stimulate thought, and to offer the services of Southern. The Southern Accent is on "making it easier."—Jim E. Tillman, Director of Development

Order bulletin inserts now

To let Arkansas Baptists know about the ministry of their state paper, bulletin inserts are being offered to churches at no cost. These informational messages are suggested for use Sunday, May 25, which will be observed as a "Day of Prayer for the Arkansas Baptist Newsmagazine."

Letters offering the free materials have been mailed to state pastors. Reservation cards must be returned to the Newsmagazine no later than May 9, so that the materials can be mailed to the churches about May 20.



Woman's viewpoint

Iris O'Neal Bowen

Getting her 'talking to'

Little Sister tends to get excited, especially if there are visitors, and goes all out to get more than her share of the attention.

Her mother relates that this was the situation when company called some nights ago. Little One romped about the living room, rolled in the floor, raising her voice higher and higher, determined to get her words in, edgewise or otherwise.

After Mother had reproved her several times with no success, she finally gave up and called on Father for help.

"I think you'd better give her a good talking to," she said.

So Father cut off his conversation to put on a stern countenance and command. "You'd better settle down!"

Big Sister, a few years older and priding herself in her lady-like behavior, watched a minute, then asked the room in general, "Is that the 'talking to' he is

going to give her?"

"Isn't that just like children?" we ask, analyzing the situation.

Here we have a child who really needs her punishment, and "if she were ours..." we tell each other. Then Big Sister comes along in her most becoming behavior, and when Little Sister doesn't get it like she thought she should, she gets in her little sarcastic dig.

Yes, it is really funny, at least where children are concerned. But what if it happened to you and me?

For instance, here we have Mr. Big. He has lots of money and lives any way he wants to, and yet he never seems to get the sort of reproof from God we think he deserves. So what do we do? We sit there in our dignity and self-righteousness and ask God, "Is that the kind of 'talking to' he is going to get?"

And aren't we all like children?

Missions Department's

50 for the future

New churches and missions: 1975-76

5 March 2

Bingham Road Church, Pulaski County Association

6 March 2

Spanish Baptist Congregation, Pulaski County Association. Sponsored by Lakeshore Drive Church.

7 March 2

Oak Grove Church (Reorg.), White River Association. Sponsored by First Church, Mountain Home.

8 March 16

Arkana Church, White River Association. Sponsored by First Church, Mountain Home.

9 March 30

Indian Springs Church, Central Association. Sponsored by Trinity Church, Benton.



Hopewell Church's meeting house is located near Atkins, and has been used by the congregation since June, 1937.



Dardanelle-Russellville Association Director of Missions Tom Lindley was on the program.

Hopewell Church marks centennial

"This church should never be the same after this experience," declared Tom Lindley, director of missions for the Dardanelle-Russellville Association. The reference was to the centennial celebration of the Hopewell Church, near Atkins.

The event of April 5-6 attracted people from several states. Special guests for the endeavor were former pastors of the church. Those addressing the meeting included Marvin Sorrels, Roe R. Beard, and Erwin L. McDonald.

On Saturday evening the church had an old fashioned service similar to the one carried out 100 years ago. On display were coal oil lamps, Aladdin lamps, and the familiar water pitcher used by the speakers of the past. The service was closed with a message by Marvin Sorrels, missionary to the Indians in Vian, Okla., and former pastor of Hopewell Church.

The featured soloist for the Sunday morning service was Susan Haney of Grand Ole Opry fame. The closing message was brought by Roe R. Beard of Conway, retired missionary to the Indians. His message was based on II Chronicles 7:12, John 17:4-5, and John 14:12. He said "The purpose of every New Testament church should be to reach the lost of the world. What has this church done to fulfill this mission?"

Beard emphasized that the church should work because of Christ's finished work of redemption, because Christ is coming again, and because Christ expects us to work. In conclusion he emphasized "We should work because

the time is coming when we can not work. The building was erected for a purpose. We should use this facility to proclaim God's message."

The \$362.45 home mission offering taken during the Sunday morning worship was the largest ever received in a single service of the church. The entire amount will go to the Annie Armstrong offering in support of our home mission work.

On Sunday afternoon a plaque was presented to the Hopewell Church by the Atkins Centennial committee by Roy J. Taylor. Greetings were brought by former pastor Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine*. Dr. McDonald pointed out that the Hopewell Church had played a strategic role in his ministry. "This was the first church I pastored" he said, "and the one which requested my ordination. During the years I served here I was struggling with God's purpose for my life. At the time I was city editor for the *Courier-Democrat* of Russellville. At the end of the two years I served this church as pastor I took my family and returned to Ouachita to complete my schooling." After graduating from college and seminary, Dr. McDonald held several places of denominational service before becoming editor of the ABN -- a position he held for 15 years until retirement.

Oscar Alewine, 88, was presented a plaque as the oldest living member. Alewine had, until ill health caused his resignation, served the church for more than 30 years as treasurer.

Mrs. Ada Haney also was presented a plaque as the one member with the longest continuous membership.

A highlight of the afternoon service was the presentation of the history of the Hopewell Church, written by Clarence Evans and presented by W. A. Strickland Jr., college professor of Kansas City, Mo. Strickland is from one of the families of Hopewell Church.

The history indicated that Galla Creek Church, the first in the area, was very active in the early 1870s under the leadership of Rev. Barnes and Rev. Bledsoe. By 1875 the number of freeholding residents north of the Galla Creek settlement had so increased that on April 10, 1875, a convention of 18 interested persons agreed upon the formation of a second church. In the words of the unidentified recorder of the day's events "the members came forward and laid their hands on the Bible and bowed in prayer led by T. Nut then went into the choice of pastor and deacon and church clerk which resulted in the choice of W.D. Napier, pastor; G.P. Minor, deacon; and A.C. Hayes, clerk."

The name "Hopewell" was given to the new church by Mrs. Eunice Boyd, one of the convention members, in honor of a church which she had attended in Laurens District, South Carolina. Recent efforts to identify the earlier church have not been entirely successful, although a church of that name is situated near the little town of Joanna, S.C.

The first regular meeting place of the church was known as Old Half-Finish.



Retired home missionary Roe Beard is a former pastor.



Marvin Sorrells, missionary to Indians in Oklahoma has served the church as pastor.



Irwin L. McDonald, Editor Emeritus of the "Arkansas Baptist," has been pastor at Hopewell.

located on a tract of land now part of the farm owned by the late Monroe Haralson. Eventually, a new site was chosen just west of and across the road from where the big house of J.K. Bowers was later built.

In the 1890s a third location was chosen, and a splendid example of rural church building was erected at a spot which is still thought of as Old Hopewell by many of our people. This structure, which stood a little more than a quarter of a mile southeast of the Oscar Alewine home, remained the center of church and community activities until its destruction by fire in December of 1930.

In the early 1930s, in the midst of the Great Depression, there was little chance of rebuilding the meeting house. For some years afterwards, however, occasional church services were held in the Oakland district school house. In 1936 a few members began a campaign

to raise funds for a meeting house at some more central location. The present site was agreed upon when a longtime member, J.H. Matthews, offered an acre of land near the intersection of the old Hopewell road and the Atkins-Appleton road. With a quickness that surprised even the fund-raising committee, sufficient money was contributed by friends of the church to guarantee completion of the building. On Sunday, June 6, 1937, the church formally dedicated and occupied its new home.

No complete list of pastors is available. The first pastor, according to the organization report of April 10, 1875, was W.D. Napier. For the next thirteen years we have no written records of the church's activities, and no roll-call of its pastors until the mention of Pastor T. Moady in November, 1888. Others serving from that date until the 1920s were J.H. Parker, C.R. Summey, the Rev.

Woolum, Arch Wilson, J.A. Meyers (who helped in the building of the Hopewell Church structure destroyed by fire in 1930), J.R. Barnett, T.D. New, and T.D. Frasier.

Among the early church leaders were Mr. and Mrs. J.C. Alewine, G.P. Minor, H.S.B. Oliver, Dr. D.J. Warren, J.D. Murdoch, J.W. Collins, W.W. Boyd, J.L. Alewine, O.C. Alewine, J.H. Matthews, W.A. Shackleford, I.C. Reynolds, Ardis Tyson, and Stuart Haney.

Commenting on the past and the future of the church, Associational Director of Missions Tom Lindley, who has been assisting Hopewell Church, said "It is evident that this church has made a significant contribution in shaping the community. In recent months the church has made much progress. It is my hope that in the near future they will elect a pastor and with his leadership reach even new heights."

Members, former members, and friends came to the centennial celebration.

LeRoy Tyson, who worked on centennial arrangements, accepted a plaque from Roy Taylor, chairman of the Centennial Committee for the City of Atkins.



BSU members aid in Warren rebuilding

Ouachita University students made trips on April 1 and 2 to Warren to help the Red Cross assess damage as a part of an effort by OBU's Baptist Student Union to aid the city, according to John Halbert, BSU director.

The BSU also plans to take work teams to clean up debris and help rebuild on weekends from now through the summer, said Halbert.

Warren was declared a national disaster area April 2 after a tornado ripped through Bradley County Friday night March 28 leaving seven dead and wrecking about 200 homes in the city. It is estimated that 1,500 of the town's 6,400 residents have been displaced.

"The place was a shambles," said Ellen Howell, one of the OBU students aiding the Red Cross. "There were some blocks where there was nothing standing."

The Red Cross is surveying damage in order to evaluate requests for emergency federal aid.

Association holds evangelism meeting

Clear Creek Association represents 32 Southern Baptist Churches, all of which are committed to the priority of evangelism. In keeping with this priority they invited Roy J. Fish to lead their annual evangelism conference at First Church, Alma, on March 31.

Dr. Fish is Professor of Evangelism at Southwestern Seminary. He is a graduate of the University of Arkansas and Southwestern Seminary and holds a doctorate in theology from the institution where he now teaches.

Dr. Fish is recognized as one of the foremost leaders in evangelism in America. He is the author of two books as well as many articles and pamphlets on evangelism.

The director for the associational evangelism program was Paul Stockemer, pastor of First Church, Alma. In addition to Dr. Fish as featured speaker, the conference featured music by the Alma First Baptist Choir under the direction of Truett Thomas.

Correction, please!

When the all time high Sunday School attendance of Temple Church, Dermott, was reported under the column "News briefs" in the April 17 issue, it should have been reported that 194 persons attended.

Enrollment-evangelism emphasis under study

NASHVILLE--A new Sunday School enrollment-evangelism emphasis "that may be the best idea ever for Sunday School growth" is under immediate consideration by the Sunday School department at the Southern Baptist Sunday School Board, according to A.V. Washburn, secretary of the department.

"The idea is simple," Washburn said, "but it may have more far-reaching results in Sunday School outreach and evangelism than anything we have tried in 50 years."

The new emphasis calls for enrolling new members wherever they may be found: at home, work or social events. According to Washburn, results have been outstanding in churches where the idea has been well executed.

"The idea calls for working to enroll new Sunday School members before they attend Sunday School. Pastors, teachers and class members enroll anyone who is not already in Bible study somewhere and will agree to become a member of a Bible study group," he said.

Washburn said the Sunday School Board is not endorsing any plan presently being used, but is studying several plans and will work with various pastors and

churches to develop specific approaches.

However, he believes the idea is sound and its potential outstanding. He is working now to lead the Sunday School department in rapid support of the concept with helps for churches due very soon.

Churches in Florida, Texas, California, Virginia, Michigan and a few other states have reported using the idea. Some Sunday Schools have enlisted more persons than they can immediately accommodate. Others have doubled Sunday School enrollment and attendance in one month.

"The idea has been discussed with state Sunday School leaders from most states represented in the Southern Baptist Convention," Washburn said. "The response has been overwhelming and enthusiasm for the idea is widespread."

Washburn continued to say that "about 45 percent of the persons enrolled finally become regular attenders, which is approximately the same percentage as found in Sunday Schools which enroll persons only after they attend the Sunday School. Another 35 percent attend Sunday School irregularly."



NASHVILLE--A.V. Washburn (left), secretary of the Sunday School department of the Southern Baptist Sunday School Board, met recently with Grady C. Cothen, Board president, to discuss possibilities of a new Sunday School enrollment-evangelism idea that has produced outstanding Sunday School growth in several states.



by R. Wilbur Herring

Recently I had the opportunity of attending the Superintendent of Missions' Retreat at Fairfield Bay. This was a most gratifying experience to get to know and to speak to these men of God. Mrs. Herring and I also enjoyed the fellowship that we had with these missionaries and their wives.

The superintendents of missions have a fellowship or association in which James Griffin of Ft. Smith (Concord Association) serves as president. The vice-president is Harold White of the Harmony Association in Pine Bluff. Paul Wilhelm who lives in Ozark, Arkansas and serves as missionary for the Clear Creek Association is the secretary of the group.

It has been rightfully said that the strength of our state conventions and south-wide or national convention is dependent upon the strength of our associations. This I know to be true. We are richly blessed of the Lord having the dedicated superintendents of missions serving the associations in Arkansas.

These men have caught the vision and the value of the '76 Life and Liberty Campaign goes hand in hand with what they are trying to accomplish every year.

We are hoping and praying that every association will complete the necessary organization for the associational level and then lead the pastors in their association to become a part of this state-wide program of confronting every individual in our state with the gospel of Jesus Christ.

Our associational missionaries thrilled over the possibility of our recruiting, training and sending 100,000 lay missionaries throughout our state to proclaim Christ.



Sunday School

Briefing meeting by districts set



Cooper

New and improved for 1975! The annual state Briefing Meeting has been changed from August to May and is now eight meetings instead of one meeting.

This is a briefing session on 1975-76 material and plans for associational

Sunday School work. Every associational Sunday School director and every director of missions will mark their calendar and make plans to be in this important meeting.

District, date, location and leaders are listed below:

District	Date	Location	Leader
2	May 12	Melbourne, Rocky Bayou Assoc Office	Freddie Pike
4	May 12	Booneville, FBC	Lawson Hatfield
5	May 12	Benton, FBC	Harold Vernon
7	May 12	Hope, FBC	Don Cooper
1	May 15	Fayetteville, FBC	Lawson Hatfield
3	May 15	Ionesboro, Mt. Zion Assoc Office	Freddie Pike
6	May 15	Brinkley, Fuller's Motel	Harold Vernon
8	May 15	Warren, FBC	Don Cooper

PLEASE NOTE: Because of a conflict of meetings involving associational superintendents of missions, the meetings originally scheduled for May 13 have been rescheduled for May 12.

All meetings begin at 10 a.m. and close at 3 p.m. The state Sunday School

department will provide lunch.

It is suggested that you attend the meeting for your district; however, you may attend another location or date if it is more convenient for you. Please attend somewhere!!—Don Cooper, Sunday School department

Chaplains to attend retreat



Dr. Linton

G. Howard Linton will bring four lectures to chaplains of Arkansas, May 12-13, at Camp Paron. Full-time, part-time and volunteer chaplains will be attending the two-day conference. Dr. Linton's topics will be "The Person--The Object of Pastoral

Care," "Stress--The Precipitator of Pastoral Care," "Pastor--The Mediator of Pastoral Care," and "Scripture and Prayer--Pastoral Tools in Pastoral Care."

Dr. Linton is a native of Coal Hill, Ark. He pastored churches in Arkansas, Missouri and Texas before entering the specialized field of clinical pastoral education. Prior to going to Baptist Memorial Hospital in San Antonio, he was Director of Chaplaincy Services in Herman Hospital, Houston, and Chaplain Supervisor for the Institute of Religion in the Texas Medical Center.

Dr. Linton is a graduate of John Brown University, Central Seminary, and has done post-graduate work at Central

Seminary, Southwestern Baptist Seminary, and the University of Houston. He holds the bachelor of arts, bachelor of divinity, and doctor of divinity degrees. He has done extensive clinical pastoral training, and is a Certified Supervisor in the Association for Clinical Pastoral Education. He served two terms as Chairman of the Association for Clinical Pastoral Educators, and is currently a member of the Regional Committee for the Certification of Supervisors.

In 1971 Dr. Linton was invited to Chile to conduct a six-week course in clinical pastoral education for English speaking Roman Catholic Priests. This was the first clinical training program to be conducted in a Latin America country.

Chaplaincy Ministry—a title and a function. An honorable title, but more honorable is the service. It may be that some are performing the ministry but not wearing the title. One's desire to serve more effectively can be realized by attending the conference at Paron. The first lecture will be Monday evening, May 12, and the fourth will be Tuesday evening, May 13. Make your reservations with: Chaplaincy Ministries, Missions Department, P.O. Box 550, Little Rock 72203.

R.A. Congress— here's who

A father-son team of missionary associates will be a feature of the State, Royal Ambassador Congress.

The congress is scheduled for May 2-3, at First Church, Little Rock, located at 62 Pleasant Valley Drive and Rodney Parham Road in Western Little Rock.

Dr. Harold Mitchell and son, Reade, from Pine Bluff, will be sharing some of their experiences on the mission field.

Dr. Mitchell, a dentist, served as a missionary associate for a year in Botswana, filling the place for a missionary home on furlough. He was accompanied to Botswana by his family.

Reade Mitchell has been active in Royal Ambassadors and is very interested in missions. He will be sharing events of life on a mission field from a boy's point of view. He will be joined by his special friend, Danny O'Day.

A newly-appointed missionary journeyman, William Robert "Bob" Harper, will also be featured on the congress program. Bob is a senior at Ouachita and will be graduating on May 10. He is an M.K. and lived most of his life in Paraguay.

Harper's recent appointment will take him to Venezuela for two years of service. He will leave for six weeks of orientation following graduation.

Harper served for four weeks in Royal Ambassador Camp last summer and will be remembered by the boys who attended camp. His Christian dedication will be an inspiration to all who hear him at the congress.

The congress program will have several other interesting features.

Plan now to attend. Be present for the first session at 1:00 p.m., Friday, May 2, and stay through the closing session Saturday morning.

Information has been mailed to all counselors, pastors, and ministers of education. See them for more information.—C.H. Seaton, Director, Brotherhood Department

Dr. Harold Mitchell treated patients at a clinic in Botswana.



Rob Harper is soon to be a missionary journeyman.



Reade Mitchell will bring along Danny O'Day.

Lehman Webb serves as missionary-in-residence



Webb

Lehman F. Webb, a missionary associate to Singapore, is spending his furlough in 1975-76 serving with the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

He is working under the joint sponsorship of the Foreign Mission Board and the state convention under an arrangement known as "missionary-in-residence."

His responsibilities will relate primarily to the interpretation and promotion of the Cooperative Program. He will accept speaking engagements, lead conferences, write stories and articles, and help plan promotional materials for the Cooperative Program. He will utilize

his experiences on the mission field to personalize the Cooperative Program and to demonstrate its relationship to the local church.

Other duties will include special programs relating to the Cooperative Program. A considerable amount of time will be reserved for personal conferences with churches, pastors, and associational leaders.

At the time of his appointment by the Foreign Mission Board in 1970, Webb had been pastor of First Church, Hot Springs, for six years. During that time he served as vice-president of the state convention.

The Webbs will reside in El Dorado while on furlough in a missionary home provided by the El Dorado First Church. Mr. Webb may be contacted there or through this department in the Baptist Building in Little Rock.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Child Care Caring honors God, aids all mankind

For a child to face the future without undue anxiety and fear, someone has to be concerned about him and take responsibility for meeting his needs. Unfortunately not all children have parents who are able to fill this role. To give a young person purpose and direction for living and a foundation on which to build in life is to give him something far greater than wealth or material benefits. Arkansas Baptists have been making this kind of investment in the lives of children for over 75 years.

Children in our care, living in the Children's Home, are encouraged to seek and build for a better life. Our staff tries to help them see the advantages of preparing for tomorrow and the years of tomorrows ahead of them. We encourage them to build their hopes and plans on a foundation of Christian principles.

This is not always easy. Some of these children have been repeatedly disappointed by those closest to them. As a result they have lost their trust in people. Many with whom we work have lived a day to day existence with primary attention to the needs of today. The pressing needs and problems of today left little time for thoughts and planning for tomorrow.

Knowing how essential the quality of trust is to happiness and personal well being, our staff is constantly working to help our young people re-establish their faith in people and in themselves. Everyone needs to trust someone and to believe in his own worth as an individual. To make this trust complete and abundant, one needs to place their trust in God.

If we can give a young man or woman a foundation for life centered in God, not only are we giving them a trust that will pay dividends as long as they live, but we are honoring God and contributing to the good of all mankind.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



MISSION TALK: Three Arkansas college students attending the recent Missions Conference held at Southern Seminary in Louisville, Ky., discuss mission involvement with Dr. Hugo Culpepper, (left) professor of Christian missions. The students, all from Ouachita University, are (left to right) Fran Stout, a member of First Church, Arkadelphia; Judy Komorous, also a member at First church; and Kaye Tyson, a member of Second Church, Arkadelphia. Over 1200 college students from 28 states participated in the weekend conference.

The Foundation and the second coming

"What do you mean, plan for the final distribution of accumulated possessions! Man, don't you know Jesus is coming again! There's no need for wills and trusts and other such things."

No one believes more firmly in the return of our Lord than do the staff and board members of the Foundation. Jesus is coming again! It may be in our lifetime or there may be yet a few hundred years.

Jesus said, "No man knoweth the day or the hour." (Matt. 24:36) This adds an imperative to our planning. A Christian should be ready at any time.

This is my Father's world. When He returns, I want to present Him the plans that show the material blessings He has given me are being used and would have been used for His purpose had He tarried. Jesus said, "Blessed is that servant, whom his lord when he cometh shall find so doing." (Luke 12:43)

By using the tools of estate planning, a Christian can live with the assurance that

plans have been made that will result in the proper use of material possessions. If the Lord tarries, and death comes first, the plans will take effect. If the Lord returns, the individual will have the good conscience of knowing his Father's Estate was not handled carelessly.

To help you complete your plans, the services of the Foundation are available without obligation. Write today, Arkansas Baptist Foundation, Box 550, Little Rock, Ark. 72203.—Harry D. Trulove, Executive Director.

Adult and youth music camp is June 16-21

Drama, multi-media, and band will be the main emphases of Music Camp in June for young people and adults.

The major work this year will be "Let Us Pray", a service of worship in music, drama, and multi-media. It will be produced and directed by the author and composer, Don Gillis. Dr. Gillis is a highly respected writer and educator. He was formerly with Dallas Baptist College and presently is composer-in-residence, Professor of Education, and Consultant in Media Arts at the University of South Carolina.

Dr. Gillis has written articles, plays, short stories, symphonies, and many broadcast scripts. His newest book, "The Art of Media Instruction" is an outstanding work in its field.

He will conduct a workshop each afternoon in the Art of Multi-Media. This will be open to all registered campers, also to others who have a special interest in this area.

Leadership classes for Children's choir workers will not be offered at the June Camp, but will be conducted in August by Nashville personnel, and other qualified leaders.

It is not too early to make plans to attend Music Camp this summer. Registrations are being accepted now, and we urge you to register well ahead of the June 6 deadline.—Ervin Keathley, Secretary

British may change status of deaconesses

by Baptist Press

The Council of the Baptist Union of Great Britain and Ireland (BUGBI) has accepted a proposal that may mean discontinuing the order of deaconess, according to a report from European Baptist Press Service (EBPS).

The move is subject to approval by "various groups involved," including the national Baptist assembly, but it "seems to be generally accepted that this will be done," EBPS said.

The action, if approved, would transfer the more than 20 active Baptist deaconesses in the Union to the list of accredited ministers.

The Baptist deaconess movement began in Britain in 1890, with the women early involved in social work and visitation. In recent times, however, their work has become more in line with that of ministers.

No women have been accepted for training as deaconesses in the Union in the past five years, but a few have entered theological schools, EBPS noted.

Last year's campers listened to a foreign missionary tell about her life in another country.



A campin' we will go

There are wonderful adventures awaiting girls who attend GA camp this summer at Camp Paron. Each week is packed full of exciting and meaningful activities designed to help girls have lots of fun but also to help them grow spiritually, to experience responsibility, and to help them develop as a total person.

GA Camp is a fun time...time for swimming, for singing, for taking a hike, for special "Water Olympics", for crafts, for skits, for creative activities, and for a few fun surprises.

Camp is also a time for worship and meaningful experiences...as missionaries share their work, as girls participate in Bible study, as each day is begun with morning meditations, as campers and staffers observe "time alone with God" each evening, as cabin devotions close out each day's activities, and as the

traditional campfire-candlelight service is held on Friday night.

Now is the time for girls to plan to be a part of this summer's GA camping program at Paron. It's an opportunity in missions education for girls who are presently in grades three-six. GA Camp dates are July 7-12, 14-19 and July 28-Aug. 2. Girls may choose the week that is best for them. Registration cards and information have been sent to GA leaders. If you need camp information, write State WMU Office, P.O. Box 550, Little Rock 72203.

Registrations are now being received at the State WMU Office on "first come, first served" basis. We anticipate a wonderful and meaningful summer at GA Camp. See that your girls have this missions experience!—Julia Ketner, GA Director, Arkansas WMU



Camp Paron's pool always offers campers a respite from summer heat.

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Church Training

**Taylor will be
 conference speaker**



Dr. Taylor

Bob Taylor, Youth Ministry Coordinator at the Sunday School Board, will participate in Arkansas' first Youth Ministry Conference to be held at Camp Paron on Friday night and Saturday, May 2-3. The conference is for ministers of youth, youth directors, youth coordinators, summer youth workers, pastors or others who have the responsibility of planning and coordinating the total youth ministry of the church.

The conference is a Church Administration project sponsored by the State Church Training Department in cooperation with the Sunday School, W.M.U., Brotherhood, and Music Departments. Representatives of each of these departments will participate in the conference and present programs, emphases and materials for youth in their related fields.

Churches that plan to have a summer youth worker are encouraged to send them to the Youth Ministry Conference for special training in planning the summer youth program. Materials for the summer youth program, youth week and youth retreats will be available for purchasing at the conference.

Reservations should be made through the Church Training Department by April 28.—Robert Holley, Church Training Department

CP
 cooperative program

A BRIGHT IDEA!
1925-1975

MISSIONARY REACHES OUT TO REFUGEES--Southern Baptist missionary Kenneth L. Goad talks to refugee children in a village outside of Saigon. About 2,400 refugees had gathered in this village in an effort to escape Communist forces. (BP) Photo by Bob Harper.



Baptist missionaries leave South Vietnam

RICHMOND (BP)—All of the 10 Southern Baptist missionaries remaining in Saigon were scheduled to evacuate South Vietnam by April 12, according to a cable sent to the Southern Baptist Foreign Mission Board by missionaries there.

Eight of the 10 were evacuated by April 10. Two others, H. Earl Bengs Jr. and Jack Miller, were scheduled to leave April 12, according to R. Keith Parks, the board's secretary for Southeast Asia.

The cable also said Vietnamese Baptists have organized a Capitol Baptist Association which will maintain refugee centers and continue to administer relief.

"All of the missionaries have their reentry permits in order which would allow them to return if it seems advisable for them to do so," Parks said. "They will wait to see if the situation will stabilize before making a decision concerning reentry."

Earlier in April, 16 Southern Baptist missionaries and their families were evacuated, leaving 10 men who remained in Saigon ministering to relief needs of refugees.

Elaborate plans made earlier by the

Baptist missionaries for relief and relocation of refugees had crumbled due to the instability, uncertainty and rapid changes of the crisis situation.

The 10 who remained responded day by day to crucial relief needs as they arose, according to W. Eugene Grubbs, the Foreign Mission Board's disaster response coordinator, who recently returned from a survey trip to Vietnam, along with Bob Harper of *The Commission*, board publication.

Plans to transport refugees, clear land, build houses, churches and schools, dig wells and provide tools had been made before the majority of South Vietnam's land area had fallen to Communist control.

Prior to the collapse of DaNang, missionaries were able to lease a ship and intended to assist in moving refugees out of that city. Before the ship reached the DaNang harbor, however, Communists were already in control.

The vessel sailed instead to Camrahn, picked up about 100 refugee families and moved them to more secure areas of the south.

Church buildings and other Baptist property in and around Saigon are being

used as temporary refugee centers. One Baptist church serves as a reception area where refugees seeking Baptist aid are registered and directed to one of the centers.

At these centers, food is distributed and shelter, mats and cooking utensils are provided. A low grade of rice is used to feed refugee families. A family of six can be fed for two weeks for about \$22, according to Grubbs.

"The Vietnamese Baptists felt they could feed them for two week periods," Grubbs said. "Then they'd have to find a family to go to or move on out."

Grubbs commended the Vietnamese Baptists for their efforts. He said they had collected an offering from what little they had in order to assist other refugees.

The Baptist missionaries had also voted to provide funds for the evacuation of a Baptist orphanage in Camrahn. It is not known if this effort has been successful.

Frustration, disappointment and despair are the feelings of the missionaries, Grubbs said, as they face the uncertainty of their future and the future of the Vietnamese Baptists they are leaving behind.

Weber urges more action in S.E. Asia

COLUMBIA, S.C. (BP)—Jaroy Weber, president of the Southern Baptist Convention (SBC), announced at a meeting of the convention's Foreign Mission Board here that he has written to the president of the United States urging the U.S. government to initiate a maximum effort to relieve human suffering in Southeast Asia.

Speaking before a gathering which included leaders of the South Carolina Baptist Convention, Weber also challenged the 12.5-million-member SBC, the nation's largest Protestant-evangelical denomination, to "set aside a day or several days for fasting and praying for God's deliverance of the suffering people of the war-torn world."

Weber, pastor of First Church, Lubbock, Tex., said, "Political turmoil in Southeast Asia continues to be a burden on the conscience of thoughtful people everywhere. Bloodshed and destruction torture the Vietnamese and Cambodians in a growing tragedy.

"Even though we are a world away from the battlegrounds, as followers of Jesus, the prince of peace, we cannot go unmoved by all this far away mutilation and death."

To President Gerald R. Ford, Weber wrote, "Many religious leaders in America join me in calling upon you to issue an executive order which would expedite the wishes expressed in the following:

"For all these reasons and the clear and present danger to the thousands of refugees who are now drifting around, we call on the U.S. government for a maximum effort to relieve the human suffering in South Vietnam and Cambodia. We ask that the emergency flights to the U.S.A. of war orphans be continued. We ask that the U.S. government use its influence to forestall a bloodbath in both countries. We ask, furthermore, that substantial effort be made to relocate and protect the lives of multitudes of displaced persons who are the victims of this tragic conflict. We ask you to consider using your influence to enlarge the emigration quota for the bicentennial year to give these depressed people an opportunity to find life and peace on our shores. We ask you to call our nation to a special day of prayer asking for God's divine mercy upon all suffering humanity."



WHAT CAN WE DO?—The question is posed by W. Eugene Grubbs, disaster response coordinator for the Southern Baptist Foreign Mission Board. Grubbs returned recently from a visit to South Vietnam where he met with the Vietnamese and missionaries to try to determine how the board could best begin to meet the relief needs of the war-torn nation. (BP) Photo by Bob Harper.

Baptists in Washington and Georgia prepare for refugees

WASHINGTON (BP)—A group of Baptist leaders announced here the formation of an organization which will seek to aid Vietnam refugees in the metropolitan Washington, D.C., area.

Allen Oliver, pastor of the Hillandale Church in suburban Adelphi, Md., told Baptist Press that the group has been formed because "we are convinced that in the near future our churches will need to be prepared to minister" to Vietnam refugees coming to this country.

Oliver is serving as cochairman of the new group, the Baptist Committee of Metropolitan Washington for Refugee Relief, along with Harry Hearne, director of Christian social ministries for the District of Columbia Baptist Convention.

Baptist associations on both sides of the Potomac River in Maryland and Virginia as well as the D.C. Baptist Convention will participate in the program.

Meanwhile in Marietta, Ga., another Baptist group, made up of seven members of the 180-member Lakeview Church, have announced they are forming a corporation to serve as a clearing house for Vietnamese orphans.

Mitchell Burress, a layman in the church, will serve as president of Christian Missions Inc., which hopes to establish a receiving facility for orphans and perhaps even a standby airplane shuttle system to transport them from the war-torn country.

The organization, newly incorporated, has established no concrete plans for the operation yet, Burress told Baptist Press. Among officers and directors of the

organization are James R. Cochran, pastor of the church, and Bobby D. Chastain, the church's music director.

The metropolitan Washington-area group set up an executive committee made up of pastors, laymen and denominational workers. It will seek to implement a comprehensive program to aid the refugees in resettling.

Oliver said that the group's objectives include: Setting up emergency care centers for incoming refugees; securing Baptist people to care for individual refugees on both short-term and long-term bases; providing basic necessities such as food, clothing and medical care; securing jobs; and providing "cultural adjustment" forums.

Each of these projects, Oliver said, is to be headed up by a member of the group's executive committee who specializes professionally in the field.

Initial response has included preliminary commitments from a number of area churches and individuals to provide food, clothing, temporary housing and medical care to incoming refugees.

"Some of us who are pastors have already secured commitments from our own congregations to participate in the program," Oliver noted.

In an effort to attract the widest possible participation, the organization is distributing a "resources inventory" in all Baptist churches belonging to area associations to determine what the churches can do to help refugees in repatriating.

Foreign mission briefs—

Abidjan, Ivory Coast--About 300 people were present for the dedication of the new building of the Koumassi Baptist Church recently. Abidjan's Koumassi district has a population of about 75,000 people. The church first met in June 1971 in a rented building that was formerly a bar and dance hall. It is the second French-language church in Ivory Coast, but also conducts a women's Sunday School class in the Bete language. Worship services are interpreted in the Ashanti language.

Fifteen women met at the Koumassi Church here recently to discuss plans for the first Woman's Missionary Union of Ivory Coast women. Yoruba women from Nigeria living in the Ivory Coast have already organized WMU work in their churches, but this is the first among women of the Ivory Coast.

After a six-year search for land in Port Bouet missionaries here have permission from the director of a military camp to build a small temporary church on the outside edge of the camp. The frame building will serve a small group of Christians who have been meeting in the courtyard or the shade of a house. Finances for the building were made possible by the Washington-Madison Baptist Associational Youth Camp at Siloam Springs, Ark.

Madrid, Spain--Immanuel Baptist Church here was led in a weekend revival by a 24-member lay renewal team from Texas. The English-language church welcomed the team which traveled more than 5,000 miles to lead the revival. Sponsored by the Texas Brotherhood Department, the group was coordinated by Vernon Brinkley, an American Airlines pilot from Hico, Tex.

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The steadfast love of God

Isaiah 55, 1-9

April 27, 1975



Pipkins

Throughout Bible history, Babylon has been the enemy of God. From Genesis to Revelation, she is the City of Satan, the Anti-christ.

Babylon was a conglomerate of people when Israel was led there in captivity, many of them, like the Jews,

had been brought there against their wills.

When Israel was deported to Babylon, she saw the center of world civilization. A great trading city, the likes of which the Jews had never encountered. Their captors settled Israel in various towns and allowed them to have a sort of community life. The population was mingled with differing traditions and had no real public consciousness. People were allowed to earn their living in whatever way they could. There was neither racial prejudice nor religious persecution.

It was in Babylon that the Jews developed their trading skills. They became a part of the business community around them, and many became rich. In the century following their captivity, Jewish names frequently appeared on business documents.

Conditions back in Palestine were in no way desirable. The towns had been overrun by the Babylonian armies. Jerusalem and her temple were in ruins. The land was in no condition to begin producing a food supply.

Israel did not want to go home. "They drank of the streams of Babylon, no longer made bitter by their tears, and ceased to think upon Zion."

When the edict of Cyrus came to allow the Jews to return to their homeland, the response was disappointing. Only the oldest could remember that faraway land of Palestine. To go there now would mean the cutting of ties that had developed in Babylon. It would be a long and dangerous journey, and there was no guarantee of what the future might hold for them. In fact the first of those who returned found life very difficult. Bad crops, bad neighbors, and bad tempered residents made it almost impossible for them to survive.

So, it is to a reluctant people that the passage before us is addressed. A people who have tried to find satisfaction in the material prosperity around them. The call of the prophet for them to return to their homeland so parallels the call of the

gospel to all men that the passage has long been a favorite to announce the gospel and to call men to Christ.

The call to the thirsty

Israel's ideas of God are tied to her homeland. When she is away from Palestine, she is away from God. It is God who calls to her to return. "Come to Me" (v3), he tells them. It is the voice of the prophet, but it is God who is active in the invitation. This is why the description of a life without God is so perfect. "Everyone" (v.1) There are no exceptions. Every life without God is thirsty and penniless. The call just as well could have been extended to everyone who breathes.

Every man thirsts. He does not carry within himself that which can satisfy for him. There are those things for which all persons hunger and thirst. Some of them can be satisfied as people respond to one another in social and emotional contests. All have thirsted for wisdom and knowledge. To some extent people can satisfy these thirsts themselves.

Blessed is the man who acknowledges his thirst for God, as the Psalmist "My soul thirsteth for God, for the living God..." (Ps 42:2) Others will wander through life in a restless thirst that knows no quenching until the real need is discovered.

People who thirst are also bankrupt. Who can claim to have the currency of the Celestial City? The call of God is to those who "have no money" (v 1), but the strange thing about them is that they "spend money." (v2) People buy stones thinking they are bread, but when they are eaten, they "do not satisfy." (v2) With all their money spent for that which does not satisfy, people have no resources left. The curse on human persons is to have a pocket full of money and at the same time be penniless. Our efforts may help us find lower satisfactions, but are no help for our deepest needs.

Jesus said that those who hungered and thirsted for righteousness would be filled. People must identify their hunger. One woman thought she only wanted a way not to have to come to the well every day. Jesus said, "If (she) knew the gift of God", she would ask rather for "living water."

An offer that Satisfies

"Buy wine and milk without money and without price." (v1) In the marketplace of God all men are welcome. Everyone may drink his fill from the fountain.

For us, that which satisfies is Jesus Christ. Not the truth about Jesus Christ, but Christ himself. He is the all-sufficient

supply of every thirst. Jesus said "If any man thirst, let him come unto me and drink." (Jno. 7:37) To a woman who had never known anything in life but a thirst, this same Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst." (Jno. 4:14)

Every need in life can be met in Jesus Christ. Does one want happiness, companionship, a light to life, hope for that which life has to offer? All this can be found in Christ.

Hear one person's secret. It is his testimony that "I have learned, in whatsoever state I am, therewith to be content." (Ph. 4:11) How can this be possible? Only as he can say "It is no longer I, but Christ who lives in me," and that "For me to live is Christ."

For human beings today, the only real source of satisfaction in life is in Jesus Christ.

The paradox

How does one "who has no money," also "buy and eat"? There is a paradox in the call. There are conditions that must be met for one to have the fullness of God. One buys with a deep sense of need, and a willingness to take that which is offered. People come before God, confessing their thirst, and their poverty. As surely as Israel had to admit that all her accomplishments in Babylon had brought little real satisfaction to her life, so must all persons stand before God and put away all hopes of ever having a hand in accomplishing their own salvation. The posture of a person before God is that of the psalmist who said, "I am poor and needy; yet the Lord thinketh upon me" (Ps 40:17). This is what Jesus meant when he said, "They that are whole need not a physician, but they that are sick." (Matt. 9:12). The coin of the realm becomes a confessed need and an accepting faith.

So often cheap things are thought to have little value. A high price may make one think the value is as high. What Christ offers freely, a person may not want. Like Naaman of old, the cure is so simple, many pass it by. If the were "bidden to do some great thing" they might have done it. Some works of penance to make them feel they had earned their salvation, would bring many more responses.

But the call of God is "Incline your ear, and come to me; hear, that your soul may live." Christ gathers up this "come" and says, "come unto me, all ye that labor and are heavy laden, and I will give you rest". The continual invitation of Christ is "if any man thirst, let him come

(Continued on page 22)

Called to new fulness

Ephesians 3:7-21



Johnson

A visiting evangelist was impressed with the marvelous Christian spirit of an elderly woman in the congregation. Throughout the revival, the evangelist noticed that the woman was busy, yet she had time to show concern in many areas of Christian endeavor. The minister was amazed at the woman's vigor, happy countenance, and perpetual joy. Finally, he asked the aged woman to reveal the secret of her youthful spirit. With a smile and a twinkle in her eye, the woman responded, "Many years ago I found that Christ provides all the strength, peace, joy, support, and fullness of life that I need. He is the spring of all joy and comfort and power."

Paul's powerful testimony (Eph. 3:7-13)

Paul expressed his joy and fulfillment for the privilege of being a minister of the gospel. His testimony is dynamic indeed as he states that God has given to him the gift of grace. Note the total lack of pessimism, despondency, or egotism. The "mystery" could now be revealed. He looked upon himself as the very least of all the saints. (v. 8) He was aware of his unworthiness. He had been in opposition to Christ and to the eternal plan. He now praises God for his love, and for giving him a full and meaningful life.

One can readily imagine Paul's excitement and gratitude for God's gift. He marvelled that God would call to apostleship one who had devoted himself to Judaism. Now he was apostle to the Gentiles.

It was a high privilege for Paul to be one to announce that the Messiah promised to the Jews was also Saviour of the Gentiles. The apostle goes on to declare the "unsearchable riches of Christ." Oh, the boundless resources in Christ for curing all the ills of sinful man! These resources, Paul contends, are too great to be measured. (v. 8)

Paul pictures himself a teacher in verse 9. God wanted him to help all men to view the tremendous range and scope of the plan for redeeming mankind.

Even the best Bible scholar is limited in his understanding of the depth and breadth of God's plan of redemption. Paul states that his mission is "to the

intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. (v. 10) The "principalities and powers" are angelic being who see the real purpose of God's plan. That purpose is to bring together all humanity as God's own. (v. 11)

It is in Christ that we can boldly approach God with real confidence. We can go to God without fear, fully realizing that He will not reject us.

In verses 12-13, Paul is the great encourager. He wanted his readers to understand that his suffering in prison came about because of his obedience to God's purpose and plan. The readers, then, should glory in his tribulations and be greatly encouraged, for his afflictions were vital proof that God's plan of grace was going forward.

Paul's prayer for Christians (vv. 14-21)

The prayer is addressed to "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (vv. 14-15) Paul prayed to the Father after whom all fatherhood is named. Notice that Paul says "...I bow my knees." (v. 14) Surely the earnest motives of his heart led him to assume this particular posture in prayer.

In verse 16, Paul indicates that we are not to speak to God in a timid manner as if we are afraid that we will exhaust His resources in asking too much of him. Instead, Paul asks that God may grant the requests "according to the riches of his glory." Let us try to comprehend the truth that God's resources are unlimited and his resources are available to us.

Paul earnestly desired that his readers have the capacity for fully understanding Christ's love. He petitions, "that ye...may be able to comprehend..." He makes clear that in order to understand and comprehend, we must be "rooted and grounded in love." (v. 17) He wanted Christians to have a keen knowledge — to really know the breadth, length, height, and depth of Christ's love.

The phrase "with all saints" (v. 18) points to the need for exploring with other Christians the measureless love and grace of Christ Jesus.

In his prayerful petition, Paul asks "that ye might be filled with all the fulness of God." (v. 19b) He longed for his readers to be the recipients of all the wonderful blessings which God can give. Paul's heart was full of the presence and power of God. His intense desire was that

his readers might have similar experiences.

God does answer prayer (vv. 20-21)

Have you had the experience of having a prayer answered almost before you asked? Paul closed his prayer with a doxology of adoration and praise. Our faith is often too small. Therefore, God's highest gifts to us may be limited because our small faith limits our power to receive. We must have his power working within us so that we can receive his greatest gifts.

When we freely love, accept, and trust God, our worship and adoration will be like that of Paul as expressed in verse 21. Personal fulfillment will follow when we openly trust Christ and seek to know the fulness of our salvation. Christ is the key to our fulfillment. When we are in Him, we will be a part of his people, the church.

Christians need not be disillusioned with the emptiness which pervades the world. Happiness, adventure, and excitement await us when we forget ourselves and consistently serve God and our fellow Christians.

Satisfaction and peace will merge into the very countenances of those who, because of a great sense of freedom and fulfillment, answer the call to a new fullness in Jesus, our Saviour and Lord.

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International lesson

(From page 21)

unto me and drink." Hear the reply of a simple woman who knows not yet what she is saying, and let it be your plea and mine, "Lord, give me this water that I thirst not."

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Attendance report

April 13, 1975

Church	Sunday School	Church Training	Church Adds.	Church	Sunday School	Church Training	Church Adds.
Alexander, First	104	44		Berryville			
Alpena	87	31		First	181	81	
Augusta, Grace	111	73		Freeman Heights	128	51	1
Bentonville				Rock Springs	78	45	
Central Avenue	77	34	5	Booneville, First	236	215	2
First	238	1	1	Cabol, Mt. Carmel	267	111	
Mason Valley	86	48		Camden, Cullendale	493	87	
				Concord, First	96	33	1
				Conway			
				Pickles Gap	211	133	7
				Second	300	94	5
				Crossett, Mt. Olive	398	200	6
				El Dorado			
				Trinity	138	62	1
				West Side	360	354	2
				Forrest City			
				First	797	147	4
				Second	196	67	2
				Fl. Smith			
				East Side	280	132	4
				First	1303	307	6
				Grand Avenue	805	288	2
				Moffett Mission	27		
				Temple	185	71	2
				Trinity	197	72	3
				Windsor Park	848	236	7
				Garfield, First	97	39	1
				Gentry, First	187	64	4
				Gillham, First	97	59	
				Grandview	67	38	
				Greenwood, First	273	118	
				Hampton, First	172	89	3
				Hardy, First	137	48	
				Harrison			
				Eagle Heights	355	143	
				Woodland Heights	92	56	2
				Helena, First	283	81	
				Hope			
				Calvary	166	63	
				First	454	123	
				Hot Springs			
				Grand Avenue	610	207	37
				Leonard Street	95	85	
				Memorial	88	35	
				Park Place	364	96	
				Hughes, First	206	98	13
				Jacksonville			
				First	418	104	
				Marshall Road	295	120	5
				Jonesboro, Nettleton	281	93	1
				Kingston, First	56	38	1
				Lavaca, First	317	106	2
				Little Rock			
				Geyer Springs	750	198	
				Life Line	544	133	2
				Martindale	131	55	
				Woodlawn	143	58	1
				Magnolia, Central	614	148	3
				Melbourne, Belview	85	73	1
				Monticello			
				First	300	43	
				Second	324	84	1
				North Little Rock			
				Calvary	433	152	2
				Gravel Ridge	235	100	
				Levy	446	98	
				Park Hill	744	115	
				Paragould			
				Calvary	216	152	
				East Side	198	91	1
				First	456	104	
				Paris, First	423	90	
				Pine Bluff			
				Centennial	141	70	8
				East Side	221	109	11
				First	622		2
				Second	140	63	
				South Side	723	113	4
				Tucker	13	12	
				Oppelo	20	11	
				Sulphur Springs	200	121	9
				Watson Chapel	427	135	1
				Prairie Grove, First	144	66	
				Rogers			
				First	522		2
				Immanuel	470	88	6
				Russellville			
				First	551		4
				Second	160	86	
				Sheridan, First	259	72	1
				Springdale			
				Berry Street	101	58	
				Caudle Avenue	144	62	3
				Elmdale	352	91	
				Van Buren, First	563	183	2
				Mission	19		
				Vandervoort, First	59	42	1
				Walnut Ridge, White Oak	62	50	
				West Helena			
				Second	190	104	2
				West Helena Church	328	66	3
				Wooster, First	112	85	

A smile or two

Patient: My right foot hurts, doctor.
 Doctor: Nothing to worry about. It's just old age.

Patient: "But doctor, my left foot is just as old. How come it doesn't hurt?"

□□

At one time during WWI, Former Senator Sam Ervin was posted, "Missing in Action" and remained on the missing list for some considerable time. When he finally turned up in his hometown the whole community expressed its relief that Sam had been found. "I was never lost," he told them. "I knew where I was all the time."

□□

On Midway Island in 1945, a homesick sailor watched a transport being outfitted to leave for the states. Shortly before sailing time, he walked on board, tossed his gear on deck and shouted defiantly at the officer in charge, "I'm NOT going! No matter what you say. I'm not leaving this island!"

The officer called the ship Marines who dragged the sailor off to the brig as he resisted valiantly.

The ship was underway before the skipper got around to make an investigation. When the ruse was discovered, there were no grounds on which to court martial him. After all, he had said he wasn't going and he had been forced to do so against his will.—*Brief Cases*

□□

A theater showed "Earthquake" and "Towering Inferno" together and billed the double feature as "Shake and Bake."

□□

Nothing improves a man's hearing like a little praise.



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'Crossroads' traveler finds Christ by radio

by Bonita Sparrow

ARLINGTON, Tex (BP)—Doug Stroud figured he had life by the tail with a downhill pull.

He was proud that his brand new Mark IV could outrun local policemen bent on slowing him down as he hurtled through the night, sometimes driving 3,500 miles a week, "at 90 miles an hour, listening to the radio to keep awake and praying to the spirits to keep me safe."

Stroud, president of Trans Texas Leasing Inc. here, drove at night to keep business appointments in 13 offices across the country.

He was convinced that a preacher "was the lowest thing on the earth, a missionary was something that crawled under him, and the WMU (Woman's Missionary Union) was just a bunch of racking old hens," opinions that have since changed.

By his own admission he had a vicious temper and foul mouth.

Today he's equally convinced that "preachers are the finest people in the world, missionaries have a marvelous opportunity, and the WMU is a fabulous organization—my wife is a member and she wouldn't miss a meeting for the world."

His life has changed so drastically that a business friend he hadn't seen in six months stopped in his tracks to demand, "What's happened to you? You're different!"

"God has happened to me," Stroud said. He then gave "Country Crossroads," a Southern Baptist Radio and Television Commission radio program major credit for bringing him, and his entire family, to God.

"I had always figured that anybody who was a Christian couldn't make it on his own," Stroud told the Radio and Television Commission's board of trustees recently.

Stroud had come to that conclusion after recognizing at an early age that there is a stronger power

"I studied a lot of other faiths, looking for a religion. I ended up denying the entire Bible. Then I started working in palm reading, the zodiac, horoscopes, still looking for something."

Horoscopes led to crystal ball gazing—"Satan uses this tool more than anything else"—and Stroud ended up with a Ouija Board that overnight left the fun and games stage and became very real to him and his wife.

"The spirits talked to us through that thing, told us things that came to pass, told us names we had no way of knowing. My wife and I both believed in them. We were through with God."

But God wasn't through with the Strouds.

"It started on those long nights when I had to listen to the radio to keep awake driving," Stroud said.

"I'm a country music fan. When you travel at night in Texas, about the only radio station you can get is WBAP, a country station of Ft. Worth. And WBAP has Bill Mack and 'Country Crossroads'."

"Country Crossroads" is produced by the commission and Mack, a regular WBAP disc jockey co-hosts the show with Nashville's LeRoy Van Dyke and Mississippi funnyman Jerry Clower.

"I listened to 'Country Crossroads' regularly for more than a year. I'd hear a grown man, like Jerry Clower, and singers that I admired—like Connie Smith and Jeannie C. Riley—telling everybody they were Christians, and glad of it.

"At first it didn't mean much, but after awhile it sank in that these were professional people, like me, who had to wait for the public to make them a living. I never thought you could mix Christianity and business and here these people were, at the top of their professions, not only mixing Christianity and business, but putting Christianity first.

"I decided if they could do it, then

there had to be something more to Christianity than just a crutch to lean on."

Receptive, but not convinced, one afternoon Stroud ran into two businessmen in his office building.

"They asked me what I believed and I told them about the spirits. One of them said he didn't believe like that, but he loved me anyway, and he would pray for me.

"About a month later I ran into him again and, in what seemed like 15 minutes but was really 45, he told me how simple it was to be a Christian."

That polished the diamond that 'Country Crossroads' had dug from the rough.

"A few nights later I dreamed about my brother—who had died in 1951—and my wife's grandfather who had died recently. They both came to me saying, 'My God is real.' That was 2 a.m., January 24, 1974, and if it was a dream it was as real as looking at someone in the room with you.

"I knew that was my very last chance. I got out of bed and down on my knees and I didn't accept Jesus. I asked him to accept me. And he did. And if it hadn't been for 'Country Crossroads' I never would have given those guys the time of day and I would not be a Christian now.

"Right now, God is chairman of my company's board of directors and I try to go to him with every decision I make. He's led me to a spirit-filled church (Northside Church in Arlington) where people tell you they love you and they mean it."

Stroud's wife, Carolyn, was not interested in being a Christian. "She didn't speak to me for two weeks because she didn't want to give up the spirits."

Stroud's wife later became a Christian as did their two daughters—Melinda, 10, and Renee, 7.

"There's no way I can ever thank God enough for a show like 'Country Crossroads,'" Stroud said. "It's meant more than life to me and my family and I think it will be a sad day if it's ever taken off the air."

"Country Crossroads," one of six radio programs that Baptists produce through their Radio and Television Commission, is aired on 532 stations across the country.

Stroud's story is one of thousands that have come to the Radio and Television Commission because of its programs.

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