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### May 8, 1975

Arkansas Baptist State Convention

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May 8, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE



Christian Home Week emphasizes Christian homes



## I must say it

Charles H. Ashcraft / Executive Secretary

### Ashcraft's proverb

*He who likes to be liked more than he likes to be right, will rarely be right and will hardly merit a permanent place among God's closest friends.—Ashcraft.*

Social approval is close to the top of the list in the dominant urges of the human. The like to be liked is normal if anyone knows what normal is. The like to be liked more than a like to be right reverses the order which is required to be right. With all factors weighed one is more likely to be liked if he can manage to be right. A wrong man may have a large following, but a wrong man with wrong people about him would find poor solace in the likes of such people. The man who is right may stand alone and his admirers be few, but this sort of appreciation is superior to that of the erring mob. The right man will be more rightly liked than the other.

This leads me to say that the unique distinction of being right is of more than the shallow accolades of the erring ones. I believe God will lead a sincerely seeking person to know what is right. The answer will come quicker if the person has convinced God he will do right if God shows it to him. If the person is not committed to do right he may never be blessed with clear, clean convictions. A being without convictions is a non-person.

For one I would like always to be right on race, abortion, pornography, civil rights, world hunger, Vietnam and separation of church and state, among other issues. I have pledged my God to do what is right, come what may, if he will give me the sense to know what is right. I have the strange feeling that the future holds a very severe season of testing for those whose commitment is not equal to their convictions. (James 4:17) There is little excuse indeed for enlightened people to continue erring in the light of irrefutable, incontrovertible, inerrant, revelation to the contrary. Many of us are beyond the mid-point from which there is not turning back.

As God's people we have but one fleeting hour in which to live a lifetime. It is good to live that short hour in the inner circle which comprises God's closest confidants. Our God is not a God of favoritism. He is an approachable God who sets no limits as to the number or nearness of those who would gather before his hearth. Those who like to be liked more than they like to be right may earn some of the plaudits of men, but they are not the sort seen on the mountain of transfiguration or the inner circle of God's closest personal friends.

*I must say it!*

## In this issue

### The best way to give 6

*The final article in a series of six by James L. Sullivan tells "how Southern Baptists function" in the area of giving and why our system works so well.*

### Honoring the cook 7

*In observance of Mother's Day "Food and fellowship" writers devote their column to the virtuousness of home canning, an art that seems to be making a comeback.*

### Christian families/cover 9

*As Baptists observe Christian Home Week the cover symbolizes Christian families with a Baptist family from Sherwood.*

### Studying other faiths 13

*A group of Arkansas Baptists have studied other faiths to learn to offer a Christian Witness to them. A conference was held recently at Camp Paron.*

### Distinctively Baptist colleges 24

*Baptist colleges should stand for their principles and retain their identities, educators have been told.*

# Arkansas Baptist

NEWSMAGAZINE

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NO. 19

J. EVERETT SNEED, Ph. D. .... Editor  
BETTY KENNEDY ..... Managing Editor  
MARY GIBERSON ..... Secretary to Editor  
ANN TAYLOR ..... Bookkeeper

ERWIN L. McDONALD, Litt. D. .... Editor Emeritus

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J. Everett Sneed

# The importance of mothers

The word "mother" strikes a responsive chord in nearly every heart. Most of us remember with great joy and pride our relationship to our mother.

Because of a desire to honor her mother, Miss Anna Jarvis, of Philadelphia, Pa., observed the first "Mother's Day," in memory of her own mother in 1908. The idea of special recognition for mothers grew to the extent that the Congress of the United States set the day by a formal act, and the president recommended its observance. It has now become an international day with most of the countries of the world observing the second Sunday in May as "Mother's Day."

Most of us, however, are aware that true motherhood can not be produced by a biological event or by governmental legislation. What then, makes a woman who has borne children worthy of being honored? First, the mother must teach her children by her own example. Since the mother normally spends more time with the children, her contribution to their early impressions is very great. Psychologists are in unanimous agreement that much of a person's future attitude and behaviour patterns are formed at an early age. Hence, the attitude of the home, particularly those of the mother, will be learned and re-enacted by the children. If a mother wishes her children to show love, patience, purity, and honor, she must constantly display these virtues.

Great men often credit their mother as a significant factor in their success. For example, Abraham Lincoln said "All I am and ever hope to be, I owe to my angel

mother."

Obviously, the task is difficult. How, then, can a mother succeed? She must rely upon the power which comes from God alone. Such power and strength is available to the mother who has had an experience with God through prayer and faith.

We should, however, remember that preparation for motherhood should begin long before the children are born. It should include: (1) purity of the parents before marriage; (2) seeking God's leadership in the selection of a mate; (3) respect for the home; (4) developing the proper attitudes which can direct children aright.

Many of us have heard the story of the son of a widow who graduated with high honors from a noted university. Upon receiving a gold medal he dramatically walked to the back of the room to his mother arrayed in stylish attire and placed the medal around her neck. The crowd cheered for the son who had remembered his mother's toil in assisting him with his education.

Our opportunity to honor mother may not be as great as was the widow's son. But Sunday is Mother's Day, and we should take time to let our mothers know what they mean to us. We should also thank God for our mothers.

May 11 not only is Mother's Day, but also closes "Christian Home Week." So each of us should recommit ourselves to our own God-given role in the home. As we become what God would have us to be we honor our mothers, but even more important we please our Master.

## Guest editorial

### Why go to church?

A lay brother "cut my ears off" the other evening when I differed with his reply. I asked why one should go to church? He said, "I go to church to be spiritually fed so that I can go out in the world to minister." I disagreed with his reason, even though he is an outstanding servant of Christ. I talked when I should have been listening! "You are playing with words," he said. Perhaps. Let me share my view so that you can judge.

Paul quotes our Lord as saying, "It is more blessed to give than to receive" (Acts 20:35) Would the Lord want us to "go to church" for less than the best? The term "go to church" may refer to the worship service. Is worship something that we get or something we give? Don't we go to church to give praise to God, to give tithes and offerings to him, to give a witness to the world, to give encouragement to the brethren?

Jesus said, "Whosoever shall seek to save his life shall lose it" (Luke 17:33) On another occasion he said, "The son of Man came not to be ministered unto but to minister and to give his life a ransom for many" (Matt. 20:28) To be Christian is to be like Christ. Surely at such a significant time as the worship service on the Lord's Day those who are children of God should be growing in the likeness of Christ. If I "go to be fed," to receive, I

can hardly be going in the spirit or likeness of Christ. "For God so loved the world that he gave . . ." (John 3:16)

This may go against some talk that you hear. But, so does the Bible. Yes, we are spiritually fed when we gather with the church. But not when we seek it. As Francis said so beautifully in his prayer, "It is in giving that we receive, and it is in dying that we are born into eternal life" Strange as this may sound to the ears of natural man, it is when we lose our lives that we save them. Surely the focus of the worship service of the local church should be in harmony with this teaching of our Lord. "Give and it shall be given unto you; good measure, pressed down, shaken together, and running over . . ." (Luke 6:38)

If some Christians live below par, could the cause be that their worship service is failing to set the pattern of Christian living as it ought? The part will be no different than the whole. An apple is not part cactus and part persimmon. The member who would grow in grace should gather with his church not "to be spiritually fed" but to give of himself to the Lord and his brethren. To me, this is not a play on words. It is central to the spirit of God who gave His only Son for us. Surely we should do no less than go to church to give ourselves to Him. — Russell Bennett, Director, Associational Administrative Service, Home Mission Board, Atlanta, Ga.



by R. Wilbur Herring



Dr. Herring

I would like to share with you a secret I learned when I was in the Navy during World War II. This was before I had entered the ministry so I was a layman being moved about from one city to another. In each new place I would seek a church

home as one of my top priorities in getting settled.

It was a strange feeling going to some of the churches that I visited. I have actually entered, worshipped and left the church building without a single person speaking to me. Other churches were warm and friendly, but I was still left in a daze not knowing any of the people and none of them knowing me by the next Sunday.

But I discovered the way to know the people and be known by the people in a very short time. It was my habit to attend the Wednesday night prayer services, and it was at these services that I found that the majority of the leaders of the church were present. It did not take me long to get acquainted in this smaller group (the Prayer Service is the smallest group of the three worship services conducted each week by the average Baptist church.)

It was amazing! In just a few weeks I was known and I knew the main leaders and saints of the local church. By the time I had found a house or apartment and brought my wife and two children out to the new place of duty, I could introduce Mary Elizabeth, Bill and Elizabeth to most of the people of the church.

If you would like to know your pastor, staff and deacons better, then attend the mid-week prayer service. If you would like to know the people who do the praying and the work at the church, then attend the prayer service. Better still - if you would like to get into the inner circle of leadership in your church, attend the mid-week prayer services. You will be better known by your pastor and by your fellow church workers. It is all up to you!



## One layman's opinion

Daniel R. Grant / President, OBU

### Resourcefulness to a fault

My pastor, Dr. Nathan Porter, recently shared a most unusual true story with his congregation. Being true was not the reason it was unusual—most of Dr. Porter's stories are true although some may be a little more true than others. It was the particular happenings in the story that made it unusual.

An emergency call from the church Kinder Care program one morning revealed that one of the small children had swallowed a steel ball. She was taken to the local hospital and an X ray removed any doubt that there might have been. The steel ball was resting firmly at the bottom of the child's stomach. In the discussion that followed Dr. Porter asked the child why she had swallowed the steel ball. Her reply was simple and without hesitation: "Because I didn't have any pockets!"

No one can quarrel with the resourcefulness of the child. We can only comment that this amazing resourcefulness was misdirected.

I have often wondered what amazing miracles the world could accomplish if our four billion people could channel their resourcefulness and energy in constructive directions rather than toward destruction or relatively useless directions. The waging of war is one of the most obvious examples. Historians will have a field day during the next few decades second-guessing our massive

involvement in Southeast Asia only to see it go down the drain. The expenditure of human and material resources in that effort may go down in history as one of the strangest tragedies of all times.

I am tempted to stop my preaching and start meddling by mentioning other monumental wastes of human and material resources: the billions of dollars spent each year on growing, manufacturing, and consuming tobacco products that may be seriously hazardous to human health; the production and consumption of alcoholic beverages that constitute our nation's number one drug problem; and the money, time, and human energy expended on pari-mutuel betting on horse racing. It has become trite for speakers and writers to moralize on how much more our nation spends on these three pursuits than on all charitable contributions to churches and schools. Trite or not, it is a devastating indictment of the American scale of values.

If we could ever learn the true meaning of Christian stewardship and make a total commitment to this ideal, no church, Christian college, or other Christian institution or cause would ever go wanting again. And we would certainly cut down on the frequency of swallowing steel balls.

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Faulkner

I hope you will attend your Mid-week Prayer Service each Wednesday night. It is a good feeling to know and be known, to love and be loved, to serve and be

served. It's good to belong to the "little church" that we attend each Wednesday night. Please have your church to remember to pray for the '76 Life and Liberty Campaign each Prayer Service.

## BSU members help start Illinois work

During spring break at Southern Baptist College four members of the Baptist Student Union and associate BSU director Jackie Burton traveled to Illinois to help organize a BSU at Rock Valley College, a community college of 7,000 students at Rockford, Ill. Joining them in Illinois for the trip was Bob Blattner, State BSU Director for Illinois Baptist Convention.

During the three days that the students were in Illinois they led services in Baptist churches in Kincaid, Chatham, and Rockford.

At Rockford the students met with area pastors and associational missionaries and shared what the experience of Baptist Student Union had meant in their lives. One of the pastors, Howard Dundick, volunteered to serve as temporary Baptist Student Union director. Jeff Jacobs was elected BSU president of the Baptist Student Union at Rock Valley Community College.

Since then, Jacobs has written the Arkansas students: "With three weeks gone by so far, everything is going great. We are averaging 10 each morning. The Lord is really working at Rock Valley. Jesus is building a bond between the group. Pray that we can lead the college in revival with the gospel of Jesus Christ."

## Annuitants invited to SBC breakfast

The Southern Baptist Convention Annuity Board will hold a breakfast for its annuitants and their spouses during the 1975 session of the SBC in Miami Beach.

Date of the breakfast is Thursday, June 12. The time is 7:30 a.m., according to Kermit E. Whiteaker, Dallas, vice president and director of retirement guidance for the Board. The location is the Shelborne Hotel on Miami Beach.

All annuitants and their spouses are invited to attend as guests of the Annuity Board, Whiteaker added. A charge per person will be made for others attending.

Since space in the dining area is limited to 325 persons, reservations must be made in advance by writing Retirement Guidance Department, SBC Annuity Board, 511 North Akard Building, Dallas, Texas 75201.

Those who have made reservations should pick up their tickets at the Annuity Board booth in the exhibit area at the Convention Center in Miami Beach by noon, Wednesday, June 11.

## Retired minister still interested in training of young preachers

J.P. Emery takes delight in recalling how he helped young people find places of service in the Lord's work.

Emery, a 97-year-old retired Baptist minister is a resident at the Caddo Nursing Home, Glenwood.

He proudly recalls assisting Jesse Reed, now Secretary of Evangelism for the Arkansas Baptist State Convention, to be called to one of his first churches. "I was serving the Buckville Church," Emery recalls. "Jesse had just started to Ouachita University (then Ouachita College), Arkadelphia, and I was afraid that it would scare him to death if I told him he was in view of a call. So I had him over to supply for me and the people liked him. I resigned and had them call Jesse. I figured that if a poor mortal ever needed help it was Jesse Reed."

Emery supported himself with a small farm near Story. He was ordained in 1902 and served as moderator of the Buckville Association for many years. "As moderator," he said, "I was able to help many of our churches and the young preachers who were coming along."

In commenting on a young preacher's preparation Emery said "The first thing a young man should know deep down in his heart is that God has called him to preach. Then he needs to discover the place God wants him to serve at that time in his life. A man will make his ministry more effective if he goes to school and trains himself. The leadership of the Lord, preparation and study, are essential if a man is to have something to say when he stands up before the people."

Emery is still interested in young preachers. Last year he gave Bernard Russert, a Henderson University student, his library.

Emery believes that a man should use his opportunities for the Lord. He has preached several times during the three years that he has been a resident at the nursing home.

During Emery's active years as a pastor he had many opportunities. "One year," he said, "I preached a revival at the Mt. Tabor Church and we had 20 additions. The next year I received seven calls from churches. These were the days when most churches extended only an annual call."

Emery remembers his conversion and call to the ministry. "When I was 16," he said, "I had learned to play cards. One Sunday afternoon my brother, Joe, went up in the woods with me and a group of other boys and played his first game of cards with us. I knew I had led my brother to do wrong. On the way home I told him I never expected to play another

game of cards and I hoped that he wouldn't. The Lord used this experience to open up my heart. I was saved in the next revival meeting."

"Shortly after my conversion," Emery continued, "I felt that the Lord was calling me to preach. I was licensed by the Refuge Church at Story. I was ordained and called by my first church when I was 19."

Mrs. Emery, age 90, is also alert and active. She recalls her first contact with her husband. "I didn't want to marry a preacher, but after I heard J.P. preach I



Rev. and Mrs. Emery: one of their joys is having each other.

decided to date him. On our second date he told me that he was going to ask me to marry him, but that he didn't want an answer then. He wanted me to pray about it. We were married in 1906."

The Emerys maintain an active witness for the Lord. "The residents of the nursing home," a spokesman for the home said, "look to Brother Emery as an unofficial chaplain. Mrs. Emery often sings in the church services at our home."

"We are happy," Mrs. Emery said, "because we have a pleasant place to live and we have each other. But most of all, we know joy because we know the Lord."

# The genesis of group giving

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

Baptists by tradition have reserved the right to designate their gifts to and through the churches. This is right. By this means the donor can be sure that his gifts will not be used for something violating his conscience, or promoting something to which he is opposed. With our priesthood of the believer concepts as Baptist people it could be no other way. This practice is correct and should be preserved.

At the same time, there is a better way to carry out group support of church projects through group participation than by each designating his gifts. The right to designate, like all rights, can be abused also.

It stands to reason that if 100 members of a church congregation all designated their gifts to each cause in which he had personal interest, the bookkeeping processes would bog down under the sheer details of impossible record keeping. Too, the giving would tend to be based more on emotion than needs, and on heart appeal rather than the cost of operating individual causes involved. For instance, children's homes have more emotional appeal and would tend to get much more money than Baptist colleges, when colleges are more expensive to construct and maintain.

Logic would say that giving would come out at essentially the same place, with perhaps a little more intelligent giving, if the 100 people of the local church congregation would meet in advance in a business meeting and decide together ahead of time how their individual contributions would be divided. Some would champion one cause as their favorite. Others would speak for other causes. In the end all causes would have their merits presented. On the basis of the presentations, the group could decide in advance on the most satisfactory way to share the funds to support the worthy causes involved. Such planning would come out at essentially the same place as far as dollars and cents are concerned. It would be much more economical to promote. It would be simple to record.

This is the theory behind a church's unified budget. It is also the rationale behind the Cooperative Program. It is the logic behind our group giving as we practice it. We tend to take the system of unified church budgets for granted today, forgetting the difficulties our

fathers faced before it was developed. Indeed some of us can remember when perforated envelopes were used so that each individual could designate how he wanted his money to go Sunday by Sunday as he gave through use of the church's offering plate.

The way of pure designation may magnify the importance of the giver, but it is expensive and difficult. It is a bunglesome way of record keeping and denominational financing. Giving on an undesignated basis into a unified budget magnifies the church instead of the individual giver and declares the confidence of the donor in the sincerity and commitment of the congregation of which he is a part.

When our various Baptist conventions meet in annual session to discuss budgets after intensive study and analysis by a previously selected small committee, decisions are far more apt to be valid and balanced. Recommendations are made

on the basis of the causes involved and the cost of their operation. Percentages are agreed on to meet the needs of everyone insofar as contributions can meet those needs. Not only is there a better balance in giving, but the record keeping is simplified. All the worthy causes of the church are involved as one participates in undesignated giving to his church Sunday by Sunday.

Many of us have found that the best system is to tithe Sunday by Sunday through the church budget on an undesignated basis, and to designate individual gifts given over and above the tithe. When the Bible refers to tithes and offerings, it perhaps had such a plan in mind. Anyway, it is a good and proven practice, worthy in its goals, simple in its operation, and rewarding to the faithful stewards who have found giving a joy and yet want each gift to be worthily used for in a maximum way for God's glory.



(Photo by Bill Kennedy)

It may have been a first for Spanish-speaking Arkansans when a Little Rock TV station's weekly church program featured a sermon in Spanish. Donoso Escobar, pastor of the Spanish congregation of Lakeshore Drive Church, Little Rock, was the preacher for the program, which features music and sermon by various area churches. The 30-minute program is taped and shown each Sunday morning at 7:30.

# Conversion: Repentance and faith

by Ralph W. Davis  
(44 in a series)



Davis

When we think of conversion as the "condition" of salvation, we do not mean that man has repentance and faith and then God is obligated to save him because of that condition. This sounds too much like a bargain.

However, it is true that when man has the right spiritual attitude as seen in repentance and faith, God stands ready to save him. Repentance and faith are not to be considered as "works" whereby man buys God's salvation or obligates God to save him.

Repentance and faith are but different sides of the same act of turning. They are inseparable. As a man turns from sin in repentance, he turns to Christ in faith. If a man has faith without repentance, he would be an unrepentant believer; if he had repentance without faith, he would

be a repentant unbeliever. Repentance shows man's relation to sin, and faith shows his relation to God.

Repentance is that voluntary change in the mind of the sinner in which he turns from sin (Strong.) The word "repentance" (metanoia) is made up of two words which means to "change your mind." But this change of "mind" involves a change in attitude, feeling, direction, purpose. This change of mind involves three things. In the first place, there is conviction of sin or the understanding of one's self as a sinner. In the second place, there is contrition. This is more than sorrow (2 Cor. 7:10); it is a broken and contrite heart (Psalm 51:17.) In the third place, there is renunciation of sin.

Repentance is not reformation. Reformation usually has reference to conduct. A man may improve his conduct for various reasons. Repentance affects a person's conduct, it is true, but in his relation to God.

Faith is that voluntary change in the mind of the sinner in which he turns to Christ (Strong.) We might define faith as

trust in Jesus Christ as Saviour and surrender to him as Lord. There cannot be one without the other. Faith is trust in a person, not in a dogma or creed. We are not saved by information nor by a "plan of salvation." We are saved through faith in a living Person.

In some places in the New Testament faith stands alone as the condition of salvation; in other places repentance stands alone, and in others we find both. Especially in John's gospel, faith is an all inclusive term and includes repentance.

Faith includes submission to Christ as Lord as well as Saviour. In Rom. 1:5 Paul speaks of the "obedience of faith." Paul in 2 Thessalonians 1:8 and Peter in 1 Peter 4:17 speak of "obeying the gospel." What is obedience? It may mean that obedience grows out of faith, or it may mean that obedience is identical with faith. But two things are certain. One is that obedience is an attitude of surrender to Christ as Lord. The other is that obedience is not to be identified with a particular act or ceremony.

A poor boy in a mission school in Ireland, when asked what was saving faith, replied, "It is grasping God with the heart."

Next issue: justification and reconciliation



## Food and fellowship

Virginia Kirk and Jane Purtle

### Mother's Day, 1975

*"If you can find a truly good wife, she is worth more than precious gems! Her husband can trust her, and she will richly satisfy his needs. She will not hinder him, but help him all her life. She finds wool and flax and busily spins it. She buys imported foods, brought by ship from distant ports. She gets up before dawn to prepare breakfast for her household, and plans the day's work for her servant girls. She goes out to inspect a field, and buys it; with her own hands she plants a vineyard. She is energetic, and hard worker, and watches for bargains. She works far into the night!" Proverbs 31:10-18 LB*

Here is the picture of the real liberated woman. She has the ability and the latitude to make decisions of her own. She has the compassion and energy to provide for her family and others. She has the business sense to find and buy and supervise. She has the humility to work with her own hands. She is a woman of economy and foresight who watches for bargains and works far into the night. And as the 30th verse of this

chapter points out, the secret of her character is her fear and reverence of God.

Our foremothers who pioneered this country were women of this caliber. They could work beside the men in the fields. They could cook and spin and sew. They could doctor and teach and provide for all the needs of their households. They gardened and canned and dried before the days of supermarkets, refrigerators and freezers.

Today, many women are choosing professions and finding new meaning in their lives through service to a broad spectrum of mankind. Others are choosing to make homemaking a real career. Among both groups, those who find their strength of character in the fear and reverence of God fulfill the wise man's picture of the liberated woman.

With today's rising prices, many young mothers are reclaiming the arts of their mothers and grandmothers. Among these, canning and pickling are favorites. The children of the 70s enjoy houses pungent with the smell of cooking jelly

and spicy vinegar.

Over the years, both of us have enjoyed pickle and jelly making and would like to share two of our favorite recipes.

#### Best ever dill pickles

- 1 quart vinegar
- 2 quarts water
- 1 cup coarse salt (non-iodized)
- 2 gallons cucumbers (approximately)

Wash and scrub cucumbers. Halve or quarter large ones. Pack in sterilized jars. Place a head of dill or 1 teaspoon dill seed in each jar and add a dash of alum. Boil water, vinegar, and salt and pour over. Seal and process 10 minutes in boiling water to assure a good seal. Let set six weeks before eating. This is enough liquid for 6-8 quarts of pickles.

#### Apple butter

This is an old recipe which takes less sugar than most jams and jellies and is worry free because it cooks in a slow oven.

Wash apples. Cut out bad places, stem, and blossom end and cut into pieces. There is no need to peel or core if you use a food mill or colander. Cook in water to partially cover. When apples are soft, put through a food mill or colander. Put 4 cups of pulp and 1 cup of sugar in a large baking pan and cook in a 250 degree oven. Stir frequently from the sides. The butter is done when it has a reddish color and is clear. Add a touch of ground cinnamon or ground cloves if desired and can hot in sterilized jars.





The remains of the burned building were replaced by this new structure.

## Greenlee rebuilds after fire

Greenlee Church, Pine Bluff, held a dedication service for its new education building and recently decorated fellowship hall April 13. The new facilities are to replace those destroyed by fire July 21, 1974.

In last year's fire the fellowship hall received \$12,000 worth of damage, while the totally destroyed education building received more than \$65,000 damage. Pastor Jimmy Watson said that the church was fortunate because they had blanket coverage insurance which paid on the basis of replacement cost.

Although the new education building

was constructed on the old slab floor, they were able to obtain more usable space. It was their objective to obtain as much usable space with as much flexibility as possible and to not incur any indebtedness. Pastor Watson feels that the church obtained both of these objectives.

"We were able to save a great deal of money," Watson said "by our members doing much of our work. But our Sunday School attendance did suffer because we had to combine many of our classes. The records show that the classes that were

combined are the ones that have lost in attendance. It was the Arthur Flake formula of Sunday School growth in reverse. It is my hope that with the new education building that we will regain our attendance quickly."

The building committee for the church was Danny P. Monk, Raymond O. Monk, Nelson B. Eubank, James Smith, Minor W. Willett, Jerry H. Brown, James Ashcraft, and Mrs. Ida Breitenstein. The contractor for the education building was the C.J. Sutton Construction Company.

## Cullendale remodels buildings

Cullendale First Church, Camden, held a dedication of its building remodelling and improvement of grounds on April 20. The total cost of the improvements was \$142,750, which included the sanctuary, the chapel, nursery, office and library, education building and ground improvements.

The congregation placed new drapes, cushions, speaker system, piano and organ in the sanctuary. The chapel improvement included renovation and

the placing of new drapes and cushions. The education building was renovated throughout. Many new accessories and furnishings were placed in the facility giving it a completely new look.

Special speakers for the occasion included Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Dr. Sneed spoke on the 50th anniversary of the Cooperative Program.

Dr. Ashcraft spoke on the subject "Everything belongs to God." He emphasized that the Lord's Day belongs to the Lord, the tithe belongs to the Lord, and all people belong to the Lord.

He said "Our churches, our seminaries and our colleges all belong to God in a special sense, however, because they have been purchased with money that is unlike any other money. We should remember that nothing is too good for God, unless it is too good to be shared with all people." He emphasized that the church was the place where the miracle working of God falls on those who are separated from God. It is a place where the healing unity of God brings us all together.

He challenged the people always to be ready to do the reconciling work that Jesus did while he was with men in the flesh. "The church," Dr. Ashcraft said, "is the institution which is to help all kinds of people."

Pastor Jimmy Burks praised the people for their marvellous unity and attitude. "The future is, indeed, bright," he said "as we continue to work together and serve the Master in our community."



Dedication services were held in the redone sanctuary.



## The Southern accent

### A campus 'Lily'

You don't have to go to college to know that a "lily" is a flower, but you have to know the Poet-laureate of Arkansas to know Miss Lily Peter. The afternoon Miss Lily arrived at Southern Baptist College the students were introduced to a real "campus Lily."

This Southern Belle from Phillips County was very much at home at Southern Baptist College. She spent the better part of two days giving of herself. The "giving" began with an evening beautifully mixed with her poetry and her experiences.

Her poetry painted pictures in the minds of the young and old alike. The selections focused on Miss Peter's book of poems entitled "The Green Linen of Summer"

Experiences were limited only by the time allotted for the program. If you ask Miss Peter to, tell you about King Solomon, you will not hear of the Monarch of ancient Israel, but rather about an unexpected visit by a horned owl to her plantation home. This owl was given a royal palace including a throne room. Lest you get the wrong impression, the palace was a "six by four" wire cage, and a large rural mail box for a "throne room." When she finished personifying this owl, all who heard the tale felt they had a new friend by the name of "King Solomon."

The "giving" continued in Chapel as she shared her concern for the streams in Arkansas. Most people see a stream as a body of flowing water, but not this "campus Lily." She sees the creeks and streams as living entities. The students were challenged by her strong convictions to help protect and heal our streams. As the flower gives and gives of its beauty and fragrance, so Miss Lily continued to give. As you have already noticed, her giving was versatile. In one visit she gave poetry, experiences, challenging projects, but she continued in yet another area, namely photography.

With three hundred college students in attendance she proceeded through a "show-and-tell" presentation of enlarged color photographs she had taken with a rather outdated, unsophisticated box camera. The pictures were breathtaking and her commentary even more colorful.

Campus beautification at Southern Baptist College made a real progressive step by the visit of this "campus Lily." The Southern Accent is on a great citizen of Arkansas, Miss Lily Peter—Jim E. Tillman, Director of Development

## On the cover



On Mother's Day, this Sunday, many Southern Baptist churches will conclude their observance of Christian Home Week and their emphasis on the importance of the Christian family. Among the Baptist families worshipping together this Sunday will be Mr. and Mrs. Bill Gresham (and Lisa and Danny), who are members of First Church, Sherwood.



## Woman's viewpoint

Iris O'Neal Bowen

## Within the reaches of her love

Although my mother cannot touch my hand  
Nor comfort me whenever I feel pain,  
Nor can she lift her voice for me in prayer  
As she observes my needs, yet I remain

Within the reaches of the love she left,  
Her wisdom in the things that I should do,  
The counseling she often gave when I  
Would turn to her for help. She always knew

A way of lifting up that gave me strength  
And purpose for the days I was to see;  
A happiness in serving God as long  
As life was mine and He had need of me

I pray that as my children look to me  
For all the things a mother should provide,  
That I may give as much to them as she  
Gave me when she was walking by my side!

## Staff changes

Phil Lineberger has been called as pastor of Calvary Church, Little Rock, and will begin his ministry in June. He has been a student at Southwestern Seminary since 1972, and will receive the master of divinity degree from the school this month. Since November, 1972, he has served as assistant pastor of Travis Avenue Church, Ft. Worth. Lineberger is a native of Texarkana and a graduate of the University of Arkansas at Fayetteville. He served on the football coaching staff there from 1969-1972, and was pastor of Calvary Church, Huntsville, 1968-1972. Lineberger and his wife, the former Brenda Young, are the parents of three daughters.



Lineberger



Smith

Myron Smith has been called as pastor of East End Church, Hensley. He had served as associate pastor of Sunset Lane Church, Little Rock, for 32 months. He has attended Mid-America Seminary. Smith and his wife, the former Anna Kendrick, are the parents of two daughters.

John W. Welch has resigned as minister of music and youth at First Church, Atkins.

A. Glenn Artt is now serving as pastor of Clear Lake Church, Blytheville. He has previously served as associate pastor of First Church, Lavaca, and pastored churches at Bosco, and Mer Rouge. He attended Northeast Louisiana University and the University of South Carolina, and is now a student at the Mid-America Seminary. He and his wife, Shelia, are parents of four girls and one son.

Charles N. Lewis has resigned as pastor of Yorktown Church to attend Southwestern Seminary, Ft. Worth. He served the church for 22 months. He and his wife, the former Ann Turpin, of Moro, are the parents of a daughter.

## Conference topic to be religion and illness



Dr. Linton

Dr. G. Howard Linton, a native of Coal Hill, Ark., presently the Director of the Department of Religion, Baptist Memorial Hospital System, San Antonio, Texas, will speak at 10:00 a.m. and 1:30 p.m. on May 14, in the

chapel at the North Little Rock VA Hospital.

The general theme of these lectures will be "The Religious Dimensions of Illness". The morning lecture will be on the topic of "The World of the Sick Person", and the afternoon topic will be "The Spiritual Significance of Illness."

Dr. Linton is a frequent lecturer and a contributor to publications in the field of religion and medicine. He is Supervisor for the Center for Clinical Pastoral Education in the Baptist Memorial Hospital System, San Antonio. In 1971, Dr. Linton was invited to conduct a six-weeks course in clinical pastoral education for English-speaking priests in Santiago, Chile. This was the first time that clinical pastoral training had been offered to clergymen in a Latin-American Country.

Both sessions are open to the public. Professional and lay persons in the many fields of religion and health are invited.

## 'Yankee--stay here!'

CARDORA, Argentina (BP)—"Yankee--stay here!" demanded an Argentine Baptist pastor, directing his remarks to Southern Baptist missionaries.

Over 100 national Baptists affirmed his message with a standing ovation lasting several minutes.

"While the walls of our cities may tell you, 'Yankee, go home,' we, the Argentine Baptists, say to you, 'Stay here. You are needed.'"

These words, written by pastor E. David Gilles, were read at a recent four-day Baptist conference by Roberto Turrisi, a missionary for the Argentine Baptist Convention.

Over 150 Argentine pastors, laymen, missionaries and denominational workers attended the convention, along with Southern Baptist missionaries to Argentina.

Gilles was referring to nationalists who, during recent political and economic instabilities, have spoken out against Americans, loudly proclaiming they do not want them in their country, according to Southern Baptist missionary James O. Teel Jr.

The Argentine pastor also noted that in Baptist organizations more responsibility has been turned over to the Argentines, and some missionaries have begun to doubt the continued need of their services. The missionaries' doubts were alleviated by Gilles' statement and the national pastors' response, Teel noted.

Gilles states, "You are needed for the dialogue, for the inspiration, for the challenge, for the confrontation of different points of view about important aspects of the work."

"Look for, and you will find, your new identity in this work grown adult. Stay and fill the place that God called you to occupy."

Missionary Teel related, "When he had finished, the pastors broke out into a standing ovation which lasted for several minutes."

A prayer meeting was then held which lasted another two hours.

Nationalism is still very much alive, even among Baptists," Teel concluded, "but no one can deny that the foreign missionary still has a place in Argentina."

## Deaths

Mrs. Martha Miller, 89, Rosie, died April 16. She was a member of Rosie Church.

Mrs. Ben Smith, 80, Ft. Smith, died April 18. She was a member of Trinity Church.

Robert B. Milner, 86, died April 10. He was a deacon at Hebron Church, Little Rock, and had taught Sunday School for more than 50 years.

## Extreme mission needs

Youth teams to minister to ethnic groups. There are many ethnic groups in Arizona. Youth teams, able to provide their own support and willing to work among these groups for brief periods of time, can greatly facilitate work among language missions. There is need for work among Spanish, Indian, Chinese and smaller ethnic groups.—J. L. Canafax, Arizona Southern Baptist Convention, 400 West Camelback Road, Phoenix, Arizona 85013

## R.A. Camp offers many activities

Baseball is just one of the activities available to the boys attending Royal Ambassador Camp at Camp Paron. There are many other challenging activities available for the boys.

In most instances the boys choose the activities in which they desire to participate. There are some games in which the entire chapter participates as a team. However, the boy in camp also has the opportunity to participate in individual activities of his choice.

A class in archery is provided for those interested in the sport. Crafts are a special feature and many boys learn leather craft, decapouging, and plasticraft.

Campcraft is an integral part of the program. The Pioneer age boys usually have one cook-out. For older Pioneer age boys an overnight campout is being planned for each week. Crusader age boys will be engaged in learning the first basics in campcraft.

We are seeking to have a program of water safety instruction. Hopefully this will be possible. Boys will be helped in learning to swim and in the basics of water safety.

In a Christian atmosphere, under the guidance of Christian men, missions and Christian living become a reality for boys. Many of them experience a complete change in attitude toward life and really find new purpose and pleasure in living.

Every boy needs the experiences available in Royal Ambassador Camp. Make plans for camp now.

Information and camp reservation forms have been mailed to all counselors, pastors, and ministers of education in the state. See them or write to the Brotherhood Department, P.O. Box 550, Little Rock, Ark. 72203.—C.H. Seaton, Director, Brotherhood Department

## Youth/Adult Music Camp will emphasize drama

Raymond Caldwell, from the drama department at OBU, will conduct classes in "Interpreter's Theatre" at Music Camp in June. This annual music camp for adults and youth is held on the campus of Ouachita University.

Caldwell will be assisted by members of "Verbatim", an interpreters' theatre group on campus. All campers will have an opportunity to be in one of the classes offered by this group.

The camp band will be under the direction of Wes McCoy, UALR. We urge everyone to plan to bring his instrument and be a part of this group as they accompany the chorus in the major work, "Let Us Pray", by Don Gillis.

For those interested in multi-media, Dr. Gillis will conduct a workshop each afternoon. He is an outstanding authority in this field and we are very privileged to have him in Arkansas. The workshop will be open to regular campers and others who wish to drive in only for this part of the camp.—Ervin Keathley, Music Secretary



Write  
WMU  
Box 550  
Little Rock 72203

GIRLS IN ACTION CAMPS  
July 7-12  
July 14-19  
July 28-August 2

# Foundation adopts goal for the future

One could sense an air of expectant optimism as Bill Goodrich, president of the board of directors for the Arkansas Baptist Foundation called the meeting to order. Several items of significance were handled by the board.

The investment committee composed of Arlen Waldrup, chairman, Charles Gordon, and Charles Fager Jr., met prior to the general meeting. Roy Lewis, associate executive secretary-treasurer for the convention was present.

"We invited him to meet with us to discuss the management of funds held by the Foundation. He continued, "this will be done with each of our institutions, in order to help us fulfill our role as a service organization."

Earlier this year, the Executive Board transferred to the Foundation various reserve funds that had previously been managed by other financial institutions. "We saw no reason to continue to go outside our Arkansas Baptist family for these services, when we have the quality leadership on our Foundation board," said Dr. Charles Ashcraft, executive secretary, Arkansas Baptist State Convention. "Why, Baptist money couldn't buy the kind of leadership we have here today," he observed.

Three recommendations were brought by the investment committee. The first related to guidelines for diversifying investments. "We feel a good balance would be bonds, 45 percent to 55 percent, stocks, 25 percent to 35 percent, and cd's or other money management type securities, 15 percent to 25 percent," reported Arlen Waldrup. He continued, "This should give us a good income, a desirable rate of appreciation, and the ability to move as the economy dictates." The second recommendation related to the types of investments that would be made. "As a Christian institution, we feel the Foundation should go on record by stating that we do not knowingly invest in any security related to the alcoholic beverage, gambling, movie, or tobacco industry," said Charles Fager. The last recommendation was the liquidation of some appreciated securities. The gain will be reinvested and credited to the account of the designated beneficiary. All three recommendations were approved unanimously.

The work of the investment committee is conducted by way of conference calls between the general meetings of the board. The minutes of these calls are transcribed and provided to each board member.

Herb McAdams gave a brief overview of the economy and a report of a recent meeting with the Board of Governors of the Federal Reserve system. During the meeting, Governor Wallich had indicated the goal of the reserve board

was to keep inflation at a rate of between two percent and three percent. Wallich observed that although a nine percent unemployment figure was being reported, that the length of unemployment was very low—usually less than 60 days. In his opinion the private sector will be able to absorb the projected debt of 50 billion. McAdams said that this would be very important in the control of inflation. He concluded by saying that though we were going through some troubled times, that, overall, he was optimistic.

Jesse Porter reported that he had recently attended the Brookings Institute and that Ed Higbee, head of the economic department of Rhode Island University had made similar observations.

Two new committees were appointed. An Institutional Liaison Committee and a Special Gifts and Trust Committee.

The guidelines of the committee on gift annuities will be used to negotiate the rate of return to be paid. Members of this committee are Richard Wells, chairman, Bill Walker, Harold Barr and W.M. Freeze.

The Foundation is a member of the National Committee on Gift Annuities. This is a group composed of non-profit organizations who have banded together to determine equitable guidelines for the writing of gift annuity contracts.

The board enthusiastically adopted the second step toward becoming self sufficient. The first step was reached in 1974 when the Foundation was able to generate more income from investments than it received through the Cooperative Program for operating expense. The second step was the adoption of the goal to generate enough income for the Cooperative Program to at least offset the amount received in operating funds.

Harry D. Trulove, executive director stated, "this will keep us closely related

to the convention and at the same time, free additional funds for use by other agencies. For some time we have talked about becoming self sufficient, and now we have determined how this will be done."

During the discussion, various board members pointed out their understanding that the role of the Foundation was one of service to other agencies. The men were definite that no approach should be taken that would change the current policy of distributing gross income from investments for the designated beneficiary. The adoption of the above method will mean that the services of the Foundation will continue to be available to any individual or institution without cost.

The board joined hands with the Executive Board of the Arkansas Convention and the Annuity Board of the Southern Baptist Convention to help a pastor in need by authorizing the distribution of some income from the Needy Preacher Trust. This trust was set up in 1969 by Mrs. Ella C. Wilson. The funds are to be used for pastors who face a financial crisis.

The board was informed of the intention of a Baptist family to establish a generous testamentary trust for the benefit of students preparing for the ministry. A resolution was offered outlining the guidelines set out by the family in their will.

Plans were made for participation in the state convention when it meets in Ft. Smith this November. The meeting was adjourned with prayer.

Those present were, Bill Goodrich, Dillard Miller, Arlen Waldrup, Charles Fager, Will Pruett, Charles Gordon, Harold Barr, Jack Clack, W.M. Freeze, Bill Walker, Herb McAdams, Jesse Porter, Charles Ashcraft, Harry Trulove, and Jane Winstead.



Foundation board members met to make plans for the future of the agency.

**60 study  
interfaith  
witnessing**



*William Mitchell's topic was Jehovah's Witnesses.*

Sixty participants, representing 20 associations, attended a recent Interfaith Witness Conference at Camp Paron. The conference was jointly sponsored by the Department of Interfaith Witness, Home Mission Board, and the State Missions Department. The purpose of the conference was to train resource persons in the area of Jehovah's Witnesses, Mormons, world religions, Judaism and Armstrongism.

The conference provided more than eight hours of intensive training, and those who completed it have taken initial steps for serving as authorized Interfaith Witness resource persons. Those trained have indicated their willingness to offer their service to any church, association, or other group who would like to have information and training in the area of Interfaith Witness, as their schedule permits.

Glenn Igleheart, A. Jase Jones, William Mitchell, and Kate Ellen Gruver were the conference leaders. All of the leaders are associated with the Department of Interfaith Witness, Home Mission Board.

It is a fact that Christian deviations face a bright future in the United States

because of their evangelistic zeal. More than 7,000 graduates of the Missionary School for Teenagers at Salt Lake City annually flood the world with Mormon doctrine. Jehovah's Witnesses made more than one visit for every American citizen in the calendar year 1972. They made one "back call" or return visit to start a Bible study in a home for every two Americans that same year.

A list of those who attended the conference and the faith group for which they have been trained, is available through the State Missions Department. These trained persons will seek to help Christian believers understand the faith of others, to share their own faith in Jesus Christ, and to understand that interfaith witness is a style of life, a way of seeing and relating to people.

It is hoped that because of the high success of Christian deviation groups in Arkansas, that these trained resource persons will be used to strengthen our Baptist witness. The State Missions Department has a goal of enlisting and training several leaders throughout Arkansas in the area of Interfaith Witness.—Tommy Bridges, Director of Special Missions Ministries



*Speaking on Judism and Armstrongism was A. Jase Jones.*



*Glenn Igleheart was resource person on other world religions.*

*Program personalities were Mitchell, Tommy Bridges of the state Missions Department, Kate Ellen Gruver, Igleheart, and Jones.*



# A "Ouachita Weekend for Laymen" means

## INSPIRATION... RECREATION... INFORMATION...

That's what the Ouachita Weekend for Laymen on Friday and Saturday, May 23-24 is all about. It's for husbands, wives and singles. It's for you. Here's what you need to know about it:

- SCHEDULE: Registration and Recreation.** ..... 9-6 p.m. Friday, May 23  
Evans Student Center  
Fishing, hiking, handball, billiards, tennis, golfing, bowling, swimming, racketball, paddleball, crafts fair, table tennis, bus and boat tours of DeGray Lake
- DINNER** ..... 6 p.m., Evans Student Center  
Featuring Grady Nutt, renown Christian humorist, and Verbatim
- BREAKFAST** ..... 7-8:30 a.m. Saturday
- BIBLE STUDY** ..... 9 a.m.  
Dr. Bill Eider, Assistant Professor of Religion
- "OUACHITA: A REVIEW"** ..... 9:45 a.m.  
Dr. Daniel R. Grant, OBU President  
Discussion
- CONCLUDING WORSHIP SERVICE** ..... 11 a.m.  
Dr. James Landes, a Ouachita Graduate  
and Executive Secretary of the Baptist General Convention of Texas

**DEADLINE: Wednesday May 21,—First come, first served!**

Mail Today or Call Dr. Elrod at 501-246-4531, Ext. 208

Registration Begins 9:00 a.m., May 23rd

Name (s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Church \_\_\_\_\_

\_\_\_\_\_ Reserve single dormitory room (1 person) at \$3.50 plus \$10.00 registration fee.

\_\_\_\_\_ Reserve double dormitory room (2 persons) at \$7.00 plus \$15.00 registration fee.

\_\_\_\_\_ Reserve meals:

\_\_\_\_\_ plates, dinner, May 23rd at \$5.50 each

\_\_\_\_\_ plates, breakfast, May 24th at \$1.75 each

\_\_\_\_\_ plates, lunch, May 24th at \$2.75 each

\$ \_\_\_\_\_ Total amount enclosed

I am interested in recreation May 23rd: \_\_\_\_\_ Tennis

\_\_\_\_\_ Fishing \_\_\_\_\_ Golfing \_\_\_\_\_ Bowling

Other \_\_\_\_\_

Please return by May 21, 1975

# Top 25 churches in Cooperative Program gifts in 1974

The 25 churches listed below are the leaders in our state in total gifts through the Cooperative Program during 1974. The list is based on records of gifts received in the Executive Secretary's office and does not include any special or designated amounts.

This list presents those with the largest gifts in dollars. In subsequent issues we will present the 25 leading churches in per capita giving and the leading 25 churches in percentage giving.

Church	Association	Amount
1 Immanuel, Little Rock	Pulaski	\$105,981.81
2 Ft. Smith, First	Concord	81,310.73
3 West Memphis, First	Tri-County	72,237.64
4 Pulaski Heights, Little Rock	Pulaski	70,062.78
5 Grand Avenue, Ft. Smith	Concord	53,999.93
6 Crossett, First	Ashley	52,768.57
7 Pine Bluff, First	Harmony	48,912.09
8 Park Hill, North Little Rock	North Pulaski	47,639.41
9 Camden, First	Liberty	44,948.40
10 Springdale, First	Washington-Madison	41,916.85
11 Central, Magnolia	Hope	41,716.65
12 Levy, North Little Rock	North Pulaski	41,038.97
13 Blytheville, First	Mississippi	37,693.52
14 Paragould, First	Greene	36,591.29
15 Baring Cross, North Little Rock	North Pulaski	35,048.74
16 Hope, First	Hope	33,997.20
17 Geyer Springs, Little Rock	Pulaski	33,415.99
18 Central, Jonesboro	Mt Zion	33,335.84
19 Harrison, First	North Arkansas	31,636.21
20 Jonesboro, First	Mt Zion	29,913.25
21 Almyra, First	Centennial	26,631.53
22 South Side, Pine Bluff	Harmony	26,320.70
23 Walnut Street, Jonesboro	Mt Zion	26,298.17
24 Stuttgart, First	Centennial	25,750.00
25 Warren, First	Bartholomew	25,300.86

## Church Training

### Pastor-deacon retreat



Holley

Pastors and deacons are yoke-fellows in a very challenging and rewarding ministry. They work together as a team in their ministry to persons. Most pastors and deacons feel a need for occasional updating of their knowledge and skills

in this area of their ministry. This is the purpose of the Pastor-Deacon Retreat to be held at Camp Paron on Friday night and Saturday, May 23-24.

Francis Martin will lead deacons in sessions dealing with deacon family ministry, ministry in times of death and grief and hospital visitation. Charles

Treadway will lead pastors in conferences on worship planning, building a fellowship environment for worship, and deacon family ministry.

Harold Bergen will speak twice in the joint sessions. Topics he will discuss are "The Family Crisis Today," and "Resources for Family Ministry in a Church." Treadway, Martin, and Bergen are consultants in the Church Administration Department of the Sunday School Board. Dillard Miller, pastor of First Church, Mena, will be the devotional speaker, speaking twice on the subject, "The Church Ministering."

The conference will begin with supper at 6 p.m. Friday and will adjourn at 1 p.m. Saturday. Reservations should be made by May 20 through the Church Training Department.—Robert Holley

### WANTED: DIRECTOR OF PLANT MAINTENANCE

Large church-related institution is seeking applications for Director of Plant Maintenance. Responsibilities of the position include personnel supervision, materials acquisition, cost accounting of materials, and coordination with architects and contractors on new construction. Persons interested in further information please write Job Opportunity, Box 550, Little Rock, Ark. 72203.

## Revivals

**First Church, Mt. Ida, April 13-20;** Larry Evans, evangelist, Dennis Scudder, music director; seven professions of faith, two by letter.

**Melbourne, First, April 14-20;** Clarence Shell Jr., evangelist, Hermon Dover, singer; six professions of faith two by letter, nine rededications. James C. Walker is pastor.

**First, Strong, April 13-20;** John R. Maddox, preacher, Mrs. James Gunter, music director; six professions of faith, two by letter. Sardis Bever is pastor.

**Immanuel, Warren, April 13-20;** Henry Applegate, evangelist, Neal Guthrie, music; 25 professions of faith, 23 for baptism, seven by letter, one surrender to preach, 35 rededications. Forrest Bynum is pastor.

**First, Prairie Grove, March 31-April 6;** John Finn, evangelist, Joel Collins, music; four professions of faith, three by letter, 10 rededications.

**First, Wooster, March 16-21;** Don Nall, evangelist, Hart Moore, song leader; two by letter. Robert Hartness is pastor.

**First, Palestine, March 31-April 5.** Rufus Caldwell, evangelist, Warren Billingsley, song leader; two for baptism, two by letter. James F. Peck is pastor.

**Hampton, First, April 14-20;** Johnny Green, evangelist, Herbert "Red" Johnson, singer; 36 professions of faith, 30 baptized, seven by letter. O.W. Hogan is pastor.

## Home Mission Board names three to staff

ATLANTA (BP)—Three new staff members in evangelism, associational missions and cooperative ministries with National (black) Baptists were elected by Southern Baptist Home Mission Board directors here.

James W. Nelson will become director for the department of rural-urban missions in the division of associational missions; Roy Edgemon, director of evangelism planning consultation in the evangelism section's department of evangelism development; and E. Carlisle Driggers, associate director of the department of cooperative ministries with National Baptists in the missions section's division of missions ministries.

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## Arkansans trained for Win Our World



Guthrie

WOW is a relative to WIN, but designed for Junior and Senior high school students, now has 124 trained directors. Forty-five of these are available to the WOW school. Preachers are James W. Hickman, Box 3,

Monticello; Raymond H. Reed, Box 126, Warren; Terrell Wallace, Rt. 1, Box 86, Warren; Jesse S. Reed, Box 550, Little Rock; Herschel D. Smith, Box 427, Calico Rock; Lawrence W. Harrison, 1219 Coy Dumas, El Dorado; Gene Pritchard, Rt. 2, Box 187, Camden; Leslie Elam, First Church, Piggott; Paul G. Stender, First Church, Corning; Herman Cowan, Box 527, Grady; J.A. Kuehn, Rt. 1, Box 419, Milam Drive, Conway and William F. Nicholas, Harmony Church, Pollard.

Also available are these laypersons: Randy Maxwell, 1412 Park Drive, SW, Camden; William J. Rrucano Jr., 1131 N. Mosby, El Dorado; Bobby Joyce Campbell, First Church, Piggott; Jerry Causey, Harmony Church, Piggott; Evan Crane, First Church, Piggott; H.L. Dilworth, First Church, Piggott; Dewey Holcomb, Harmony Church, Piggott; Pat Carson, 717 W. 20th, Pine Bluff; Rickey Trimble, Box 542, OBU, Arkadelphia; Howard Murray, 17 Woodcliff Circle, Little Rock; Luke Flesher, Box 4064, North Little Rock; T.M. Sley, Box 281, Forrest City; Dewey Graves, 229 Melrose, Trumann; Lavern Pickett, 1010 South Main, Jonesboro; Leslie Willis, 1010 South Main, Jonesboro; Ruth Ann Boland, 1010 South Main, Jonesboro; Tim Helman, Box 1612, ASU, Jonesboro; Tony Weston, 1010 South Main, Jonesboro; Bruce Blakeney, 1919 Rosemond, Jonesboro; Mark Gammill, SBC, Box 254, Walnut Ridge; Sherman Rone, 1917 Brookhaven, Jonesboro; Paul Count, Rt. 4, Box 60, Jonesboro; Robert L. Beith, Box 331, SBC, Walnut Ridge; Leo George, 1805 Westwood Drive, Jonesboro; Al Kerst, Box 443, Rt. 3, Jonesboro; Maudean McGowan, 1216 W. Main, Paragould; Lewis Gentry, Box 75, Weiner; John Adair House, Box 178, Weiner; Steve Smart, Box 893, State University, Ark.; Mike Kinney, Box 189, Warren; B.K. Harris, 205 North Walnut, Warren; Mrs. Raymond Reed, Box 126, Warren; Claudia Taylor, SSC, Box 193, Magnolia; Tommy Thomason, SSC, Box 1420, Magnolia.

WOW has as its goal to "Train a mighty army of young people to Win Our World in our generation. WOW schools scheduled for this spring by the Evangelism office are: First Church, North Little Rock, May 12-15; and White

## Southern Seminary names Arkansan faculty member

LOUISVILLE (BP)--Trustees of Southern Seminary here meeting in annual session, named a school of theology dean and five new faculty members and approved merit salary raises for the faculty, administration and staff. Faculty appointees included an Arkansan.

Robert L. Hartsell, associate professor of speech communications at Southern State College, Magnolia, Ark., was elected associate professor of speech communications in the school of religious education. He holds degrees from Ouachita University and New Orleans Seminary and a doctor of philosophy degree from Louisiana State University.

In other action, the board named a dean emeritus, granted tenure to three faculty personnel, approved the appointment of five instructors and elected a new slate of board officers.

Roy L. Honeycutt Jr., professor and academic dean at Midwestern Seminary, Kansas City, Mo., was elected professor of Old Testament with tenure and dean of the school of theology. Honeycutt earned the doctor of theology from Southern Seminary and was an instructor in Old Testament there before joining Midwestern Seminary in 1950.

He will succeed William E. Hull as dean of the school of theology on August 1. Hull has accepted the pastorate of First Church, Shreveport, La.

The board named four other faculty members during the annual meeting.

Edward E. Thornton, professor of pastoral theology and clinical pastoral education at Colgate-Rochester-Crozier Divinity School in Rochester, N.Y., was named professor of psychology of religion with tenure. He holds a Ph.D. degree from Southern Seminary and is recognized as one of the nation's leading clinical pastoral professors, a seminary spokesman said.

Two new faculty members were named in the school of church music.

Ernest J. Loessner was named dean emeritus of the school of religious education. He retired from the position in 1973 and is now serving in the Northwest Baptist Convention, headquartered in Portland, Ore.

Trustees granted tenure to C.N. Davis, assistant professor of social work education, Larry L. McSwain, assistant professor of church and community, and Paul D. Simmons, assistant professor of Christian ethics. The board also extended the service of Eric C. Rust as senior professor of Christian philosophy through the academic year, 1976-77.

Newly-elected officers of the board are Richard M. Stephenson, chairman, executive secretary of the Baptist General Association of Virginia; Charles L. Martin Jr., first vice-chairman, pastor of Parker Memorial Church, Anniston, Ala.; Benjamin R. Bruner, second vice-chairman, pastor of First Church, Cumberland, Md.; and Joe D. Cross, secretary, president of Cooke Pontiac Co., Louisville.

### Youth evangelism conference

## Banner Contest

- \* On the theme "Let Christ's Freedom Ring"
- \* Size and design at your discretion
- \* Youth groups from the church bring your banner with you for the Youth Evangelism Conference July 31 - Aug. 1, First Church, Little Rock.
- \* Best three banners will be displayed at the conference
- \* All banners will be displayed at the Conference Fair.

River Associational Youth Camp, June 27.

WOW Rallies will be held at Wilmar Church, May 3, and at First Church,

Weiner, May 19.

A WOW Leadership Conference will be held in North Arkansas Association, Harrison, May 20. - Neal Guthrie

## Agency's trustees provide leadership

The Board of Trustees, Arkansas Baptist Family and Child Care Services, is an 18 member Board composed of both laymen and pastors who are elected by the State Convention. The present Board has the collective talents and abilities to provide stable, creative leadership to our child care ministry. Their desire and commitment is to keep our child care ministry Christian, strong and effective, and relevant to the changing times.

The working committees of the Board are:

**Executive Committee:** Jeff Cheatham, Siloam Springs, president; Home Shirley, Crossett, vice-president; Mrs. Helen Snarr, Monticello, secretary-treasurer.

**Budget and Finance Committee:** Arthur Melson Jr., Siloam Springs, chairman; Julius Miller, El Dorado; Jack K. Lovell, Benton.

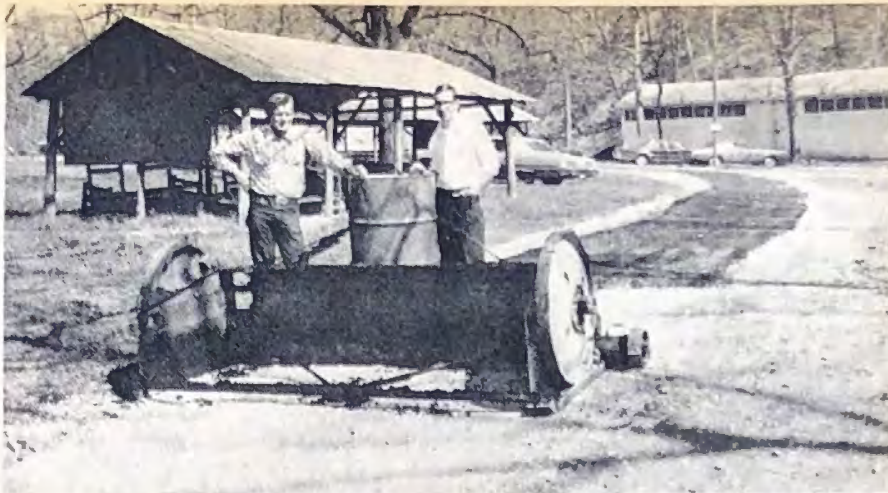
**Building and Grounds Committee:** J.D. Dryer, Mountain Home, chairman; Ardell Martin, Mansfield.

**Personell Committee:** James Walker, Warren, chairman; Van Evans, El Dorado; Charles Ainley, Paragould.

**Interpretations Committee:** Cecil Tedder, Searcy, chairman; Gene Herrington, North Little Rock; Jack Reeves, Mena.

**Child Care Committee:** S. Otho Hesterly, Little Rock, chairman; Emil Williams, Jonesboro; J.L. Ussery, Texarkana.

They are an interested, involved Board, for which we are grateful. The Board meets four times each year.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Gene Devor and new assistant resident manager Don Seaman are busy blacktopping roads.

## Siloam Springs will be even better

A new six-unit dormitory for girls housing 150 campers will be ready for the assembly this summer. This will bring camper dormitory housing standards to a new height both in quality and in number of accommodations. The assembly can now house over 1000 campers in "new" facilities.

Other improvements include new black top roads, additional teaching pavilions, two new tennis courts and a second short basketball court. In addition, the Snack Shack has been enlarged and the dining hall has been improved with a new serving line for hamburgers and salad bar.

In keeping with a consensus of evaluations over the past two years, the

lunch provided for campers on Saturday morning will be discontinued.

A new Thomas electronic organ will be used in the youth tabernacle services.

Signs of the devastating flood of about a year ago have been corrected.

Enrollment requests for the five weeks are being received daily. "Good News" will be the youth musical, *These Things We Believe* will be the youth studies. Children, preschoolers, and adults will also have exciting studies and activities.

Siloam Assembly, the summer place to go.

Send reservations to Don Cooper, P.O. Box 550, Little Rock 72203—Lawson Hatfield, assembly director



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## New Baptist hospital opens in Kentucky

LOUISVILLE (BP)—A new hospital to cost more than \$16.5 million, being built by Kentucky Baptists, is ready to accept its first patients (on March 31), the *Western Recorder* reports.

The six-story Baptist Hospital East, to eventually house 253 patients, is starting with 121 beds and will add units until September when the hospital is expected to be operating at full capacity, the *Recorder* noted.

The new hospital is part of The Louisville Baptist Hospitals (LBH) and is one of four owned and operated by Kentucky Baptists through Baptist Hospitals, Inc. (BHI).

The other LBH facility, Kentucky Baptist Hospital, is being renovated over the next five years. It is the original institution in the state's Baptist hospital system.

BHI last year ranked 10th in terms of patient admissions among not-for-profit hospital systems in the United States, the *Recorder* said.

## \$60-million mark passed by Bond Plan

SPRINGFIELD, ILL. (BP)—The "Denomination-backed Bond Plan," launched 19 years ago by Southern Baptists in Illinois, has surpassed the \$60 million milestone, according to the *Illinois Baptist*.

Since its inception, the plan has financed 568 building programs for 288 churches in the Illinois Baptist State Association alone, not including nine other state Southern Baptist groups and five bodies of other denominations.

Other state Southern Baptist conventions in the plan are Alaska, Florida, Indiana, Maryland, Michigan, Missouri, New Mexico, Northwest and Ohio. Non-Southern Baptist members are Texas Methodists, General Baptists, Southwestern Christian and Missionary Alliance, Open Bible and Church of God in Michigan.

## Southeastern faculty adds Oklahoman

WAKE FOREST, N.C. (BP)—Richard L. Hewter has been elected professor of pastoral care and psychology of religion at Southeastern Seminary, effective Aug. 1.

Hester is presently on the faculty of the Graduate Seminary at Phillips University in Enid, Okla., where he has served as professor of pastoral care since 1970.

A native of Texas, Hester is a graduate of Baylor University in Waco, Tex., where he worked as assistant and acting director in the public relations office.

Formerly clinical pastoral education supervisor in training at Louisville General Hospital, Hester served also as Protestant Chaplain at Silvercrest Tuberculosis Hospital in New Albany, Ind.

## Tornado hits Texas church

LEFORS, Tex. (BP)—A tornado left hundreds homeless here as it sucked out a wall at First Church and damaged the air conditioning system but left the auditorium intact.

Damages to the church property were estimated at \$35,000-\$40,000, spokesmen said.

The twister hit the town March 27, killing one person and injuring about 50 others, according to reports.

Charles P. McLaughlin, secretary of Texas Baptists' state missions commission, told the Baptist Standard that a member of the Texas convention's disaster task force drove a pickup load of food to Lefors for distribution to storm victims.

## Ethington named to Georgia post

ATLANTA (BP)—W. Howard Ethington of Columbus, Ga., has been named as secretary of church-minister relations service of the Georgia Baptist Convention's state mission program.

Ethington was named by the Georgia convention's executive committee at their March meeting. He succeeds Roy Hinchey who is retiring.

Ethington has served as an area missionary in Columbus since 1970 and previously held pastorates in Georgia and in Chattanooga, Tenn. He has served on the Georgia convention executive committee and as a trustee of Tift College in Forsyth, Ga.

## Second "Joggers Jubilee" set for Miami convention

MIAMI BEACH (BP)—The second annual Southern Baptist "Joggers Jubilee" is scheduled for June 10, 6:30 a.m. to 8 a.m., at Flamingo Park here, just prior to the opening session of the 1975 Southern Baptist Convention (SBC).

"More than 300 persons are expected to job in Miami Beach, and many of our missionaries will be running at the same time in all parts of the world," said Ray Conner of Nashville, secretary of the church recreation department of the Southern Baptist Sunday School Board. "Several missionaries around the world participated in this event in their adopted land last year."

Interested persons must pre-register for the Joggers Jubilee by sending their names and addresses to Naish at the Central Church, 500 N. E. First St., Miami, Fla. 33132.

## SBC Giving up from last year

NASHVILLE (BP)—With six months gone in the 1974-75 fiscal year, the Southern Baptist Convention's national Cooperative Program unified budget is running 8.41 percent ahead of the same point last year.

Churches across 50 states, contributing through 33 regional or state conventions, have given more than \$20.54 million in undesignated funds through the Cooperative Program, as opposed to better than \$18.95 million at the same point in the 1973-74 fiscal year.

That amount does not include an additional \$23.16 million in designated contributions for a total of \$43.7 million in total contributions through the first six months of 1974-75. The combined figure represents a 7.69 percent increase over last year.

The \$20.54 million Cooperative Program figure represents about one third of the amount received by state conventions, which receive about one tenth of contributions from some 34,734 Southern Baptist churches across the nation.

Figures for the month of March, show even greater increases, according to John H. Williams, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

National Cooperative Program receipts this March topped \$3.17 million, a 19.63 percent rise over more than \$2.65 million last March. Combined Cooperative Program and designated receipts in March totaled more than \$7.93 million, or a 20.64 percent rise over more than \$6.57 million collected in March, 1974.

## Johnson Brothers Youth Ranch Yellville, Ark. Boys or girls, 10 to 18

Come to a ranch with a Christian Atmosphere. \$90 per week. 1,350 acres - actually work with horses and cattle.



ABOVE: Thomas Johnson (left) and Dale Barnett relax in Johnson's ranchhouse.



TOP RIGHT: Young guests are housed in bunkhouses, one for boys, one for girls.

RIGHT: Caring for the horses they ride are part of guests' learning experiences.



## Ranch experience includes witness

The Johnson Brothers Youth Ranch, near Yellville, offers boys and girls a Christian atmosphere. "My brother and I," Thomas Johnson said "conceived the idea of having a boys' ranch many years ago, but he passed away at age 26. Last year my family and I began our present operation for young people ages 10 to 18. It is my desire to give our guests a real taste of ranch life where they actually work with horses and cattle. We want our guests to participate and learn about genuine ranch life but most of all we want to introduce them to Christ Jesus."

The 1,350-acre ranch, about two miles square, is prepared to care for 20 young people June through August. Part of the facilities are two fully-chaperoned bunk houses - one for the girls and one for the boys.

On a typical day they arise early in the morning, eat breakfast, and move out to care for their horse. Each boy or girl is responsible for his own mount. Each will care for brushing down, saddling, and bridling his own horse. During the morning the group will check cattle and if there are those that need doctoring, they are brought to the corral to be cared for.

The youth are carefully supervised at all times and are given animals that are within their riding capability. Johnson trains each guest in the care of horses,

and teaches them about ranch life.

At lunch time the group returns to the main ranch house for a hearty noonday meal. During the warm part of the day the youth can swim or rest as they choose. "I find the main interest of the young people to be the horses," Johnson said.

In the evening the young people go to the sandy arena where they learn horsemanship and the roping of calves. Johnson said "It is amazing how quickly some of our young people are able to learn to rope calves. We, however, use great care so that none of the young people will be injured in any of these activities." A part of each week's activities is a cook-out. "The boys and girls always enjoy this informal eating reminiscent of the Old West, as well as our hay ride," Johnson said.

The atmosphere of the ranch is truly Christian. "We have prayer before every meal," said Johnson, who is a deacon in the near-by Bruno Church, "and we read our Bible each evening before we go to bed."

On Sunday there is an interfaith worship service for the young people to attend. Many of them will go with Johnson to the nearby First Church, Bruno, for an additional worship experience. "There is no pressure placed on any of the boys or girls in any way as

far as their denominational preference," Johnson said. "But the main thing I want to focus on with them is Jesus Christ."

"It is amazing to see the change that will take place in the lives of many of these young people," Johnson continued. "When they get out in the open working with the cattle and horses and we are able to discover the things they love, often they will open up their heart giving an opportunity for a positive witness."

The entire Johnson family is involved in the operation. Johnson's wife, his son, his daughter, and his mother, all assist in the activities. Additional help and counsellors are employed as they are needed.

Dale Barnett, retired state rural missionary, has known the family for many years. "All the family has been very active in the Lord's work," he said. "I have had the privilege of being their pastor on two different occasions. The Johnsons are among the finest, cleanest, and most spiritual people that I have ever known. They are friends to the up and outs, and the down and outs, and have accomplished, as laymen, more than anyone else in our area. Thomas Johnson is a personal soul winner. He witnesses not only to those who come to the ranch but to people all over the area. He leads Bible studies in homes and is always ready to stand up for his Lord."

## Board elects Brasington to South America post



Brasington

South America, previously one administrative area, was divided Jan. 1, 1975.

Brasington, missionary to South America since 1955 and field representative for northern Spanish-

COLUMBIA, S.C. (RP)—The Southern Baptist Foreign Mission Board, meeting here, named J. Bryan Brasington to its newly created administrative post of area secretary for Western South America, effective June 1.

speaking South America since 1970, will oversee the board's mission work in Venezuela, Colombia, Ecuador, Peru and Chile. He and his wife have resided in Cali, Colombia.

Since 1968, Frank E. Means has been administrative head of the board's work in all of South America. For almost 14 years before that, Means was responsible for all of Latin America, until the creation of an administrative area for Middle America and the Caribbean. Means will retain responsibility for Eastern South America and will continue working with both areas until Brasington begins his new assignment.

As field representative, Brasington has served as a liaison between the Foreign Mission Board and missionaries in

- Colombia, Ecuador, Peru and Venezuela.

Appointed by the Foreign Mission Board in 1955, the Brasingtons studied language for a year in San Jose, Costa Rica, before moving to Peru.

Before Brasington was elected field representative in 1970, he and his wife worked with university students in Lima, Peru. In addition he supervised the Baptist Book Store and ministered to an English-speaking congregation. Previously they both taught at the Baptist Theological Institute of Peru, opened in Lima in 1959 and relocated in Trujillo in 1965.

Brasington did general evangelism work in Lima and Arequipa until the theological institute opened. For a time he had charge of Baptist radio evangelism in Peru. Mrs. Brasington edited the Peruvian Baptist newspaper during part of this time.

Prior to missionary appointment, he was pastor of churches in Florida and Indiana. She was secretary for First Church, DeLand, Fla., and youth and education director for First Church, Quincy, Fla. He also served in the U.S. Merchant Marines for nearly three years during and following World War II.

A native of Heath Springs, S.C., he attended Clemson (S.C.) College (now University) and was graduated from Stetson University, DeLand, with the bachelor of arts degree and from Southern Seminary, Louisville, Ky., with the bachelor of divinity degree. He played football and two years of professional baseball. Mrs. Brasington is the former Victoria Young of Gainesville, Fla. She was graduated from Stetson University with the bachelor of arts degree and studied at Woman's Missionary Union Training School, Louisville.

## Home Mission Board meeting reflects bright economics

ATLANTA (BP)—Lauding Southern Baptists for their commitment to missions support, Arthur B. Tutledge told Southern Baptist Home Mission Board directors that first reports on the 1975 Annie Armstrong Easter Offering for home missions are up almost 50 percent and the SBC's Cooperative Program unified budget has shown an 8.41 percent increase for the first six months of the fiscal year.

Rutledge, the board's executive director-treasurer, told the April meeting of the executive committee of the directors that it was too early to indicate a trend, but that initial receipts for the Annie Armstrong offering through April 10 had totaled \$374,000, compared with \$248,000 to date a year ago.

Goal for the 1975 offering is \$8.5 million. Southern Baptists contributed some \$8.3 million in 1974, an all-time record for the annual offering for home missions which provides almost half of the board's operating budget. Most of the other half comes from the Cooperative Program.

"During these difficult months in the economy these reports are extremely encouraging," Rutledge said.

He said he considered the giving during the last few months "remarkable" in light of economic trends.

"I didn't expect it to be this good," he said. "I think it says something about our people and their commitment to missions and their support of the Lord's work."

In another economic bright spot, the directors' church loans committee announced partial lifting a moratorium on the processing of new loan applications "since the economy has

stabilized somewhat." The moratorium was imposed last October "until such time as the economy stabilized."

New loans will now be considered for amounts not exceeding \$125,000 instead of the usual \$175,000, and emphasis will be given to processing loans to churches in the newer state conventions.

Only cloud in the otherwise bright economic picture was the necessity of a special grant of \$5,000 to the Baptist State Convention of Michigan to help meet obligations in the face of a sharp decline in receipts. The state has been hard hit by the decline in the automobile industry.

In other action the directors approved the employment of three new staff members and the appointments of five missionaries, 199 missionary associates and 21 US-2 missionaries.

The staff members are James W. Nelson, director of the division of missions in the New Mexico Baptist Convention, to serve as director of the department of rural-urban missions in the division of associational missions; Roy Edgemon, missionary to Japan, to be director of evangelism development; and F. Carlisle Driggers, pastor of Calvary Church, Morgantown, W. Va., to be associate director of the department of cooperative ministries with National Baptists.

Missionaries appointed were Mrs. Jerry Baker who will serve with her husband as missionary to the deaf in California; Mr. and Mrs. Thomas A. Storrie, who will serve as missionaries to the deaf in Florida; and Mr. and Mrs. Tjoen An Thio, natives of Indonesia, shifted from missionary associate status to work among Indonesians in San Francisco.

Here's what  
people  
are saying...

THE WHOLE WORLD  
needs the  
COOPERATIVE PROGRAM



## Moral imperatives

May 11, 1975

Lev. 19:2, 9-18, 35-37



Robertson

There are far too many people in the world today who cannot conceive of any firm standard of morality. To them what is moral is simply what seems right in a given situation. This misguided philosophy is called, among other things,

situation ethics and boldly declares there are no absolutes in the area of morals. This means that what is obviously wrong in one setting or environment may be acceptable in a different set of circumstances. For example, a person who follows this line of thinking would say that premarital sexual relations would be acceptable if in a meaningful relationship, but the Christian must remember that the scripture radically disagrees with that concept.

Passages such as the ones under consideration here plainly teach moral principles and imperatives which are still as valid and relevant today as they were in the day when they were first written. Beyond this every area of life is included under God's moral standards; everything from sexual activity to honesty and concern in our dealings with others.

### The reason for morality (Lev. 19:2)

Morality in every area of life is required of the follower of Christ because he serves a holy God. The word holy originally meant that something or someone was set apart from everyday, commonplace affairs to be used in a special way; the object or person was to be different. God is different from sinful man, the sinful tendencies of man are repulsive to him, he always does the right and treats his people with love and kindness. Even when his judgment comes, it is in the context of love. Truly we serve a righteous God.

In light of this the scripture informs us we also are to be holy. We must imitate him, follow His teachings in everyday life, and let him be revealed through our lives. God is moral and just, therefore he expects us to be moral and follow his moral guidance; there must be no separating of morality and theology. The basic reason for morality is we serve a holy God and he expects obedience to him and a close adherence to his moral imperatives.

### This morality involves others (19:9-18; 35-36a)

If we are moral we must first be

concerned about others needs. In verses 9-10 the landowner was instructed to leave some of the grain and grapes in the fields and vineyards so that the poor could find something to eat. This means we are to be concerned about the needs of the poor and hungry and not ignore their pleas for help, and that anyone who claims to know and love God must show kindness and concern for others who are in need around him.

If we are moral we must be concerned about not depriving another of his property. There is no place for stealing in the life of the Christian whether we use a gun or a pencil to defraud, for others have a right to their property as we have a right of ours. A laborer is not to be deprived of his just wages and he is to receive them when they are due him. Others are not to be defrauded in the market place by illegal weights used on the scales, nor by the unscrupulous use of figures by a dishonest businessman.

If we are moral we will be just and fair in our dealings with others, whether in a court of law or in personal relationships in everyday life. Neither the poor nor rich is to receive preferential treatment, all are to be dealt with honestly and openly. Others are not to be slandered, false witness is not to be given against anyone, we are not to knowingly lie about anyone else. Because of this we must be very cautious about passing along the juicy gossip we hear about others for it may not contain a shred of truth.

We seem to be inconsistent at this point in morality for we caustically condemn anyone guilty of illicit sexual activity, but think nothing about our careless verbal slaying of another. Honestly, the same passage that states the wrongness of illicit sex also states the wrongness of slander and shameful treatment of our fellow man. Morality involves all our relationships with others.

### This morality involves response to God (19:12; 36b-37)

We are plainly taught to have reverence for God's name and to use it wisely. To swear by the name of God to the truth of something we know to be false is to profane the name of God. It is tragic and sickening how careless people are today in using the name of God; how profane and wrong to use the name of our God in vain.

We are also to have respect for man, God's creation. We are not to harbor hate in our hearts against anyone, nor nurse a grudge, nor seek revenge for a wrong perpetrated against us. These attitudes if allowed to remain within us will eventually destroy sanity and reason; this

is why the scripture counsels us to forgive repeatedly, just as God has forgiven us and remembered our sin no more.

As we respond to God we must be willing to have reverence for His commands simply because they come from him and he is God. The writer of Leviticus says we must remember the graciousness of God toward his people and observe all his statutes and all his ordinances, we are to do them faithfully for he has commanded it and he is God. His moral imperatives are not by any means obsolete in this enlightened 20th century, rather they are absolute, and he intends for us to follow them now as much as ever.

### Conclusion

God's moral imperatives not only involve our relationship with him, but with our fellowman. If we have difficulty with this, remember God teaches us to love our neighbor as ourselves. It is natural to have a healthy love for ourselves, but we must recognize that all of God's creatures are entitled to the same care and consideration, so we love them as ourselves and treat them as we want to be treated.

God's moral imperatives are to be faithfully followed, regardless of what our contemporaries say. Morality is firmly based in God and his teachings; we forget this at our own peril.

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## A new approach to living

May 11, 1975

Ephesians 4:17-24, 30 to 5:2, 11-17



Setliffe

Christian is apart from the worldly environment.

Paul effectively linked belief with behavior. He made it plain to his readers that a sound theology had no validity unless it produced right conduct. This lesson should help us accept and respond to the truth that wearing the name Christian carries with it responsibilities of worthy conduct.

### A new kind of life (Eph. 4:17-24)

A distinguishing characteristic of Christianity is the change brought about in the life and behavior of the believer. The believer is a new creature with new motivation. He is known by the new kind of life he lives.

Unregenerate Gentiles were under mental bondage to superstition which kept them from accepting the truth of God. Paul described this as "blindness of their heart" (v. 18) As long as they clung to the vanity of idol worship they could not escape the darkness. The ignorance which is condemned is a willful ignorance. By choosing to continue in their sinful ways they cut themselves off from God and condemned themselves to spiritual death. Many persons today are enslaved to ideas and values which prevent them from craving spiritual things.

In verse 19 Paul was describing a pagan society totally unresponsive to God. Men who are spiritually dead reveal their condition through their behavior. (For a more detailed account of the awful state of morals among the Gentiles of the first century read Romans 1:18-32.) The extreme terms Paul used here do not misrepresent the moral climate prevailing in many circles today.

There can be but one course of action for the Christian. He is to "put off the old nature," as a man would take of soiled clothing. Paul would not have one think that becoming a new man is as simple as changing clothers. The outward appearance would be altered because of the complete change of the inner man. The deep inward change makes the

outward change possible. To refrain from indulging in sin is not enough. One must have a new mind, a new heart, a new motive. This is realized by the power and grace of God. This is the result of a redeeming and transforming experience with Christ. Only after this can the believer be on his way to maturity in Christ.

### Commitment (Eph. 4:30-5:2)

"Grieve not the Holy Spirit of God." (v. 30) This verse speaks of the Holy Spirit as a person. He can be grieved. He can be hurt. Some of the attributes of the Holy Spirit that leave him open to grief are: He loves us; He cares for us; "He dwells in you," and He seals us. (1) He loves us. One cannot be grieved by someone he does not love. Whenever one loves someone, he leaves himself open for hurt or grief. That is the relationship between us and the Holy Spirit. It is a personal relationship. The Holy Spirit can be hurt, just as the people you love can be hurt. (2) He cares for us. He is our "comforter." (John 14:26) The Spirit is always present to help us, encourage us, bind our broken hearts, heal us, comfort us. (3) "He dwells in you." (Rom. 8:11) The Holy Spirit is with us at all times. When we turned our lives over to Jesus and were saved, the Holy Spirit came in to stay. At death, the Holy Spirit will raise us up. (4) He seals us. "Until the day of redemption" we are sealed. We are sealed until the Lord comes again and we are presented before God, purchased by His blood and possessed by Him.

The follower of Christ puts away "all bitterness, and wrath, and anger, and clamour, and evil speaking, . . . with all malice" (v. 31). He walks the way of commitment. His words are full of truth and grace. Do not say anything you would not say in the presence of Christ.

The evils spoken of in verse 31 were real in Paul's day and are very real today. The characteristics of a Christian described in verse 32 are equally real and powerful today. The pattern for all Christian behavior is to be God's treatment of us. Treatment of other people is the evidence of our relationship to God. Kindness, tenderness, and forgiveness spring from the deep gratitude for the redemption and forgiveness we have received from God in Christ. But good qualities do not flourish automatically. They come with God's help and our earnest practice.

The first two verses of chapter five continue to dwell on the supreme example of divine forgiveness. Verse one is an exhortation to follow the example of God. Then Paul adds "and walk in

love." (v. 2) Throughout Ephesians the "walk" of a Christian indicates the whole course and conduct of life. Love is to be the rule of the Christian life. Love will enable us to fulfill requirements of verses 31 and 32 of chapter four. It is not to be weak sentiment which tolerates wrong. It is love expressed in deeds of self-sacrificing service. The church is a fellowship of a new kind of people whose redemptive experience finds expression in self-denying ministry to human need. The fellowship walks the way of love and self-discipline. This kind of fellowship results in sharing Christ.

### "Christ shall give thee life" (Eph. 5:11-17)

Paul forbids Christian converts to have any part in the practices of the pagan world surrounding them. The same admonition applies to us today. The Christian today is too prone to be and act like every one else. By observation, you can not tell the difference. Christians are to "reprove" such. It is not enough to abstain or remain silent. Christians must rebuke them, censure, and show the evil of such practices.

All pagan vices were not done in secret; but it was a shame to even speak of those which were. (v. 12). Such needed severe rebuke. We have gone further. Not much is done in secret anymore. However, such action should still be rebuked.

Verse 14 is addressed to us individually as Christians. One cannot work in his sleep. He must be quickened and awakened. We are to pour our lives into the assignment God has given us. We commit ourselves to it. The verse is also addressed to the congregation. We are under a mandate of God to assemble together for worship. Our worship should be done in a quickening spirit. It ought to have life and movement in it. This admonitions is also addressed to the lost. There is something to awaken to, to arise to. There is light, life, and salvation.

Paul exhorts his friends to walk wisely (v. 15), with alertness. Christians will be divinely guided, but they must keep their eyes open. Wisdom is a product of a life open to God. Paul was reminding them that they must make the most and best of their time, "because the days are evil" (v. 16), never missing an opportunity to do good. He tells them not to become thoughtless, but to be on the alert to discover what the Lord's will is. (v. 17) Would he write it any more plain for today?

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## 'Fire from above' gives groundbreaking real charge

FORT WORTH (BP)—More than 500 people—wearing yellow hard hats—bowed their heads and, as the dedicatory prayer ended, a bright fiery ball whooshed down a steel cable to set off a buried charge.

The explosive broke ground for the \$3 million building that will house a television production studio and broadcast training center for the Southern Baptist Radio and Television Commission here.

The groundbreaking was held in late March at the Radio-TV Commission headquarters. The plastic hard hats were souvenirs of the event.

The "fire from above" concluded a program that featured Fort Worth industrialist Charles D. Tandy, national Second Step Campaign chairman, outlining the origin of the campaign to raise money for the building.

The program also included brief telephone conversations from Africa, Switzerland, Mexico, and the Philippines.

As representatives from cities where Second Step fund-raising campaigns have been held were introduced, each threw an electric switch to outline in lights the site and floor size of the new building.

The addition, to be completed in late 1976, will extend the present Radio-TV building by 43,000 sq. ft. and will increase the commission's property value to more than \$5 million, said Paul M. Stevens, commission president.

The commission's "first Step" was in radio, Stevens noted.

## Attendance report

(April 27, 1975)

Church	Sunday School	Church Training	Church Additions
Alexander, First	91	53	4
Alpena	81	26	
Augusta, Grace	129	74	
Bentonville			
Central Avenue	84	40	
First	222		
Mason Valley	99	51	
Berryville			
First	179	67	
Freeman Heights	169	66	
Camden, Cullendale First	510	121	1
Cash, First	105	61	5
Clinton, Friendship	103	71	
Concord, First	97	20	
Conway, Second	299	90	
Crossett, Mt. Olive	425	225	2
El Dorado			
Caleconia	32	17	1
Trinity	157	72	
West Side	348	344	
Forrest City			
First	726	119	4
Second	172	68	2
Fr. Smith			
East Side	262	86	
Grand Avenue	836	276	8
Moffett Mission	23		
Temple	153	80	
Trinity	215	54	3
Windsor Park	882	238	5
Garfield, First	118		
Gentry	200	52	
Gillham, First	114	57	
Grandview	68	42	
Greenwood, First	285	102	
Hampton, First	220	110	4
Hardy, First	139	58	3
Harrison			
Eagle Heights	329	143	2
Woodland Heights	91	44	
Heber Springs, Westside	118	40	
Helena, First	317	100	3
Hope			
Calvary	177	73	
First	462	110	1
Hot Springs			
Leonard Street	103	69	
Memorial	92	44	
Park Place	346	85	4
Hughes, First	209	134	
Jacksonville			
First	421	107	
Marshall Road	343	83	
Jonesboro, Nettleton	206	87	
Lavaca, First	317	139	
Little Rock			
Cross Road	113	89	
Geyer Springs First	795	175	4
Life Line	501	187	5
Martindale	113	60	
Woodlawn	136	48	
Magnolia, Central	592	163	
Melbourne, Belview	100	77	
Monticello			
First	297	62	
Second	288	69	
Murfreesboro, First	133	48	
North Little Rock			
Calvary	427	140	1
First	217	81	1
Levy	427	102	
Park Hill	697	71	7
Paragould			
Calvary	219	161	
East Side	188	74	
West View	189	125	3
Paris, First	435	108	
Pine Bluff			
Centennial	134	74	
East Side	190	99	4
First	582		3
Second	116	67	
South Side	1,022	110	
Tucker	13	5	
Oppelo	17	12	
Sulphur Springs	196	102	2
Watson Chapel	363	101	5
Rogers			
First	553	103	
Immanuel	502	110	7
Russellville, First	511	84	1
Sheridan, First	242	84	
Springdale			
Berry Street	126	62	12
Caudle Avenue	123	4	
Elmdale	360	94	
First	1257		7
Texarkana, Trinity	395	167	4
Van Buren, First	571	571	189
Mission	22		
Vandervoort, First	61	24	2
West Helena			
Second	196	81	
West Helena	293	86	2
Wooster, First	125	83	

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## Baptist colleges challenged to stand for principles

NASHVILLE (BP)—Unless a Christian college's "prime reason for existence" is to develop students' "full potential...within the perspective of the Christian world view," a Baptist educator said here, "it should become an independent private or public-supported institution."

"As far as I know, there is no magic formula that can be applied to make a college 'Christian,'" Cordell Maddox, president of Anderson (S.C.) College, told Christian education chairmen of state Baptist conventions at a meeting here sponsored by the Southern Baptist Education Commission.

But, he said, "a Christian college must transmit Christian values and help students find the Christian purpose for their lives. Moral values, honesty, compassion, prayer, worth of the individual, a knowledge of Christ and a reverence for God are all values the Christian college seeks to impart to its students."

Maddox emphasized the Baptist colleges must provide first rate, quality, accredited education but that they must not forget the responsibility they have to their denomination.

"One of the dangers I see for our Baptist institutions is the attempt to be all things to all people," said Maddox, whose college, a two-year school, is one of 54 colleges and universities and 71 total educational institutions run by Southern Baptists on state and national levels.

"We must, unashamedly, and without hesitation or reservation, be willing to tell everyone the college is striving to be thoroughly Christian, seeking to serve Christ," he declared.

"We are Christian colleges and need to tell prospective students, their parents and our supporters—even those from whom we are seeking financial resources—we need to shout so all can hear: 'We are a college committed to Christian principles.'"

Commenting that the Baptist college "is a full partner with the denomination in seeking to carry out the great commission of Christ," Maddox outlined several areas of responsibility it must assume:

—Educate Baptist students and train ministerial students and other church related vocation volunteers: "A college can set admissions standards and tuition so high the constituency is automatically excluded...A Baptist college owes to its denomination to have as one of its objectives the educating of as many Baptist young people as possible." He recommended adjusting of policies toward that end and "aggressiveness in expanding financial aid programs" for Baptists.

"Our Southern Baptist Convention agencies, state conventions and local churches need to cooperate with our colleges to help train...church related vocation volunteers," he added, recommending instituting and upgrading of in-service programs for that purpose.

"Without strong Baptist colleges, seeking and educating mission and church-related volunteers, our mission effort will be in jeopardy."

—Employ teachers, who are Christians and academically sound: "Some might argue there is no such a thing as 'Christian biology,' 'Christian

mathematics,' or 'Christian English.' But there is such a thing as a Christian teaching biology, math or English. A teacher's innermost self breaks through the subject matter he is teaching. Without a doubt, faculty members determine the success of any attempt to transmit values to students because of their daily contact with students in class and personal relationships."

—Insist on college-wide commitment to Christ and provide "winsome exposure" for the Christian faith: "The Christian college must offer a witness (for Christ), but never compel acceptance against a person's will. Valid and true evangelism must always leave the final and absolute choice to the individual to accept or reject the gospel—as Christ did." Administration faculty must provide "an atmosphere of Christian love and concern which encourages students to accept and follow Christ."

—Provide an opportunity for worship and Christian service: "I must confess, at this point in my life, I am not sure I have the absolute answer to (required) chapel on Baptist college campuses...At Anderson College we believe worship is so important to our program we have required chapel and made it a college wide activity...Students have staggering problems, difficult decisions and countless other things pulling for their attention. How important it is for them to stop, pray and hear God's word, meditate and receive spiritual strength for their lives."

As for service, he continued, "The Christian college...(must encourage) students to serve their fellow man, their denomination and their God." He cited a student program with handicapped children in Anderson which has had great impact on both the children and the college students.

—Uphold Christian social standards on campus: "rules, for the sake of rules, are foolish. However, if things are wrong and detrimental to the individual student and hinders the Christian purpose of the college, we have the responsibility to stand firm against them...Our colleges must be prepared to pay the price for this stand—maybe ridicule or the loss of some prospective students...The Baptist college, striving to remain Christian, must encourage students to do right as we see right."

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