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Arkansas Baptist State Convention

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May 29, 1975
Arkansas Baptist
NEWSMAGAZINE

Newest BSU center
page 6



I must say it

Charles H. Ashcraft / Executive Secretary

The record remains

Churches are checking the biographical data of prospective pastors very carefully these days. They are following up on all references and are asking more questions. Pulpit committees are employing the most advanced personnel methods in securing a pastor for their church. It is important to them how long the pastor under consideration usually stays in a church. How much training and experience is important. A statement of his ability as an administrator, preacher, teacher, organizer, family man, and mixer with people is sought. Of course, his moral behavior, financial integrity and trustworthiness are items of concern. This is indeed as it should be. Pulpit committees must be thorough in their work if the Holy Spirit can work through them.

Another development, rather new, pastors are checking out the churches. This is also as it should be. The data on every church can be found in the year book. How long the church keeps a pastor is relative to how long he stays. The record of growth is uncontroversial. How much the church gives to missions is a factor which a prospective pastor should consider. If the church uses literature other than Southern Baptist literature, the man being considered ought to know. The matter of salary, fringe benefits and staff allowances are vital to a firm decision on the part of the pastor involved.

Churches historically known to be hard on pastors, are finding it is harder to get a pastor. Churches, whose record of strife and division may only aspire to attract pastors of like nature. Churches, whose record reflects solid, steady growth, reasonably long pastorates, good mission giving, adequate pastoral support and the spirit of Jesus Christ, will fare better when they are confronted with a pastor search.

One solid fact emerges from the resumes of both pastor and church, "The record remains, it cannot be changed." The future activities of the church can change, but what is written today is recorded today. These unfading chapters of time could teach us some vital lessons. One is that history is being made this very moment and the record will become permanent by tomorrow. The pastor and the church can make a good marriage, but only if compatibility, congeniality and mutual love prevails. Pastors who spend considerable time on the grill may get some solace that the terms of acceptability between pastor and church are the same. A good marriage is only assured when both parties accept each other knowing that biographical material is permanent, and may only be changed in the future tense, by good living. We can do better.

I must say it!

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A group of orphans from a Baptist orphanage has made a harrowing journey from Vietnam and are now safe here in Arkansas at Ft. Chaffee.

Arkansas Baptist

NEWSMAGAZINE

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Issues to face the SBC at Miami

J. Everett Speed

The forthcoming Southern Baptist convention anticipates few burning issues. A year ago most of us felt that a great amount of debate would center around the proposed name change and the separation of the Department of Evangelism from the Home Mission Board. Recent events, however, have taken much of the controversy out of these issues.

The Committee of Seven, authorized by our convention in Dallas to study a possible name change for the SBC, will report to the 1975 Miami convention that the name should not be changed at this time. The excellent work of the committee, of which our own Daniel Grant was a member, included surveys by state papers. These, combined with a professional survey, showed that about three-fourths of Southern Baptists wanted to keep the name. Although it is likely that some of the messengers from the newer state conventions will push for a name change, we believe that the debate will be short lived.

A second issue that has found a basic solution prior to the convention is the separation of evangelism from the Home Mission Board. In March, the Home Mission Board voted to raise the Division of Evangelism to a separate section. Under this new plan, Evangelism Director C.B. Hogue became a part of the Board's Executive Council. We believe that most messengers will agree that evangelism has been given a broader profile and will see the wisdom of retaining it as a part of the HMB.

However, some new issues are emerging. T.M. Linnens of Boiling Springs, N.C., says that he will make a motion "that the money being used by the Sunday School Board in its program of cooperative education and promotion with the state conventions be given to the Cooperative Program..." He maintains that the availability of this money encourages state conventions to employ unneeded workers. His entire letter appears under "Letters to the Editor." But we would make two observations: 1) That the state conventions must bear the major portion of each employee's salary and expense, and (2) That most of the state conventions we know are understaffed rather than over staffed. Such a procedure would likely result in too few workers to assist our churches.

Another perennial issue to be brought up again this year is the date and length of the convention. It is our understanding that a messenger will protest the timing of the convention stating that it conflicts with Vacation Bible School. Obviously, there will never be a perfect time for everyone. But we believe that sometime shortly after the schools are out is as nearly ideal as possible.

Our convention's business is important. It merits our attendance if possible, and our ardent prayers. Each messenger should seek God's guidance on every item of business. Let us pray that our forthcoming convention will be a time in which Southern Baptists will follow the Master's will on all matters.

Guest editorial

Baptism statistics and Christian growth

We are concerned about numbers. Some people say Baptists are overly concerned, that we measure all our problems by size and place all our emphasis on bigness. They should be reminded that every person matters, that we know this, and that the goal of our churches is to reach every person possible with the gospel, ministering to him in the name of Christ.

Still our critics have a valid point if they find any of us so obsessed with "winning" that we fall short on teaching and training. To baptize a person is not enough. It is only a beginning. A new Christian is not a mature Christian. Our churches must support and nurture their converts. We must help each other along the way to an ever growing and maturing Christian faith. Many of our churches have a program of follow-up teaching for newly baptized members. Some give it the title, "Conserving the results of evangelism." This helps the new Christian through the first crucial steps. It encourages the child or youth in response to questions of his peers. It gives the adult guidance in how to share his new found faith with his friends.

The teaching and training programs of the church are designed to lead the Christian into an ever richer spiritual life. They offer no such thing as graduation, for

there is no ultimate achievement. Christian growth is never complete.

Delos Miles, director of the Evangelism and Church Services Division of the state Convention, has prepared for the *Courier* a report on the leading churches in baptisms during 1974. Being well acquainted with most of these churches, we know them also as strong in such areas as leading, nurturing, teaching, training their members in a growing Christian faith. These are as important as winning new converts. All are part of the process of changing the non-believer into a Christlike person.

Southern Baptists plead guilty to being concerned about numbers. We will continue this emphasis. We are pleased that Southern Baptists are still growing each year in the face of steady declines in the ranks of most "mainline" Protestant denominations. Although increasing, our rate has slowed to about two-thirds of what it was 20 years ago.

Baptists will continue to use numbers as a means of measurement. They are easy to see. But our emphasis will include Christian growth and maturity, because we know its importance. —"Baptist Courier" of North Carolina

Rechannel funds

I plan to make the following motion to the Southern Baptist Convention meeting in Miami

... that the money being used by the Sunday School Board in its program of cooperative education and promotion work with the state conventions be given to the Cooperative Program of the Southern Baptist Convention."

Under the present plan the Sunday School Board gives each state convention a base amount of \$7,200, plus an additional \$3,000 for each fulltime professional employee in those departments the Sunday School Board chooses to support. This amounted to almost one million dollars in 1974.

The present plan encourages the state conventions to build an ever-growing

work force. The nature of bureaucracy to entrench and grow and feed upon itself needs to be checked, not prodded. The present plan stimulates and prods toward further sprawl.

The present plan inhibits the objective view the state conventions should have of the Sunday School Board. It is difficult to be unbiased toward one who is an annual benefactor. Channeling these gifts to the Southern Baptist Convention Cooperative Program would break up the Santa Claus syndrome that now exists in the Sunday School Board-state convention relationship.

The state conventions might have to adjust their budgets, and withhold some of their gifts to convention causes due to the loss of the contributions from the Sunday School Board, but it will result in a far healthier climate. It is incongruous

to imagine our state conventions lined up waiting to be rewarded by one of their agencies on the basis of the size of their personnel pool.

The profits of our agency, the Sunday School Board, come from its business dealings with our churches. Such money should go to support all the cooperative Program objects. We say that the Cooperative Program is the lifeline to our programs of education, missions, and evangelism. That lifeline needs strengthening. Let us truly celebrate the 50th Anniversary of the Cooperative Program by passing this motion to provide these additional funds and to improve the harmony in our convention.—T.M. Linnens, Boiling Springs, N.C.

(See the Editor's page for the editor's opinion on this matter.)



One layman's opinion

Daniel R. Grant / President, OBU

Christian compassion and Vietnamese refugees

I was very proud of Governor David Pryor for personally welcoming the first Vietnamese refugees to arrive in Arkansas for temporary housing at Fort Chaffee. It might have been smarter politics if he had come up with a conflicting engagement that required him to be somewhere else. Certainly the early protests and warnings about adverse effects on our health and economy were not calculated to encourage a politician to give a warm and compassionate welcome to the Vietnamese.

Some of the concerns about our being ill-prepared to cope with a mass of refugees are, of course, well-founded. But consider what the refugees have been through in the past 20 or 30 years, compared to what we have been through. They have not known one day of peace or freedom from the threat of rockets, enemy hand grenades, terrorist bombs, and all of the other burdens of perpetual warfare in one's own land. So far as I know we have not had a single bomb to fall anywhere in the American nation. We have not had devastating armies marching through our towns and cities and we have not had years of martial law and suppression of civil freedoms because of the war effort. With some exceptions it has been pretty much business as usual in the United States during all the years of the Vietnam War. The only thing that was usual for the

Vietnamese people was constant fear.

For almost 20 years our official policy was that it was in America's self-interest to help the South Vietnamese resist a Communist take-over. Literally thousands and scores of thousands of Vietnamese cooperated completely with us in this effort. When the collapse came, they were the ones whose lives were in jeopardy because they collaborated so fully with the hated American foreigners. It is only natural for them to feel that they must escape from the Communist conquerors. It might be argued they would be better off in the long run to stay in Vietnam and hope for amnesty. I would not like the job of proving to the refugees that escape was not the wiser course.

The fact is, they are here and we are here. We have a choice between showing Christian compassion or showing that we have Christian love for them only as long as they stay "over there." I was glad that one of the signs carried in the audience that welcomed the Vietnamese refugees at Fort Chaffee read "Southern Baptists welcome you."

Many questions remain unanswered on the best ways to help those who fled a war-torn land in search of a new and satisfying life. I certainly do not pretend to be an expert on this complicated problem. I do believe most sincerely that Christian compassion is the first requirement.

Appeals to friends

I am writing with regard to Mrs. Maxey Moore, widow of the late beloved Jay W. C. Moore, who served many years as Superintendent of Missions for Concord Association.

Mrs. Moore was involved in a traffic accident many months ago. Her physical injuries were not terribly extensive, but she suffered a stroke when it happened. The stroke left her with considerable paralysis. The driver who hit her was not covered with insurance. A long hospital stay and private nursing care at home created serious financial problems. The churches in our Association have sent love offerings to help alleviate some of this burden. She is living on a very limited income.

She, as anyone else would, suffers with loneliness and depression. The Moore's have had many friends throughout the years. It would be such a blessing and help to her if she could hear from them. Her address is, 1532 North 37, Ft. Smith, Ark. 72901—Don Moore, pastor, Grand Avenue Church, Ft. Smith.

Attention students

Student Loans are available from:
Arkansas Rural Endowment Fund,
Inc.
203 National Old Line Building
Little Rock, Ark. 72201

Pay back and interest begins nine months after you leave school. Write today—you may qualify.

14 Southern College students in Who's Who

Fourteen Southern Baptist College students have been chosen to be listed in "Who's Who in American Junior Colleges." Outstanding students were nominated by the faculty at the school.

Named were John Shiohira of Rogers, Ark.; Don Allred of Berryville, Ark.; Tom Brav of College City; Terry Gibson of Lake City; Dennis Smith of Black Rock; David Johnson of Monmouth, Ill.; David Morgan of Lake Village; Renee Yarbrough of Searcy; Susan Battles of Blytheville; Ruth Ann Brown of Hornersville, Mo.; Leona Kutzman of Smithville; Donna Hudspeth of Knoblo; Dalinda Johnson of Bunker, Mo.; and Roxanne Smith of Cotton Plant.

News briefs

□ Baker James Cauthen, executive secretary of the SBC Foreign Mission Board, was the speaker for the morning service at First Church, Russellville, May 25.

□ First Church, Tupelo, was the first Church in Calvary Association to purchase new Baptist Hymnals for the congregation. The church held a service of dedication and devoted the entire service to singing from the hymnal. Pastor James W. Johnson read scripture and led the prayer of dedication. Members of the church purchased the hymnals in honor of loved ones.

Annuity information available toll free

DALLAS — A toll free telephone system designed to improve communications with Southern Baptists will be tried this summer by the denomination's Annuity Board here.

"Info Dial," as the system will be known, will be in service Monday-Friday from 8:30 a.m. to 4:30 p.m. (Central Time) in the continental US during June, July, and August.

"The experimental system is designed to provide immediate help to members of our retirement and insurance plans, as well as furnish general information about the Board to anyone interested," said Darold H. Morgan, Annuity Board president.

"Operators assigned to answering the calls will be qualified to assist you," he added.

For all states in the continental US except Texas, the toll free number to dial is 1-800-527-4767. Texans must dial a different number: 1-800-492-2182.

"We will evaluate the effectiveness of this service to determine if we should consider this telephone system as a permanent method of communication with Southern Baptists," Morgan said.

Committee on Stress will survey churches



Hinson

Three separate questionnaires, or survey documents, have been prepared for offering to churches affiliated with Arkansas Baptist Convention. Information will be sought on an anonymous basis from a triangle viewpoint of the **ministry** (pastors), the **church** (deacon chairmen, and the **family** (pastors' wives).

During the next three weeks each church will receive one of these documents from the Committee on Stress in the Ministry. The questionnaires will be distributed in the following manner:

(1) On a rotation basis of selection, one-third of our churches will have a questionnaire sent to their pastors. This questionnaire was prepared by a pastor, and is unlike the

others

(2) On the same rotation basis of selection, the second one-third of the churches will have a questionnaire sent to the deacon chairmen. This document was prepared by a deacon, and is unlike the others.

(3) On the same rotation basis of selection, the final one-third of our churches will have a document sent to the pastors' wives. This questionnaire was prepared by a pastor's wife, and is unlike the others.

(4) Although each church will be surveyed, only one document or questionnaire will go to each church. It is therefore of triple importance that each survey questionnaire be prayerfully and promptly completed and returned to the Committee.

This is an urgent appeal for each pastor, pastor's wife, and deacon chairman selected to participate in this survey to watch for the questionnaire and prayerfully and promptly complete it and return it for the Committee's aid and study—Thomas A. Hinson, pastor, First Church, West Memphis



Mississippi's replica of the Liberty Bell was sent on its way to the Southern Baptist Convention with ceremonies on the state capitol steps at Jackson, Miss. Among those participating on the program were left to right, James Richardson, president of the Mississippi Baptist Convention; Jaroy Weber, president of the Southern Baptist Convention; Mississippi Gov. William Waller; John Lee Taylor, pastor of First Church, Grenada, Miss., who presided at the ceremony; Lt. Gov. William Winter; Secretary of State Heber Ladner; and W.O. Vaught, pastor of Immanuel Church, Little Rock, who was chairman of the committee to obtain a bell for the convention. The vehicle was provided by Ford Motor Company.

Members of the building committee were Dale Ward, William Philliber, Chairman Paul Harvel, Ken Price, Jim Kendrick, Fred Williams, and D M Lewis. George Pirtle was not present.



Arkansas Executive Secretary Charles Ashcraft was a speaker.

James H. Fribrough brought greetings from UALR.



Arkansas' newest Baptist Student center is this 4500 sq. ft. building at UALR built at a cost of \$165,000. The split-level structure replaces a small house as center of BSU activities at UALR. Ground was broken in January, 1974, for the building. A third of the funds for the project came from Pulaski and North Pulaski Associations, and the remainder from the state convention. James Smalley is director of BSU activities at the center, located at 5515 West Thirty-second Street. The program of dedication featured Charles Roselle, head of National Student Ministries for the SBC; State Executive Secretary Charles H. Ashcraft; and Neyland Hester and James Fribrough of UALR. The building was designed by architect Merle Lewis. General contractor was Henry-Holland Construction Co.



Newest BSU center dedicated at UALR

"We are building here the foundations of world missions"—Charles Roselle

"Some of our strongest leaders are not products of Baptist schools, but were involved in BSU on state campuses"—Charles H. Ashcraft

"A BSU had influence on my life because of a building. That changed my entire life and kept me in school"—Paul Harvel



Student work leaders present included Tom Logue, state director; Charles Roselle, director for National Student Ministries; James Smalley, director at the UALR center; and Don Norrington, associate state director.

Pulaski Heights now sponsors Fairfield Bay Chapel

Pulaski Heights Church, Little Rock, has assumed sponsorship of the Fairfield Bay Baptist Chapel. This arrangement came as a result of the efforts of Pastor Jerry Warmath and the Missions Committee, Dr. Payton Kolb, chairman, and the Pulaski Heights congregation in cooperation with Pastor Hilton Lane and the Missions committee from the three associations that founded the mission.

Two joint services of the two congregations have been held this spring to mark the new relationship. One was held last February when 24 members of the Fairfield Bay congregation came to Little Rock as guests of the Pulaski

Heights church for dinner and the mid-week service. They transferred their membership into the Pulaski Heights church in a service of mutual commitment.

The Fairfield Bay Baptist Mission was begun by interested persons in three associations, led by their Directors of Missions. A "Tri-Association Missions Committee" was formed with David Miller, Little Red River Association, chairman. Other directors included Refus Caldwell, Van Buren County and Bill Burnett, Calvary Association, Searcy. Pastor Glen Williams of the Pleasant Valley church, Van Buren County, served

as secretary. His church extended the arm of church membership to the mission and handled the finances for the committee.

The mission first met on June 4, 1972, using the Civic Center. Hilton Lane had moved with his family to serve as fulltime pastor. The name was subsequently changed from mission to chapel. In January, 1974, the congregation moved out of the Center into a portable chapel building furnished by the State Missions Department.

The three associations and the State Missions Department pledged the financial assistance to begin the work. By this fall the associations will have phased out their aid and Pulaski Heights will have assumed it, with help still being given by State Missions.

The second joint service occurred on April 13, 1975, when members of the Pulaski Heights church went to Fairfield Bay for a Sunday afternoon meeting that included groundbreaking for a new permanent building. The new structure will be located on a three acre tract provided by the Fairfield Bay Development Company near the future town center and the present Lakewood Hills condominium unit.

Construction will provide both worship and educational facilities adequate for substantial growth that is projected for the community and the congregation. Completion is scheduled for early July.

The Pulaski Heights church is to be commended for this mission vision and outreach. — R.H. Dorris, Director, Department of State Missions



On the site of the groundbreaking is David Miller (left), chairman of the Tri-Association committee; Dr. Jerry Warmath (center), pastor of Pulaski Heights church, and Hilton Lane (right, holding the shovel), pastor of Fairfield Bay Chapel. Behind Dr. Warmath are members of both missions committees. (Photo by Dr. Payton Kolb)



ABOVE, LEFT: John Miller, a state legislator, leads music for the congregation.

ABOVE: The Horseshoe Bend congregation worships in a modern building.

FAR LEFT: Carroll Fowler is pastor of the chapel.

LEFT: Darrell Whitehurst is pastor of the sponsoring church, Walnut Street, Jonesboro.

Horseshoe Bend has 700 percent growth in two years

The Horseshoe Bend Chapel, which is a mission of Walnut Street Church, Jonesboro, called Carroll Fowler as pastor a little more than two years ago. In this time the average attendance has increased 700 percent. On his first Sunday only 22 people were present for Sunday School. Now, they have an average attendance of 155. Fowler believes this growth hinges around the Sunday School program.

Fowler began by organizing the Sunday School. There were only three classes when he came. He began five new classes and taught them personally just long enough to get them started. Now, there are classes for each age group

and directors for all seven departments.

The Sunday School classes have two major emphases -- teaching and outreach. Fowler says "Our outreach program has been the thing that has helped us along most. Our church has become interested in winning people and the idea has become contagious throughout the community."

The outreach program works at Horseshoe Bend because the people are involved. After the organization of the Sunday School program the church went through its first Lay Evangelism School. The outreach program has three directors. Each of these outreach directors works with the outreach secretary and volunteers to contact new

prospects and Sunday School absentees. Fowler summed up the effect of the program as follows: "I would be safe in saying that every person absent from Sunday School will have been contacted by the following Tuesday night." In addition to the contacts made by the outreach volunteers, each Sunday School teacher phones those missing from his class.

Their outreach program is also a diligent effort to reach new people for the chapel. The community's welcome lady is a member of the congregation. Although all the churches in the community receive information concerning new residents, the Baptist outreach program is always one of the first to

contact them. Fowler feels that "we must visit new members of our community immediately in order to establish a rapport that is often impossible after they have lived in the community and made many new friends."

The chapel has recently developed a new approach which challenges the members to visit a minimum of 10 hours a month. Fowler said, "Talking to our people. I have reason to believe that we will have at least 100 people giving 10 hours a month to personal evangelism. We are going to give away tracts, visit homes, keep our survey up to par, and serve as a welcome wagon to our community. This way, we can make our witness through the written Word."

Part of the outreach program is the bus ministry. The bus brings in an average of 45 to the church each Sunday. Eighty percent of these are children, a significant fact since it has been said that planned communities such as Horseshoe Bend have so few children that youth programs in the church are impossible.

The second part of the church's growth program is teaching. A program designed for new church members is taught before Church Training each Sunday evening. In the chapel's Church Training there are special courses taught to meet specific needs. Nine different books are being taught on Sunday evening. The Sunday School teachers are required to attend all nine of these courses.

Through Sunday School the chapel has begun many auxiliaries - R.A.'s, G.A.'s, Acteens, and WMU. Fowler feels that "WMU has been a great ministry for our congregation in reaching people who ordinarily could not have been reached."

Along with the auxiliaries they have begun an extensive youth program. The church has 36 in its youth choir and this doesn't include all those involved in church work. Even though Horseshoe Bend is considered a retirement area, there are many children in and around the community. Fowler feels that the youth program has been one of the major sources of growth of the church.

The chapel has been able to combine the eagerness of the young people and the talents of the retired people of the community in many useful projects. They have day care programs twice a week with Bible study, singing, and crafts. They have junior days with picnics and Bible study. The Acteens worked at the community nursing home last summer. Several of the retired women of the church have taught the Acteens to crochet shawls and make pillows for the residents of the nursing home.

Fowler feels that the congregation must use every legitimate method possible to reach people. Fowler says "If we are going to have a working church we must reach the total community." When he was asked about the future of the chapel Fowler simply said "The sky is the limit."



Through the sponsorship of Walnut Street Church and the State Missions Department, the congregation was able to erect this building.

Adequate building aids growth

"The erection of an adequate plant has enhanced our ministry greatly at Horseshoe Bend," said Pastor Carroll Fowler. "Apart from the help of the State Missions Department and the Walnut Street Church, Jonesboro, this would never have been possible."

The Missions Department of the Arkansas State Convention and the Walnut Street Church of Jonesboro each gave \$10,000 to the Horseshoe Bend Chapel as a down payment on their facilities. In addition the Walnut Street Church is currently paying \$500 a month on the chapel's building indebtedness. The total building payment is approximately \$900 per month. The chapel plans to take up their building payment as quickly as possible but Walnut Street has committed itself to participate in the building payment as long as necessary.

The entire facility including the building and grounds cost just over \$155,000. The plant has 7,276 square feet of space. The auditorium will seat 225. By opening two auxiliary Sunday school rooms an additional 100 persons can be seated. The educational plant has 13 Sunday school rooms, three of which are a completely equipped pre-school department, a pastor's study, secretary's office, three restrooms, a library, and a kitchen. Adjacent to the kitchen are additional Sunday school rooms which can be opened up to form a fellowship hall. The entire plant has central heat and air conditioning throughout with the auditorium and pre-school departments being fully carpeted.

Darrell Whitehurst, pastor of the

Walnut Street Church, Jonesboro, brought the dedicatory address for the new facility. He spoke from I Peter 2:1-8, emphasizing that a church was far more than brick and mortar but it was living stones built upon a living foundation, Jesus Christ. In discussing the foundation of the church he said, "Jesus told us that he would establish the church and the gates of hell would not prevail against it. It is important to know that Christ is the one upon which the church is founded and that he will build or develop each member into what he should become."

In conclusion Whitehurst told the members of the chapel that they had a bright future as they allowed Christ to be guide and stay.

Both Whitehurst and Fowler feel that the relationship has been excellent. Whitehurst said, "Sponsoring of Horseshoe Bend has been one of the best things that has happened to our church. Our church has always supported the cooperative program and mission causes across the years, but this has given our people opportunity to have personal contact with home missions. Our people feel that they are actually involved in mission work. This effort has made it easier for us to promote home and foreign missions in our church because our people have had opportunity to see missions in action."

Fowler also expressed his appreciation for the relationship. "Our members," Fowler said, "are extremely appreciative of the excellent support, guidance, counsel and training that the Walnut Street Church has given us. Without their help it would have been impossible for us to accomplish the things that we have."

Regeneration and adoption

by Ralph W. Davis
(47th in a series)



Davis

Regeneration is one of the most common terms that we use to designate what God does for us when he saves us. "Regeneration" and the "new birth" mean the same. The word "regeneration" means to beget or generate again. "Regeneration may

be defined as the change wrought by the Spirit of God...by which the moral disposition of the soul is renewed in the image of Christ" (Mullins, *The Christian Religion in Its Doctrinal Expression*, p. 378).

Regeneration is a doctrine that is found throughout the New Testament. It is found in the teachings of Jesus, John, Paul, James, Peter, and the book of Hebrews. The most familiar passage is John 3:3, 7. In I Peter 1:23 we see that people are "begotten again, not by corruptible seed, but of incorruptible." As many as receive him have the power or authority to become the sons of God (John 1:12). In 2 Corinthians 5:17 Paul says, "If any man be in Christ, he is a new creature (new creation)." See Galatians 6:15; Ephesians 2:10, 15; 4:24; and Colossians 3:10.

There is a need for regeneration because of man's moral depravity. In Christ the sinner becomes a "new creation" (2 Cor. 5:17) But "regeneration is not a new creation in the sense that the soul is destroyed and a new one put in its place nor in the sense that the faculties are destroyed and the new faculties put in their place. The change is in the moral and spiritual disposition. God does not undo in the new creation in Christ what he did in his first creation in Adam." (Mullins, p. 380).

In regeneration, man retains his own will, but that will becomes obedient to the higher will of God. He retains his own mind, but that mind finds the truth of God in Christ. He retains his own heart, but his lower love is replaced by a higher love of God. He retains his own personality, but now he has a transformed personality.

When we say that man is "totally depraved," we mean that man is totally helpless in the power of sin and totally unable to save himself. If he is to be delivered from sin and if he is to get into the kingdom of heaven, he must have a righteousness that exceeds the external and legalistic righteousness of the scribes and Pharisees. His righteousness must be inner. He must be changed on the inside, and that change is wrought only by the

regenerating grace of God. There can be no salvation apart from actual righteousness. We do not go to heaven on a righteousness "transferred to our credit by the mere trick of bookkeeping." (Conner, p. 462) In regeneration as well as in justification, man receives more than a "fictitious righteousness." Regeneration is a new birth that comes only from God. It is through faith that we become sons of God. (Gal. 3:26)

Whereas John uses the term "new birth," Paul uses the term "adoption." In Romans 9:4 the term is used with reference to Israel in her relation to God. In Romans 8:23 "adoption" refers to the bodily resurrection. However, the term usually means the act of God by which one not naturally a child is made legally the child and heir by the one adopting him. (Rom. 8:15; Gal. 4:5)

Next issue: Sanctification



by R. Wilbur Herring



Dr. Herring

Our big state meeting on May 13, 1975, at Forest Highlands Church has come and gone. We had 130 of our leaders over the state in this "how to do it" clinic. Most of our superintendents of missions were present as well as the association

general chairman for the '76 Life and Liberty Campaign.

We had a good representation from our two black conventions which are affiliated with the National Baptist Convention.

The meeting was started promptly at 10:30 a.m. and went through 3:30 that afternoon. Johnny Jackson and his church served a most delicious steak dinner, and the fellowship was tremendous.

W.O. Vaught brought the replica of the liberty bell belonging to the state of Mississippi and was in the parking area promptly at 1:15. The participants of the clinic gathered for a special service around this replica of the liberty bell. Dr. Vaught explained briefly the route the bell will take before taking it to the Southern Baptist Convention in Miami during the second week in June. The bell was rang, the group sang "God Bless America" and a prayer was offered by Dr. Charles Ashcraft.

The material that was presented to the participants of this clinic is being incorporated into a manual which will be mailed to all the pastors and superintendents of mission within the next month. The messages thrilled our hearts as more and more of our men and women are saying, "To the glory of God, it can be done." Please continue to pray for the '76 Life and Liberty Campaign and make a special point to learn more and more about this joint effort of the Arkansas Baptist State Convention, the Regular Arkansas Missionary Baptist Convention and the Consolidated Missionary Baptist Convention.

Staff changes

Carroll D. Walters, pastor of First Church, Mulberry, since March, 1972, has resigned to become pastor of First Church, Jenny Lind. During his pastorate the church has had 114 additions, 66 of them by baptism; built a parking lot, carpeted most of the educational building; installed air conditioning; installed a new steeple; and purchased a new organ and new hymnals. Pastor Walters has served as associational Brotherhood director for Clear Creek and was on the missions committee.

Ken Kleckner is now director for youth, bus, and outreach ministries for First Church, Van Buren. He has served in similar positions at Northeast Church, and at Ridgelea West Church, Ft. Worth, Tex. Kleckner holds the B.A. degree from Oklahoma Baptist University, and the M.R.E. degree from Southwestern Seminary. He is a native of Shawnee, Okla.

Larry V. Horne, pastor of Union Grove, Clarksville, since 1971, has resigned to become pastor of Shorewood Hills Church, Iones Mills. While Horne was pastor at Union Grove, 71 members were added to the church, 40 of these by baptism. The church also purchased a parsonage and was given a new organ.

Dennis Tribulak, a recent graduate of Ouachita University, has become pastor of Woodland Church northwest of Clarksville.

Allisons to arrive for furlough

Mr. and Mrs. Clarence Allison, SBC missionaries to Europe, and Arkansas natives, plan to arrive with their son Mark a Ouachita student, and a daughter Kay, in August to spend their furlough in Arkansas.

Allison grew up in Walnut Ridge, was ordained by Southside Church, Pine Bluff, and pastored at Fountain Hill and Junction City. From the latter pastorate he and his wife, the former Alta Brassell of Pine Bluff, went to the mission field. They served in East Africa for several years before returning to Arkadelphia, where they pastored the Park Hill Church. Allison then became Assistant Professor of History at Ouachita.

Returning to Kenya in 1969, the Allisons worked in Nairobi, where they were able to begin a mission, now a church, in the slum area of Methari Valley. Radio had long been Allison's hobby, and he was called on to plan the Nairobi recording studio. A radio technician was needed in France, and the Allisons were transferred to Paris last September.

The call to France presented the challenge of learning a new language and culture. The French studio produces evangelical programs and tapes. At present programs are aired regularly on World Wide Radio. Until August, the Allisons may be reached at 30 Rue de Suresnes, Garches, France.



Missionary Allison works in the recording studio in Paris, France.

Trends to watch

Personal morality

by T. B. Maston
(Third in a series of seven)

There are several trends that should give Southern Baptists considerable concern. One such trend is the tendency to give less attention to and emphasis upon individual or personal morality.

This trend stems to a considerable degree from the change in the attitude of Southern Baptists toward and their relation to the world. As we have moved up the economic, educational, and cultural ladder we have discovered that we have a considerable stake in the world. Although we retain some remnants of our sectarian past, we are no longer a sect-type of denomination.

A sectarian religious group separates itself from the world. The world and what is in the world is considered innately evil. One way members of the sect prove their separation from the world is the fact that they no longer participate in many of the activities of the world. One is considered a good Christian if he does not _____, and _____.

The movement of Southern Baptists from a sect to a churchly type of denomination has been accompanied by a decreasing emphasis on personal morality in general and on the negative aspects of that morality in particular. Unfortunately, there is even a tendency by some Southern Baptists to ridicule the "negatives" that we formerly considered quite important.

It may be that we should no longer say that the good Christian is one who does not do certain things. He may not do any of those things and yet not be a good Christian. But the question still remains: Will the conduct of a good Christian be different from the conduct of the people of the world?

It is true that personal morality should be primarily positive in its emphasis. The supreme test of the Christian's life is not what he does not do but how fully the resurrected Christ lives in him and finds expression through him.

If we let the resurrected Christ live in and through us, the negative aspects of the Christian life will tend to fall into their proper place. We will not do certain things because we believe they are out of harmony with the life we have in Christ.

As Southern Baptists we should keep in proper balance our concern regarding the broader moral and social problems of our nation and world and our concern for individual or personal morality. It is only when we give proper attention to and place proper value upon personal morality that we will have the inner commitment and strength of character to meet the challenge of living the Christian life in our contemporary world.

Home Mission Board gets record support; looks to future

ATLANTA (BP)—The Southern Baptist Convention's Home Mission Board received unprecedented support from Southern Baptists in 1974-75, according to economic indicators.

Its leaders look to the last half of the decade with a vision of reaching every person in America with the gospel of Jesus Christ, a board spokesman said.

In spite of national economic ills, Southern Baptists gave unflagging support for their home missions effort through the denomination's Cooperative Program unified budget and the Annie Armstrong Easter Offering for home missions during the fiscal year.

The board's share of the record Cooperative Program receipts—up 13 percent in 1974—was \$6,225,913. Annie Armstrong Easter Offering totals also set a new record—\$8,130,142, up more than \$11 over the 1974 goal.

That support enabled the board to raise missionary and staff salaries,

though the median salary for home missionaries is still some \$2,000 below the national median.

The national missionary force at the close of 1974 was 2,171—down six from the total a year ago. The goal for 1974 is to have 2,250 missionaries on the field, but the emphasis will continue on "catalytic missionaries" working through others instead of doing all the work of missions themselves.

During the year, the board appointed 414 persons, a gain of 14 percent over 1973, with 75 missionaries, 165 associate missionaries, 148 pastoral missionaries and 26 serving two-year US-2 appointments.

Also, 1,005 student summer missionaries were appointed by both the Home Mission Board and the Baptist Student Unions across the nation, and, also 23 "sojourners"—high school summer missions volunteers—were appointed for the first time.

Vietnamese orphans safe after harrowing odyssey

by Toby Druin

FT. CHAFFEE Ark (BP)—A doughty band of 84 Vietnamese orphans are recuperating here from a stranger-than-fiction odyssey that at various times saw them—

—In the midst of a firefight between opposing South Vietnamese forces;

—Crowded with 25 other orphanage staff members and families into a 13 by 40 foot boat for three days;

—Adrift on the open sea.

Through it all, says Nguyen Xuan Ha; diminutive director of the Baptist supported orphanage at Cam Ranh Bay, he had faith that the Lord would see them through the journey to freedom.

Ha recounted his and the orphans' adventures after they arrived here following a flight from Singapore to Zurich to Washington D.C.

They are considering several offers of sponsorship, including one from Houston's West Memorial Baptist Church and one of its members to come to a Texas Ranch.

Other offers have come from Washington D.C., to adopt the children ages 2-12, and children's homes in Texas and North Carolina.

But Ha said they need time to recoup their energies and would likely remain at Ft. Chaffee for at least a week before going anywhere.

Ha, soft-spoken and bespectacled, had directed the Cam Ranh City Christian Orphanage since its inception by U.S. service persons in 1967.

The orphanage, which lost that support with the withdrawal of U.S. forces, got the backing of American missionaries in Vietnam and from churches and remained open.

Ha said he decided to move the children on April 2 when a nearby city fell during the last days of the war. They crowded onto three micro-buses and began driving to Phan Tiet, 200 kilometers away, where they hoped to get on board a boat for Saigon.

Conditions along the way, Ha said, were "troublesome" and soldiers, also fleeing southward, boarded the bus. At one point other South Vietnamese troops blocked them from crossing a bridge and a firefight with soldiers on the bus followed. The children hid under the buses.

When they finally reached Phan Tiet, the city was jammed with refugees and boat owners were demanding \$350,000 piasters (more than \$400) to rent them a boat.

"One blessing was a wrong radio report

that another road had opened to Saigon," Ha said "Many refugees tried to take that road rather than go by boat."

The boat owners agreed then to take them to Saigon for considerably less money.

Ha and the children and others rode the boats to Vung Tau and then went by bus to Saigon, under fire all the way from communist troops and even in danger from friendly forces, he said.

"There was no order at all," he said, "and many refugees from Ban Me Thuot, Pleiku, Nha Trang, Da Nang—thousands, thousands of them."

The journey from Cam Ranh to Saigon, normally a day's drive, took three days.

After several days in the Baptist refugee center in Saigon, Ha said, he felt the city was threatened and decided to move the orphans to the country's southern province of Rach Gia.

Only 15 kilometers (nine miles) out of Saigon they learned the city had been clamped under a 24-hour curfew because of the bombing of the presidential palace by a South Vietnamese pilot.

In Rach Gia, Ha said, "We made preparations for the exodus."

He bought a leaky, 11-year-old diesel-powered boat and somehow got permission to purchase 4,500 liters of fuel although it had a military priority. The fuel was enough to get them to Australia.

Ha also purchased 1,000 pounds of rice, three cans of fish sauce for seasoning—100 kilos of instant rice and 12 boxes of instant noodles.

"We expect some times when we could not cook," Ha said, explaining the instant rice and noodles. "Those times came when the orphans and crew got seasick and just lie down like dead."

Ha, whose papers could have allowed him to leave the country alone, said he had given up hope of flying the children out of the country when he purchased the boat.

"I see that many people want to go and no chance to get all the kids on the airplane—too crowded," he said, "so I am determined that we go by sea."

Ha said he consulted with fishermen in the area and learned that if worse came to worse and they had to settle on one of the islands they could use the boat for commercial fishing to make a living or provide commercial transportation from island to island.

The evening they left Rach Gia, they had a prayer meeting at dockside with other Christians from the city and cast

off

None was an experienced helmsman, however, and they rammed two boats getting away from the dock.

"Later we thought if that had



A stewardess leads a procession of Vietnamese orphans down the walkway after their arrival at Ft. Smith. The 84 orphans and 25 staff members from the Cam Ranh Bay City Christian Orphanage arrived at the refugee resettlement camp on May 16 after a harrowing trip. (Baptist Press Photo by Toby Druin, HMB)

happened the next day we would have had to stop and negotiate for damages and many people would have rushed on board," Ha said.

Rach Gia fell the next day to the communists.

Ha and the orphans and others literally were jammed into the boat, he said; 109 of them in the tiny craft. He said he

Orphans from the Cam Ranh City Christian Orphanage sit with the orphanage director, Nguyen Xuan Ha, on the steps of their quarters at Fort Chaffee. (Baptist Press Photo by Toby Druin, HMB)



bought rope to tie them in place but there was only room to sit.

They spent all night on the boat, the next day and next night before reaching the open sea.

Early on the second day they hailed a Taiwanese Merchant ship and asked to be taken aboard.

At first they were refused and the ship sailed away.

Their situation bordered on desperation when the engine of the boat would not start, but the Taiwanese ship returned and took them in tow.

He described the trip behind the larger vessel as terrifying, too slow by day and too fast by night.

"We were frightened to death," he said, "could not sleep. Just squat and watch. We have our axe in hand so if anything happen (if the boat began to be dragged under) we cut the rope."

Ha said everyone aboard prayed all the time. The big boys also bailed, using buckets to empty water from the boat.

"The young kids were all very seasick," he said. "They just lie like death."

Finally on the morning of the second day and in water near Singapore, the ship asked them to drop the tow and abandoned them in the water. Ha explained that other ships were in sight, however, and a rescue plane directed three fishing boats to pick them up.

A friendly Singapore policeman took a message from Ha on the boats to Southern Baptist missionary Bob Wakefield and, though the orphans were in quarantine, Wakefield, Mrs. Gene Tunnell and Mrs. Harold Bengs, both of the latter missionaries from Vietnam, brought them candy and "good news of what they were trying to do for us," Ha said.

That good news was the trip to the United States.

"I have faith in the Lord," Ha said, recounting the trip. "My faith at times is very weak. I want a sign—like Gideon—want to see the sun stop and see the Lord was with us.

"In this journey I think the Lord timed everything—leaving Rach Gia, the ship coming back and towing us...The Lord moved that captain's heart."

A guide for sponsoring Vietnamese

Individuals or Baptist churches interested in sponsoring one or more refugees from South Vietnam should follow these requirements:

1. Every Vietnamese must have a sponsor. In most cases, sponsors will need to be responsible for:

- (A) housing
- (B) a job
- (C) encouragement so that the refugee will become self-sufficient and not depend on welfare assistance. These obligations are moral and not legal.

2. A church may sponsor one or more persons.

3. Individual sponsors must be certified by a local church. Letters of certification may be approved by the pastor, the deacons, or by the church in business session. The letter should certify that the individual can provide for the needs listed under item 1.

Letters of certification or letters from churches offering sponsorship should be sent to W. Trueman Moore, P.O. Box 3569, Ft. Smith, AR 72901. He can be contacted by phone at Fort Chaffee at 484-2294. In keeping with Home Mission Board guidelines, Moore has been authorized by Director of Missions R.H. Dorris to act in behalf of the state convention.

5. Letters should state any conditions for sponsorship, such as number of persons, religion, occupation, etc.

Church Training

Christian families to be subject of retreat study



Jackson

Several Arkansas churches used the Family Enrichment Series of books in their recent observance of Christian Home Week. These books, an age-graded series prepared by the Sunday School Board, are designed to help families

meet the practical needs of everyday living both individually and in relationship with others. The conference will provide enrichment experiences for family members of all ages. Family care workshops, providing practical help to church leaders ministering to family needs, will also be included in the program. Possible workshop subjects include: developing

premarital care skills, developing marriage counseling skills, Bible teaching program in family enrichment, parenting more effectively, family worship workshop, and Christian sex education for parents of teenagers.

Church leaders should be alert to information concerning the Marriage Enrichment Retreats which they will receive in a few weeks. The date of May 7-8, 1976, needs to be reserved now so that churches ministering to families can make the most effective use of the project. — Gerald Jackson

meet the practical needs of everyday living both individually and in relationship with others.

The Church Family Life Conference Guidebook served other churches as an additional resource in planning their special family emphasis. This guidebook provides help with administrative procedures; suggested subjects, activities, and discussion starters; and a rather complete list of family life resources.

resources.

The Family Enrichment Series and Church Family Life Conference Guidebook are only two of several items prepared by Southern Baptists to assist churches meet the needs of families in our modern society.

Two major projects in Arkansas will be held in the next year to assist churches meet family needs. Marriage Enrichment Retreats are being planned for November and a statewide Family Enrichment Conference will be held May 7-8, 1976, at the First Church, Little Rock.

A Marriage Enrichment Retreat is a time apart with learning experiences designed for making good marriages better. The retreats in November will be in different areas of the state. Detailed information will be made available to church leaders giving exact dates, locations and costs.

The Family Enrichment Conference is designed to reach families for Christ and stimulate their Christian growth through

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July 21—26

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B	C	D	E	C	R	A	F	T	S	F	E
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G	H	I	J	K	S	N	A	K	E	S	C
L	M	C	I	G	G	E	R	S	N	O	A

Up, down, diagonal and backwards, find the words that relate to Acteens Camp. There are 22 words and word combinations.

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Dr. Howard Linton was the featured speaker.



W. H. Heard, chaplain at the Booneville unit of the Arkansas Children's Colony, was one of the participants in the conference.



Wilson Deese, Director of Chaplaincy Ministries, coordinated the conference.



Pat Davis of the Home Mission Board, spoke on military chaplaincy.

Chaplains conference called provocative

by William H. Simpson

"One of the most important experiences of my life was when I discovered that God did not love me any more after I became a Christian than He did before I became a Christian."

This was only one of the many significant statements shared with the Chaplains by Dr. Howard Linton at the Chaplains Conference held at Camp Paron, May 12-14. From that statement, he launched out into the concept of Grace by which man is saved, by which man lives, and through which a person, in a pastoral care stance, must relate with those to whom he ministers.

Dr. Linton, Director of Clinical Pastoral Education at the Baptist Memorial Hospital System in San Antonio, Tex., was the primary program personality. At the conference, speakers representing the four different facets of the Baptist chaplaincy program in Arkansas shared aspects of their responsibilities.

The Hospital chaplaincy was represented by Ed McDonald III, of the Central Baptist Hospital, Little Rock, and Robey Goff, of the Ft. Roots, V.A. Hospital.

The Institutional Chaplaincy was represented by Joe Rubert, Rehabilitation Center, Hot Springs; Dewie Williams, Cummins Prison; and Doyle Lumpkin, Boys and Girls Training Schools, Martha Maples, Superintendent of the Girl's Training School gave an enlightening presentation concerning the over-all work and responsibility of the school.

The Industrial Chaplaincy was represented by Carl Hart of the Home Mission Board and Jack Clack from

Valmac, Inc. Chaplain Clack presented Don Dalton, vice president of Valmac, Inc., Foods Division, who shared with the conferees the value of the chaplaincy at Valmac, Inc. He pointed out that such a program is finding considerable acceptance throughout his particular industry.

The Military Chaplaincy was represented by Pat Davis of the Home Mission Board, Jack Sutherland and Ken Speer, both of the U.S. Fifth Army.

Chaplain Wilson Deese, who organized the conference, was present although he is on a four-month active duty assignment with the Army at Fort Chaffee.

Dr. Linton, in his presentation that covered four sessions, did not stress methodology or mechanics, but emphasized attitude. He suggested that the one who proposes to give pastoral care be aware of who he is with regard to his own feeling world and his strengths and limitations. Such an awareness and sensitivity on the part of the counsellor about himself, will help him to be sensitive to the needs of others. This allows the counsellor to be aware that every person has worth and dignity in his own right. Such an awareness on the part of the counsellor creates the capacity to grant the freedom to choose and to self-direction in the life of the counsellee. The goal of effective pastoral care, Linton suggested, is not making decisions for the counsellee, but leading the individual to make decisions on his own.

There were 25 participants in the conference.

'Why I keep going back to Siloam'



Robertson

At the dinner table on June 29, 1974, I told my wife that I thought there was ample reason to question my sanity. The occasion for such a reflection was at our first meal at home after a week at the Arkansas Baptist Assembly at Siloam Springs. I

had just returned with one of the largest groups (62), one of the longest distances (140 miles), from one of the smaller churches (Ebenezer), in one of the oldest buses (1959 Ford).

Several times during the week I spend at Siloam Springs each year, I promise myself, "never again", yet I know I'll be back. I have participated in at least one assembly somewhere during each of the 10 summers since I've been a pastor.

Sometimes I wonder why, but not for long. Memories begin to come back.

I remember those many times when the young man or woman we have prayed for so many times publicly responds to the Gospel. Maybe it's because I remember that night Becky committed her life to missions or when Terry yielded to the call to preach. Maybe it's because I remember 12-year-old Jill who asked me after the service in which she was saved, "Does this mean that I don't have to worry about dying anymore?" That was the first time it dawned on me that a 12-year-old might worry about dying. I assured her that when a person really knows Jesus, he lives even after death.

Ebenezer Church is not a large church. We win very few of the tournaments at Siloam. We don't impress anyone when our old bus comes "chugging" up - but we're a better church because of the blessings received at our state and

associational encampments.

About the only thing Ebenezer has been outstanding in is the winning of Honor Camper Awards. Our Youth Director, Ricky Trimble was an Honor Camper in 1971. In 1972, Vee Ann Simpson was an Honor Camper in the Children's Division; in 1973, Chuck Carelock received the high honor in the Youth Division; and in 1974, two members of our church were selected Honor Campers: Judy Jones in the Youth Division, and Carol Marks in the Children's Division. I can't help but feel that having five honor campers in our congregation must be some kind of a record.

But that's not why I keep going back. I can't keep from attending our assemblies because I know God is in it. I know our children and youth will be changed. I know that I will be revived.—Doyle Robertson, Pastor, Ebenezer Church, El Dorado

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A new enrolment/attendance campaign that works

(Second in a series)



Hatfield

Last week we considered some positive factors in a new enrollment campaign a church could use in Sunday School outreach. The basic idea is to conduct a week long campaign with trained visitors engaged in a door-to-door people

search with a specialized approach. This approach is to find and engage prospects in conversation concerning the importance of Bible study. During the visit the conversation about Bible study is primary, survey information is limited and secondary. Following this conversation, the church visitor offers the prospect the opportunity of being enrolled in the Sunday School right then and there during the home visit. Prospects who consent are added to the class roll before next Sunday.

Statistics reveal that in some churches the percentage of attendance to

enrollment is as low as 40 percent. In some churches it is higher, even 55 percent or better. This new enrollment approach (enrolling new members during the home visit) proves a church will reach the same percentage of these new members as members enrolled in the traditional approach.

This new approach does not eliminate the traditional enrollment method, but for one week in a year is used to enroll great numbers in a Sunday School.

One pastor reports his church enrolled 600 new members in one week with this new method. Their Sunday School attendance was 40 percent of members before the campaign. After the campaign, with 600 new members, their attendance percentage remained the same. In other words, on the first Sunday after the week long campaign, their new member attendance was 240. This was, of course, in addition to their regular attendance.

The sixty percent who did not attend became "absentees," just like the 60 percent of the members enrolled in

Sunday School in the traditional method before the campaign.

Another important fact is 80 percent of the new enrollees attend at least one time.

We are more interested in people than in a grade. In fact, grades are no longer a part of our record systems. The point is, enroll as many people as possible (with their consent, of course) and attendance will go up 40 to 55 percent of the new and growing enrollment.

There are some problems to consider in this new enrollment method.

1 Leaders need to understand why they should change their concept of how to enroll new members. (The why is simple, to gain new members faster and know your local level of attendance increase will follow.)

2 Pastors must assume a new readiness to accept the Sunday School in a lead role in evangelism, and provide active leadership in implementing it. He should even start a new auditorium class, teach it, and restrict membership to new members he personally enlists.

3 There will be some change of some elements of the Sunday School program and organization. The basic principles and laws of growth remain constant.

Probably the greatest problem is in the area of actual implementation of the campaign and understanding its over-all influence on a church program. For example, there must be adequate preparation of leaders and members before an enrollment campaign is conducted. There are problems in sustaining the commitment level of the persons enrolled at home before attendance. (There is a like problem with our traditionally enrolled members who are chronic absentees). Another problem is how to relate people search information (census) to the prospect file. A basic problem is to keep loving needs for persons foremost above mere numerical gains.

Last week we considered the advantages. This week we looked at problems. Can we cope with change like this? Some surely will.

Smile. Growth is on its way. —Lawson Hatfield, Sunday School department

The Cooperative Program and the Arkansas Baptist Foundation

Tuesday morning I stood where the Cooperative Program was born 50 years ago.

The occasion was the kick-off breakfast celebrating the fiftieth anniversary of the Cooperative Program. Various speakers had reminded us of the uniqueness of the Cooperative Program as a method of financially supporting missions at home and around the world. At the conclusion, Porter Routh, Executive Secretary, SBC, assisted by Glendon McCullough, Executive Secretary, Brotherhood Commission, lit a torch symbolizing the Cooperative Program. The words of, "Pass It On" sung by Sarah Holloway and Beth Lanham drifted over the audience as Mark Simmons, torch in hand, trotted out of the auditorium. Mark was the first of some twelve hundred Royal Ambassadors who will run the torch to Miami Beach, Florida, arriving in time for the Southern Baptist Convention meeting on June 10.

"I was not prepared for the feelings I had when the torch was lighted and the runner left the convention center." These words of Carolyn Weatherford, Executive Secretary of the Woman's Missionary Union, possibly reflected the feelings of

all those attending.

As Executive Director of the Arkansas Baptist Foundation, there was a prayer of gratitude in my heart. Gratitude for being on both the receiving and supporting side of the Cooperative Program. Receiving, because the operational budget of the Foundation comes through the Cooperative Program. Supporting, because already, a tenth of our assets are used to generate income that flows back through the Cooperative Program. Gratitude for a board of directors who recognize the importance of this channel, and at a recent meeting adopted a goal of a minimum of \$1,000,000 for the Cooperative Program trust fund. This will be like a spring of living waters, flowing out to every phase of Christian education, family and child care services, missions at home and around the world. This spring will continue to flow 'til Jesus comes.

The goal cannot be reached without the help of Arkansas Baptists. For information about how you can be a part of this support contact The Arkansas Baptist Foundation, Box 550, Little Rock, Arkansas —Harry D. Trulove, Executive Director



50th ANNIVERSARY

Foreign Board appoints 14; approves \$92,770 for relief



Dr. and Mrs. Bill R. Swan

RICHMOND (BP)--Fourteen missionaries were appointed, \$92,770 was appropriated for world relief and current reports were heard on Vietnam missionaries and refugees at the Southern Baptist Foreign Mission Board's May meeting here.

Of the relief funds, \$30,000 was designated for refugee relief in Angola, \$28,000 for food production and distribution in Bangladesh, \$12,270 for drought relief in Ethiopia, \$7,500 for flood relief in Botswana, \$5,000 for assistance to Cambodian refugees in Thailand, and \$5,000 each for needs in Korea and Uganda.

"The long-standing internal strife in Angola has now resulted in plans for the independence of that country," said Baker I. Cauthen, executive secretary. "With a change in the country's outlook, it is possible now for many of the people to return to their homes from the areas to which they had fled during times of hostility.

"Needs are becoming increasingly great for doing whatever is possible for these people as they try to reproject their lives. Further studies will be made concerning other possible steps both in Angola and in other countries."

The board also heard reports from R. Keith Parks, secretary for Southeast Asia, and W. Eugene Grubbs, disaster response coordinator, updating the involvement of the Vietnam missionaries and the steps being taken to aid Vietnamese refugees.

Parks commended the evacuated Vietnam missionaries for their ministry to refugees and for their desire to continue as foreign missionaries in other countries.

He reported that missionaries were saddened and frustrated to learn that apparently none of some 500 Vietnamese Baptist employees and their families, which were supposed to have been evacuated, escaped before the fall of Saigon to the Viet Cong.

The U.S. Embassy had agreed to evacuate the persons on a list provided by Missionaries H. Earl Bengs Jr. and Gene Tunnell, who returned to Saigon several days before the fall to arrange the evacuation. Apparently, the situation collapsed before the embassy could fulfill its promise.

Parks did report the successful evacuation of a group of 82 children and 15 adults from the Baptist-related Camrahn City Christian Orphanage. The group was scheduled to arrive in New York on May 15 and be sent to Ft. Chaffee, Ark., for processing. (See article elsewhere in this issue.)

Grubbs emphasized the cooperation of

many Baptist groups with the Southern Baptist Home Mission Board's work at refugee processing centers in the United States. He commended the assistance being given at these centers by Foreign Mission Board missionaries, who were home on furlough from Vietnam when the communist take-over occurred.

The seven missionary couples appointed by the board will serve in seven different countries.

Appointed were Mr. and Mrs. Roger M. Bostick Jr., Tennessee and Georgia, assigned to Rhodesia; Mr. and Mrs. Wayne E. Brown, Virginia, East Africa; Mr. and Mrs. Harold V. Cole, Oklahoma and Texas, Liberia; Mr. and Mrs. W. Ronnie Reynolds, West Virginia and North Carolina, Argentina; Mr. and Mrs. Calvin Y. Sarver, California, Ghana; Dr. and Mrs. Bill R. Swan, Arkansas and Oklahoma, the Philippines; and Mr. and Mrs. Tom C. Townsend, Tennessee and California, Indonesia.

Stewardship

Giving grows more with work

What happens when a church uses an organized stewardship emphasis or budget subscription campaign annually? Those of us in stewardship work have been claiming that it almost always increases the income of a church, but there are still those who are skeptical about the validity of such claims. Let the record speak for itself.

A survey was conducted of 140 churches in one state, covering two five-year periods. The churches were divided into two groups for the survey. During the first five-year period, neither group of churches utilized any kind of regular annual stewardship emphasis. During that period of time, one group of 70 churches increased its income by 27.6 percent, and the other group increased its income by 27.9 percent.

This indicates that most churches without really trying will experience some financial growth. Most of this will come by an increase in membership and a raising of the economic level of most of the members. However, such an increase in income is almost incidental and does not reflect any particular stewardship

leadership within the church.

The second five-year period proves a different point. During that second period one group of 70 churches each had an annual stewardship emphasis and experienced an increase in income of 71.8 percent. During the same period the other group of 70 churches had no stewardship emphasis at all and experienced an increase in income of only 33.1 percent.

It doesn't require any detailed analysis or degree in mathematics to understand the significance of this survey. It says very simply that a church which has an annual stewardship emphasis can expect an increase in income that will be more than twice that of the church that does not have such an emphasis.

Sometimes those of us in positions of leadership are tempted to feel quite good about our record of growth and progress. Oftentimes if the full facts were known, our record might be only half of our potential had we really made a maximum effort -- Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

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Angolan missionaries face danger; worship continues

LUANDA Angola (BP)--Southern Baptist missionaries report they are safe and "unafraid" in the midst of fighting between the three political factions here but have faced several narrow escapes.

Meanwhile, worship by missionaries and Angolan Baptists has continued as they join together in the presence of violence.

Three missionary men went on a land rover on a rescue mission into the area of the city where white people were burned out in July and August. Anyone trying to go into the area has been subjected to robbery, stoning or death, according to Mrs. Harrison H. Pike, a missionary.

Their mission was to rescue an Angolan pastor and his family trapped there in the parsonage next to the church while shots, rockets and mortar exploded all around them.

"It was a matter of accepting a responsibility, and the words of Esther (in the Old Testament) 'And if I perish, I perish,' became very real to them," said Mrs. Pike. One man, James V. Holland, went with one arm in a cast, saying that he could at least carry out one child.

"What a joy it was for all of us to see the land rover returning with the three husbands in the front, the back end piled high with what little household goods they could wisely bring out, with a mattress over the heads of the mother and children. The pastor and his brother were hanging on behind," Mrs. Pike wrote.

Another brother, a pastor from Carmona, came to the Pike's home to see his two brothers. The three had fled in different directions when the trouble began in 1961 and had not seen each other since.

The Pikes later had another narrow escape during a trip to Carmona. A passing car fired a shot through their windshield.

"No one was hurt," said Mrs. Pike.

but it could have been a different story. We know God was there."

The night after they returned to Luanda, a Saturday, the Pikes had 17 people in their home, stranded travelers and refugees seeking shelter. As she prepared dinner for the group, Mrs. Pike could hear the fighting and shooting behind her house.

Another missionary family, the Curtis Dixons, could not sleep that night because of the shooting nearby. Missionary journeyman Miss Tress Miles and the Hollands had similar experiences.

Early reports that one of the missionaries' ministerial prospects was taken prisoner proved incorrect. His family, forced to choose their lives over their belongings, had watched their house emptied and their Bibles burned. All were safe, although a seven-year-old boy was separated from his parents and spent the night alone in the house with shots firing overhead.

The next day more than 100 people made it to church and there was rejoicing that "our family in Christ" was protected. Mrs. Pike said. Some had no material goods left, some had witnessed horrors beyond compare. Hundreds remained unaccounted for, but, Mrs. Pike said, "The same God who had his hand on us is their protector."

That night the church worshipped in home fellowships throughout the city, rather than risk being on the streets. Twenty-nine people worshipped in the Pike home. They included Angolans, both black and white, refugees from Zaire and American missionaries. Prayers were offered in Portuguese, French, African dialects and English.

To close the meetings all over the city, each group sang "God Will Take Care of You," read the 23rd Psalm and sang "Blest Be The Tie That Binds."

Royal Ambassador camp is close

Monday, June 2, just four days from the date of this issue, the first Royal Ambassador Camp for 1975 will get under way.

Each Monday during the month of June will be the beginning of a new week for a new group of boys.

There is still time for reservations to be made for the last three weeks of camp, June 9-13; June 16-20; June 23-27. Reservations should be made two weeks in advance. However, when there is room, reservations will be accepted up to one-week in advance. To be sure of a place in the week of camp desired, reservations should be made early.

Royal Ambassador Camp can be a real rewarding experience for a boy. In fact, every boy 9-17 years of age should have the advantages of Royal Ambassadors including a week each year at camp.

To prepare 6-8 year old boys for regular camp and to provide time with their fathers, a mini camp is planned each year.

June 6-7 is the date for the 1975 mini camp. The camp is open to all boys 6-8 years of age and their father or other adult male.

The mini camp begins at 3 p.m. on Friday, June 6, and will close at 1 p.m. on Saturday.

Those attending will participate on a limited scale in many of the activities of regular campers. This will include swimming, sports, hiking, campcraft, and handcraft projects.

This is a real wonderful opportunity for a son and his father to get to know each other better.

Check with your pastor, Royal Ambassador leader, or counselor for more information or contact the Brotherhood Department. —C.H. Seaton, Director

Three missionaries stay in Laos

VIETIANE Laos (BP)—Three Southern Baptist Convention (SBC) missionary men remain here in the face of the recent governmental shift toward total Communist control. Other missionaries and their children have been evacuated to Bangkok, Thailand.

"We do not see this as similar to the Vietnam situation in that there is no fighting going on and, at least for the time being, it appears we can continue our ministry in Laos," said R. Keith Parks, the SBC Foreign Mission Board's secretary for Southeast Asia.

"We are hopeful," Parks continued, "that we will have the opportunity to do as much as we can for as long as we can. We do feel a great sense of urgency in light of all that's happening in Southeast Asia."

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The Southern Baptist Convention Cooperative Program funds are administered through the Executive Committee of the Convention to these 14 agencies and causes:

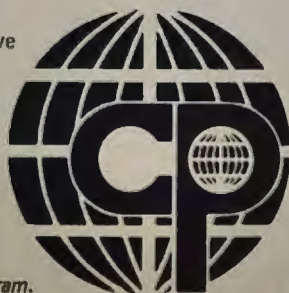
- SBC Operating Budget
- Home Mission Board
- Stewardship Commission
- SBC Foundation
- Southern Baptist Seminaries (6)
- Education Commission
- Historical Commission
- American Seminary Commission
- Radio & Television Commission
- Christian Life Commission
- Brotherhood Commission
- Annuity Board
- Public Affairs Committee
- Foreign Mission Board

On the national level, only one agency, the Sunday School Board, and one auxiliary, Woman's Missionary Union, are entirely self-sustaining and receive no Cooperative Program funds.

Who Gives Money Through the Cooperative Program? And Who Decides How the Money Is Distributed?

The answer to both questions is YOU. Individual churches decide what percent of their offering will go to missions causes through the Cooperative Program. Then at annual state conventions, messengers from local churches determine the percentage of the Cooperative Program money to be retained by the state (for education, evangelism, benevolences, etc.) and what percentage will be sent to the SBC. The average percentage division is approximately 65% for state causes and 35% for SBC causes. Finally, at the annual meeting of the Southern Baptist Convention, messengers from local churches determine how Cooperative Program funds will be divided among the agencies and causes.

Through you, the Cooperative Program works to share Christ with the world. YOU make the Cooperative Program the means to the way.



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International Lesson

June 1, 1975

How the Bible came to be

Exodus 24:3-8; Jeremiah 36:1-4; Revelation 1:10-11

Let's begin with two factual statements: (1) The Bible is the inspired record of revelation; and (2) it came to be out of the covenant relationship between God and the people of God. The essential truth lying back of these two statements is that revelation antedated inspiration, and that the record of that revelation seems to be an inherent element in God's covenant with his people.

Sealing the covenant (Ex. 24:3-8)

Other covenants preceded this one and prepared the way for it. The Biblical account of creation is unique as compared with other ancient accounts in that Adam and his descendants are presented as formed in the image of

God and functioning in a special relationship with God. God projected something of himself into the human personality, and assigned to us the responsibility of managing the environment (Gen. 1:26-31).

God made a covenant with Noah and his family after the flood (Gen. 9:1-17), and made covenant promises with Abram (chapters twelve, fifteen, and seventeen of Genesis), but the covenant made at Sinai with the children of Israel seems to have been the first which called for a written document. This passage (24:3-8) should be studied against the background of preparation in chapter 19 and the giving of the Ten Laws in chapter 20.

Aaron and his sons accompanied Moses up the mountain, but Moses went alone into the manifest presence of God to receive the revelation. God's chosen leader then went down and reported orally to the people all that the Lord had made known to him, to which report the people responded with the pledge to do as God had said.

It seems significant that Israel's first ratification of the covenant followed an oral report of its terms; but the contract was formalized, intensified, and made permanent when, after Moses had written down and read aloud the terms of the covenant, the people said, "All that the Lord has spoken we will do, and we will be obedient." (24:7)

The original document of the law-covenant seems to have been kept by the Levitical priests, and kings were supposed to make copies for their personal use (Deut. 17:18). This early precedent of storing the Biblical documents with the priests may well account for the fact that the copy of the law was found in the temple many

centuries later (2 Kings 22)

The Scroll and the fire (Jer. 36:1-4)

In the fourth year of Jehoiakim's reign as king of Judah the Lord instructed Jeremiah to prepare a scroll. He was to write down all the oracles which he had delivered against Israel, Judah, and other nations. These messages covered a span of more than 20 years. He called Baruch and dictated these messages while his faithful secretary wrote them down. At this point in Israel's history it was not too late for the nation to repent and change its course, and God's purpose in having the document prepared and read to them was to induce this change.

A second practical purpose in having these messages written down was to overcome a handicap in oral communication: Jeremiah was not permitted to attend the public festival, he being out of favor with King Jehoiakim, but he could send his secretary to read the scripture to the assembled people.

Baruch read the scroll as directed: the princes - the king's cabinet - heard about the service and sent for Baruch and his scroll. They were impressed with the contents of the manuscript, but feared the consequences. When the scroll was unrolled and read to the king, he took a penknife and cut off the columns as they were read, throwing them into the fire.

Jehoiakim was not the last potentate who thought he could destroy the word of God with fire: some of the Roman emperors made all-out efforts to destroy the Bible by ordering Christians to give up their Christian books or give up their lives. They gave up their less valuable books, but considered their Christian books worth the risk of their lives to preserve.

Write and send (Rev. 1:9-11)

John was in exile on Patmos Island when he received a vision from God. He was there because of "the word of God and the testimony of Jesus".

The "word of God" here does not refer to the Old Testament, nor to the New Testament which did not exist in John's time; although most of it had been written, but not collected. The author meant that he was imprisoned on Patmos because he preached the gospel of Jesus Christ, the inspired message; and because he bore testimony of his Christian experience.

Being "in the Spirit" the writer heard "a loud voice like a trumpet" telling him to write in a book the contents of a vision which he was beginning to see, and to

send the book to the seven churches of Asia. John wrote the book, and God somehow provided for its transportation and preservation. We have his book today as a fitting climax to the record of revelation.

Conclusions

1 In his original proposal of a covenant with Israel, God agreed to make them his own people, a kingdom of priests and a holy nation, if they would obey him and adhere to the terms of the covenant. They agreed to do so. (Ex. 19:1-9) The covenant was formalized in a written document. (24:3-8)

2 It is not easy to destroy the word of God. Jeremiah's king tried and thought he had succeeded, but the Lord had his prophet rewrite his messages and include a new one for the king who dared to burn his word. The king was destroyed seven or eight years later. (Jer. 36:27-31)

3 God inspired the men who wrote his holy scriptures in about the same way that he inspired the prophets to proclaim his messages. Jeremiah and some other prophets prepared and delivered their messages both ways. In each instance he revealed his message to the human agent who in turn either preached or wrote in his own personal style. Thus the word of God, whether written or proclaimed, contained that unique blend of divine and human elements.

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Extreme mission needs

Volunteer mission teams in resort areas. Several resort areas in Arizona, including Grand Canyon National Park, the Colorado River and the entire White Mountain areas in the northeast, have "extreme mission needs." There are many areas of opportunity where youth mission teams can serve. The needs involve Vacation Bible Schools in the summer, youth rallies, survey work, personal witnessing involvement and various other mission opportunities.

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In difficult circumstances

June 1, 1975

Acts 4:13-22, 29-31



Fischer

Throughout the Bible we find the people of God in trying, difficult, and seemingly impossible circumstances. A study of the Word will reveal divine guidance for the children of God as they search and seek His direction. In our world today we must

individually discover this help from God if we are to overcome our problems. It is important to discover the fact that becoming a faithful servant does not come about from an absence of difficult circumstances, but a dependence upon God in every situation.

In this Bible study for Sunday we find that Peter and John discover themselves to be in very difficult circumstances. During the mock trials of Jesus we remember Peter shrinking from his commitment to follow him, actually denying Christ during that crisis. In today's study, just a few weeks after the trial of Jesus, we see Peter speaking with unusual boldness. The disciples of Christ were to suffer severe persecution from their own countrymen, the Sadducees.

The boldness of Peter and John (v. 13-22)

Here we find Peter and John under arrest and in the Sanhedrin for a trial. Their crime: they had healed a lame man at the temple gate. The Sadducees held these two men in low regard. Verse 13 indicates they perceived that Peter and John were unlearned and ignorant. The word unlearned indicated "one with no kind of technical education", specifically in the regulations and ethics of the moral laws of the day.

A translation of the word ignorant conveyed "a person with no special professional qualifications." So, a major reason the Sanhedrin held these two in disfavor was because of their lack of formal training.

We see the Sadducees violently opposed to the boldness, the preaching and the healing performed by Peter and John. These leaders were threatened theologically, and felt these "unlearned" men would disrupt and certainly change the people's attitudes and allegiances.

But what can you say or do against a healing miracle? The healed man was there for all to see. This was an extraordinary miracle. The lame man had been at the "Beautiful Gate" of the Temple for years. We learn from Acts 3:2 that he had been in this condition

since birth. He was over 40 years old (v. 22), and most everyone of the surrounding area must have seen him regularly. What disturbed the council of the Sanhedrin was the fact that these two disciples were just ordinary men, and followers of the man they had crucified for claiming to be the Son of God. It was not logical to the council that Peter and John could have part in such an extraordinary miracle.

The council sent Peter and John out while they made a decision about the situation. They decided to make threats against the two men. First, they told Peter and John to cease any conversation about Jesus, and to refrain from teaching at all in or about the name of Jesus.

Verse 20 trumpets the response that should be every Christian's answer to difficult times. Peter and John tell the Sadducees they cannot help telling what they have seen and heard. Most Christians today cannot help telling what they have seen and heard—as long as it does not pertain to a true witness for God. We talk in detail of the trivial of our lives, and remain silent concerning the one critical issue that faces all mankind.

Difficult times are sometimes fabricated as we rationalize away our opportunities to shine and bear witness for our Saviour. Peter and John could have easily justified a meek response by today's standards. For these two men, life in Christ was existing under Christ's authority. His authority brought boldness and power to their witness. Perhaps we have sought to be bold in our work and have prayed for power in our witness. Maybe our aim has been misdirected. Submission to his authority is first. Boldness and power will follow.

The church prays for courage (v. 29-31)

In the face of trouble Peter and John remained fiercely loyal. Their message was first-hand. They were willing to die if necessary in order to keep telling what they knew to be true and everlasting. Instead of returning from their trial with discouragements, they reacted in a very positive way; tides of strength seemed to sweep into their lives. Peter and John reported to their company the things that had happened. Then they began a time of prayer and thanksgiving.

Oh, the power of prayer in the lives of dedicated people. We see revealed here the complete dependence of these early Christians upon God. They had the answer to difficult circumstances. Troubles came, but they knew how to win over an adverse situation. Notice in the prayer their request; not that their

enemies be destroyed, but that they have the boldness to continue as faithful witnesses.

The prayer continues (v. 30), as they call upon God to "Stretch out your hand to heal, and grant that wonders and miracles may be performed through the name of your holy servant Jesus." They did not pretend to be able to face the problem without God. They turned to supernatural power. The result of their faith in the face of adversity, their earnest prayer, and yielded lives, brought the filling of the Holy Spirit. These same people had been filled earlier at the time of Pentecost.

This was a renewing of the experience. Being filled by God's Spirit is not a once-in-a-lifetime acquirement. God's Spirit abides in the heart of every believer, but at the same time the believer must continually yield himself to the fullness of the Spirit's presence. (Eph. 5:18)

Conclusion

We see a great victory over difficult circumstances in this lesson. Who could have condemned Peter and John for bowing to the requests of the Sanhedrin? But these disciples had caught a vision that would eternally affect the world. They discovered the guidance and power of God.

Just as these early disciples were confronted with oppressive circumstances, we find ourselves many times, in unfavorable positions with forces outside our Christian fellowship. How difficult are your circumstances? Are you threatened by others for your faithfulness? Is your church being brought to trial by city or county officials for your good works? We can thank God for religious freedom in America. Yet, there are subtle forces that sometimes keep us from doing our best work for the Kingdom of God. We can follow the example of these early disciples in praying for courage and boldness in difficult situations. The Holy Spirit will equip us for service as we give ourselves to the work of God. Opportunities for Christians have never been greater.

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Attendance report

May 18, 1975

Church	Sunday School	Church Training	Church Adns.	Church	Sunday School	Church Training	Church Adns.
Alexander, First	93	49		Jacksonville			
Arma, First	259	50		First	406	77	
Aspena	46	23		Marshall Road	300	112	16
Augusta, Grace	99			Jonesboro, Nettleton	259	90	
Beentonville				Kingston, First	52	33	
Central Avenue	82	34		Lavaca, First	311	118	
First	232		1	Little Rock			
Mason Valley	83	32		Cross Road	112	91	
Berryville				Crystal Hill	150	70	2
First	171	45		Geyer Springs	729	201	6
Freeman Heights	148	55		Life Line	499	143	
Rock Springs	69	39		Martindale	112	45	
Booneville, First	256	229	2	Woodlawn	135	48	3
Bryant, First Southern	91	50		Magnolia, Central	558	145	3
Camden, Cullendale	500	94		Monticello			
Cash, First	127	71		First	273	51	2
Clinton, Friendship	106			Second	290	68	
Concord, First	94	24		Murfreesboro, First	150	55	
Conway				North Little Rock			
Pickles Gap	174	99		Calvary	403	103	2
Second	294	68		Levy	411	66	
Crossett, Mt. Olive	425			Paragould			
El Dorado				Calvary	179	142	1
Trinity	132	68		East Side	160	51	
West Side	333	322	4	First	435	78	
Forrest City				West View	198	94	
First	653	119	4	Paris, First	391	104	
Second	196	58		Pine Bluff			
Ft. Smith				Centennial	140	67	
East Side	250	68		First	647	84	
First	1276	273	7	Second	132	55	
Grand Avenue	805	223	4	South Side	724	182	19
Moffett Mission	37			Tucker	9	5	
Temple	127	63		Oppelo	18	11	
Trinity	151	47		Sulphur Springs	207	116	4
Windsor Park	790	228	4	Prairie Grove, First	167	59	
Garfield, First	97			Rogers			
Gentry, First	158			First	494		2
Greenwood, First	264			Immanuel	523		3
Hampton, First	177	96		Rover	66	35	
Hardy, First	125	39		Russellville			
Harrison				First	461	88	
Eagle Heights	332	118		Second	163	84	
Woodland Heights	89	49		Springdale			
Heber Springs, West Side	106	38		Berry Street	89	42	1
Helena, First	308	110	2	Caudle Avenue	144		
Hope				Eimdale	333	131	3
Calvary	145	88	1	First	1219		16
First	426	124	3	Texarkana, Trinity	435	171	5
Hot Springs				Van Buren, First	555	183	1
Grand Avenue	537	220	12	Mission	25		
Leonard Street	105	62		Vandervoort, First	57	31	
Memorial	97	29		Walnut Ridge, White Oak	78	46	
Park Place	351	94	1	West Helena, Second	198	102	1
Hughes, First	203	79		Wooster	126		

A smile or two

A man was coming home from work one night. He noticed a sign that his son had tacked up on the front of the house. It said: "Dog for sale—one cent."

The man told his son to think in bigger terms. One cent was too low a price to pay for a dog, he said.

The next day, the boy changed the sign to read: "Dog for sale—\$10,000." And when his father came home that night he noticed that the sign was gone.

"Did you sell your \$10,000 dog?" he asked his son.

"Yes," the boy said, "But I had to take as trade-in two \$5,000 cats."

Two caterpillars were crawling across the grass when a butterfly flew over them. They looked up, and one nudged the other and said: "You couldn't get me up in one of those things for a million dollars!"

Exchange

A miser is a man who will catch a cold just to use up the cough medicine.



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SBC datelines

Court action favors bequests to churches

WASHINGTON (AP)--The U.S. Supreme Court refused to hear a case from the Supreme Court of Pennsylvania which declared unconstitutional that state's "Mortmain Act." A "mortmain" law is one which negates bequests in wills to religious and charitable institutions when the person making the will dies before a prescribed period of time has elapsed.

The Pennsylvania "Mortmain Act" provides that a person must live at least 30 days after he makes a will, including bequests to religious and charitable institutions, before such groups are entitled to the estate. Other states having similar laws are Florida, Georgia, Idaho, Iowa, Mississippi, Montana, New York and Ohio.

The heirs of Gilbert F. Riley, a resident of Hollidaysburg, Pa., invoked the law upon Riley's death, Nov. 30, 1969, just 20 days after he had executed his will. The will specified that a portion of his estate go to the pastor of the St. Michael's Roman Catholic Church of Hollidaysburg to be used for the benefit of the church and its school.

More than three years after Riley's death, a local court of common pleas reopened the case in light of a decision by a federal district court in Washington, D.C., which held a similar District of Columbia law violated the free exercise of religion clause of the First Amendment.

Bicentennial convocation slated in nation's capital

WASHINGTON (AP)--"Baptists and the American Experience" will be the theme of a Baptist National Convocation on the Bicentennial in Washington, D.C., Jan 12-15, 1976, according to James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs.

More than two years ago, the North American Baptist Fellowship (NABF) determined that the nation's bicentennial observance provided various Baptist groups with an opportunity to cooperate in a joint celebration.

The NABF, an alliance of Baptist bodies on the North American continent (including Southern Baptists), asked the Baptist Joint Committee to take the lead and coordinate plans for the observance at the Shoreham Americana Hotel in Washington.

Since that time, an ad hoc committee of leaders from several conventions and conferences of Baptists in the U.S. has met five times with the staff of the Baptist Joint Committee to lay the groundwork for the convocation.

Wood's announcement indicated that the convocation will focus not only on the past, but on the present and future as well. "While Baptists have had a significant role in the development of America," he said, "we feel that we must not dwell primarily on our past. Rather, the speakers and the seminar groups will address themselves to the present and the future as we seek on the occasion of the bicentennial to discern the role of Baptists in the life of the nation."

Furman president sets retirement

GREENVILLE, S.C. (BP)--Gordon W. Blackwell, president of Furman University here, will retire in the summer of 1976. He will reach 65, the Southern Baptist-related school's administrative retirement age, next April.

A search committee has been asked to report a recommendation for Blackwell's successor not later than May, 1976, according to James P. Craine of Anderson, S.C., Furman's trustee chairman.

Blackwell, who will step down after 11 years in the Furman presidency, was president of Florida State University, when he came to Furman in 1965.

A summa cum laude graduate of Furman, he earned a doctorate in sociology from Harvard.

He taught and chaired the sociology department at Furman, 1937-43, before joining the University of North Carolina for 13 years, where he directed the Institute for Research and Social Science. He has also served as chancellor of the University of North Carolina at

Greensboro, visiting professor for two summers at Columbia University and lecturer for five weeks at Oxford University in England.

Mrs. J.E. Lambdin dies in Nashville

RICHMOND (AP)--The Southern Baptist Foreign Mission Board has appropriated \$30,000 for relief aid for refugees in the African nation of Angola in response to a request from missionaries there.

The largest group of refugees have returned home after 14 years of living in exile in the forests to the north of their villages.

They are centered in the Ambrizete-Musserra area in Northwestern Angola and around the city of Carmona. Another group, those left homeless in fighting between the nation's three political factions in the capital, Luanda, may develop later.

"The appropriation is to meet emergency needs while a complete evaluation is being made," said David L. Saunders, the board's secretary for eastern and southern Africa.

Southern Baptist missionaries, after visiting the refugee areas, have devised a plan for refugee aid.

"We found them hungry, nearly naked, with poor eyesight. The children showed signs of malnutrition," said Mrs. Harrison H. Pike, Southern Baptist missionary. "The women hid themselves because they did not have adequate clothing to cover themselves," Mrs. Pike said.

FMB sends relief money for refugees in Angola

NASHVILLE--Mrs. Ina Smith Lambdin, editor of junior and intermediate Training Union lesson materials at the Southern Baptist Sunday School Board for 20 years, died at her home in Nashville May 13.

Mrs. Lambdin was the wife of the late Dr. J.E. Lambdin, secretary of the training union department at the Sunday School Board for 30 years. He died in January, 1960.

Before coming to the Sunday School Board, she was training union director for First Baptist Church, Nashville, for two years. Prior to that she was Junior-Intermediate Leader in the Training Union Department of the Alabama State Baptist Convention for five years.

Mrs. Lambdin, a native of Knoxville, Tenn., wrote lessons for the first "Junior Union Quarterly," published in 1922, and for "The Junior Leader," which was begun in 1924. She authored eight books published by Broadman Press, and wrote numerous tracts and articles for secular and denominational publications.

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