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June 5, 1975

Arkansas Baptist State Convention

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June 5, 1975

Arkansas Baptist

NEWSMAGAZINE

Siloam is for little ones, too
page 8





I must say it

Charles H. Ashcraft / Executive Secretary

The highest emotions

(I Peter 1:8)

The Bible contends and human experience confirms the highest emotions are found in the context of the Christian faith. "Joy unspeakable and full of glory," (I Peter 1:8) is not an overstatement of the beautiful emotions which accompany the Christian faith. There is the unduplicated joy of forgiveness of sins. Who can top the thrill of answered prayers? Is there any emotion which compares to the joy of seeing a person receive Christ as their Lord? The joy (Luke 15:10) in the presence of the angels of God spills out onto the sons of men. Who can describe the emotions of witnessing spiritual growth in the lives of fellow church members? Can anything excel the fruit of the spirit (Gal. 5:22), love, joy, peace and all the others as it becomes real in the Christian life? Is there anyone who would challenge the supreme delight of being a co-worker with God (I Cor. 3:9)? Is there any thrill comparable to the unlimited personal nearness one may enjoy with the person of God (Matt. 17:1-8)?

Can anything to be likened to the scale of emotions be found in meditation and living in the spirit (II Cor. 12:2)? Does the world have anything to offer which ranks with the experience of worship (Rev. 1:10)? Does human language suffice to describe the exalted heights of "sitting together in heavenly places in Christ Jesus" (Eph. 2:6)? Can any of the hallucinatory concoctions of man reproduce the voice of God which comes to seriously committed Christians (Isaiah 6:1-13), (Exodus 3:3-22)? Is there any condition on earth to compare with "Christ in you the hope of glory" (Col. 1:27)? Does a long walk with God appeal to you (Gen. 5:24)? Has God ever healed you, or would you let him heal you (Acts 3:8)? This emotion can be repeated over and over with those who aren't ashamed to admit to divine healing.

To those subject to depression, melancholy and sadness, I would recommend the establishment of a vital, dynamic relationship with Christ. I promise you the emotions which will accompany your newly found relationship will exceed the "far out", "out of sight", "too much", "turn on", "trip out", "cloud nine", "high" feelings of this carnal world.

There is no place for depression, melancholy or sadness in the presence of the risen Lord who has the victory over man's ultimate enemy, death. (Rev. 1:18) The presence of Christ dancing in the eyes of a radiant Christian remains the chief answer to the torments of this life. Indeed, "In his presence is the fulness of joy, at his right hand are pleasures for evermore" (Psalms 16:11).

I must say it!

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Brief news items provide a look at the activities of Arkansas Baptists in churches around the state.

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Highlight of the summer for many Baptists in Arkansas is a week at Siloam Springs Assembly. The cover features one part of the world of Siloam--day care and teaching for younger children. Photos inside show other activities.

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A group of Baptist students in Arkansas will serve as missionaries this summer in Arkansas, in other states, and even outside the United States.

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Some Arkansans were among the Baptists present at the meeting of the Southern Baptist Convention when the Cooperative was established. They recall the event.

Arkansas Baptist

NEWSMAGAZINE

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Diversity of spiritual gifts

J. Everett Sneed

There is a tremendous diversity of spiritual gifts within the church. The New Testament likens the church to a physical body. Just as a person has many parts to his body with each having a different function, so it is within the congregation of believers.

The differences within both the physical and spiritual bodies are by design and not by accident. Tragically, some who have spiritual gifts feel that their own are more important than those God has bestowed upon others. This is no more justified than for the hand to insist that it is more important than the foot. Each person with his own gifts contributes to the kingdom of God.

Interest in spiritual gifts is high today. This is good provided we do not allow spiritual pride to destroy us. The Bible warns us that "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18).

Paul insists "...we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us..." (Rom. 12:5-6) Recognition of our equal value before God solves many problems.

This was much of the difficulty which faced the church at Corinth. Paul wrote to tell them that all true gifts are bestowed by the Holy Spirit and are to exalt Christ. (I. Cor. 12:3) Any which fail these tests are not of God.

In I Corinthians 12:4-11, Paul deals with three classes or groups of gifts - (1) intelligence; (2) spiritual action, and (3) emotion. Most expositors believe that these are listed in descending order. So we will limit our

Guest editorial

Convention in June

Messengers to the Miami Beach Convention, June 10-12, will soon be packing and making their way to Florida. They should go with the anticipation of a good convention. History records that some of the most productive conventions in the history of Southern Baptists have been the Miami Beach conventions.

From this writer's viewpoint every Southern Baptist Convention should be constructive. The present condition of the world and the society in which we live demand that our efforts at every level - not be counterproductive.

A religious journalist with word pictures has painted a scenario which is not beautiful, yet, it stalks the path of all the forces of Christianity: "The prospects of Christianity throughout the world are dim and uncertain. While its impact on some aspects of human culture is probably stronger than ever before, the church faces a combination of obstacles more formidable in their totality than any it has ever before known: the rise of secularism and communism; the revival of faiths impelled by tribal and national egotisms; the spread of racism; the explosion of populations, particularly in poor countries; the wide

discussion to the first two groups!"

The list begins with "wisdom," and "knowledge." (12:8). An early Christian leader, Clement of Alexandria, said that wisdom was the "knowledge of things human and divine and of their causes." This wisdom is the highest kind and comes from God. "Knowledge," is a very practical word which means providing the information to solve a given problem. Without some acquisition of facts, no one can be saved. Our progress in the cause of Christ is dependent upon wisdom and knowledge.

The second area Paul lists is that of spiritual action. He begins this section with "faith." (12:9) This has been defined as "potent faith." It is not ordinary faith, but power to realize the spiritual. It is faith which produces results, faith to move mountains. This faith which turns vision into deed is not something which covers every situation. But it is given by God for specific matters on particular occasions.

Paul also discusses "prophecy." This can be best understood as preaching. Prophecy is both forth-telling and foretelling. God gives certain men the ability to proclaim his Word in a way that the lost will respond and Christians will act in accordance with God's will.

Obviously, some gifts are permanent while others are temporary, for a specific purpose. It is the business of each Christian to find out what his gifts are, to develop them, and to use them. Above all, we are to give God the credit and further his cause with them. May each of us use our gifts in a way that is pleasing to our Master.

disparity between the wealth of the West and the poverty of the rest of mankind; the menace of nuclear annihilation. Without spiritual renewal, including repentance from sin and rapprochement with enemies, Christianity will suffer reverses of unprecedented scope and severity."

As Baptists, we need to face up to problems and issues of our day for they are basically spiritual in nature and dimension. We must cope with the tensions and anxieties which exist - not stoically, but determinately, because of our faith in Jesus Christ. Our conventions should not be for futile skirmishes. There are larger battles to be fought with forces of evil.

The world of today is one of constant change and Christianity cannot and must not adopt an attitude of bland changelessness.

Southern Baptists cannot perform a ministry for or witness to a changing world by adamantly refusing to make changes. Lest we forget, much of the New Testament was a reaction to the traditional practices of the Pharisees.

The Miami Beach Convention merits your prayers. - Editor James F. Cole in the Louisiana "Baptist Message"



One layman's opinion

Daniel R. Grant / President, OBU

Can the male chauvinist be a loving father?

Veteran athletic directors have had a pretty hard life since the equal-rights-for women movement has built up new pressures and tensions for them. It is one thing to agree intellectually with the idea that women students should have equal opportunity to participate in athletic programs on the same basis as men students. It is quite another thing to handle one's male chauvinist emotions when the old way of doing things is actually threatened.

Quachita Baptist University Athletic Director Bill Vining Sr., has been undergoing some severe tests in this regard, and only history will judge whether he has passed the tests. Take the recent AIC Tennis Tournament, for example. For the first time in history a young woman entered the tournament, Miss Beth Forney, a very fine player from Hendrix College. She was seeded number two in Division IV of the tournament.

Also entered in the Division IV was Coach Vining's son, Bill Vining, Jr., 6-foot-4 quarterback of the Ouachita Tiger football team and starting forward on the basketball team, but he was seeded number three below Miss Forney. The seedings seemed about right and were based on comparative performance during the season. After winning preliminary matches, Forney and Vining met each other in the semifinals.

The matches in the higher divisions took a back seat to the male-female contest and the news media focused their attention in that direction. The *Arkansas Gazette* reporter focused on what may have been the most severe test of all. Vining Jr. was asked what his father thought about the match. His reply was, "Dad said, 'If you lose the match, don't come home!' He was just kidding, I think." As it turned out he did not have to find out whether his father

was kidding, because he won the match 6-3, 6-3. One rumor has it that after the victory Coach Vining did say, "Now you can come home, son." Other rumors suggest that the elder Vining was talking seriously with Beth Forney about transferring to Ouachita.

I did overhear Vining Jr. talking to Vining Sr. at the end of that busy day. The son asked his father hopefully, "Dad would you really love me if I had lost the match?" Coach Vining replied, "Of course I would still love you, son it's just that I would miss you."

I have not yet talked with Mrs. Vining about whether this is really male chauvinism or simply family loyalty. Then again it just might be that famous Ouachita Tiger Spirit!

Hear news from SBC

News from the Southern Baptist Convention meeting in Miami Beach, Fla., June 10-12, will be given to the Arkansas Radio Network each day. ARN broadcasts every hour at five minutes before the hour. Keep tuned to your local ARN station to get the news direct from Miami Beach.



The president speaks

Don Moore / President, ABSC

Viable

That is another of the many words that occasionally come out of hiding to grace every sophisticated conversation until we tire of it. It is a good word. It means "physically fitted to live." With reference to a fetus it means that it is "capable of living outside the womb." It is highly desirable that a baby have the full nine months before such a demand is made upon its system. In other words, preparedness is essential to being able to survive.

I left on Monday for revival. On Tuesday evening my associate called to tell me that 20,000 Vietnamese refugees were going to be sent to Fort Chaffee. None of us were prepared. We had only a few hours of warning, so we didn't feel too bad about it. Unbelievably valiant efforts have been made to meet the occasion.

What are you prepared to do as a pastor and people? Multitudes have only prepared to "hold their own." We have even come to the place where we brag on each other for holding our own. A church who prepares only to "hold its own" cannot be in step with the Lord who said he would take the church and plunder the gates of Hell.

A church or a pastor who does not plan and prepare for God's greater things is undeserving of their name or position. I fear that many a pastor has been removed by churches and many a candle stick has been removed from churches because they never meant to go anywhere or do anything but "hold their own."

Our buildings, budgets, calendars and training programs indicate we are not prepared. If God sent great revival, we would have neither buildings, organization nor leadership to help the new converts and revived church membership. I guess we are going to pray for it but not prepare for it.

This is a call to viability. It is time to get out of the womb of doing things "as usual." We are capable of living. We are capable of living much more excited and effective lives than we are.

Viability is a call to preparedness. We have seven months in the womb of 1975 in which to prepare for the greatest life ever manifested in our state, His life in and through our churches in the '76 Life and Liberty Campaign. Let's plan, expect and prepare for it.

News briefs

□Earl Church has honored one of their members for 50 years' service as a deacon. T.J. Taylor, ordained a deacon in 1923, has served in the Earle Church since 1925. Taylor was presented a plaque in the morning service.

□Members of Witt's Chapel Church have paid back in only a year and a half the money borrowed to build a pastor's home. The three bedroom brick house was built at a cost of \$15,000 and is valued at \$20,000. The note was burned in a service recently.

□Hickory Street Church, Texarkana, had dedicated a library to house the personal library donated by Rev. and Mrs. L.E. Holt in 1968. Some of the volumes date back to the early 1800's. Holt has been a Baptist minister for 65 years.

□The pastor of Pines Church, Quitman, Bobby Gibson, was among the spring, 1975 graduates of Mid-America Seminary.

□Wilmot Church has honored Mr. and Mrs. R.L. Echols with a special day. They have served in church programs for more than 40 years, and Echols was chairman of deacons when the couple moved to Florida to retire.

□Grand Avenue Church, Ft. Smith, has recognized 14 members of Acteens for their achievements. Mrs. Lind Strasburg, WMU president, presented the girls with crown, scepter, cape, or citation pins.

Don't rechannel funds

I am writing in regard to a letter which appeared in the May 29 issue of the *Arkansas Baptist Newsmagazine*. The letter to which I refer indicated that a motion would be made at the upcoming Southern Baptist Convention in regard to the Baptist Sunday School Board's cooperative education funds. The proposed motion would recommend "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." The funds which are the object of this recommendation are those funds which the Sunday School Board has made available to help state conventions strengthen their programs of assistance to churches. These funds are provided to help each state convention adequately staff those areas of its work in which Sunday School Board programs are involved. This includes such programs as Sunday School, Church Training, Church Music, Church Administration, Student, Church Architecture, Church Library, and Church Recreation.

I would like to make several observations in regard to Mr. Linnens' letter and proposed recommendation.

1. In providing these funds for state conventions, the trustees of the Sunday School Board are recognizing the importance of a strong state convention staff in order to provide assistance to churches. The state convention staff is much closer and therefore more accessible to the churches and associations and thus in a position to assist the churches in their witness and ministry. This plan is a recognition of the team relationship that exists between state convention staffs and the Sunday School Board and indicates that we are, in fact, involved in a program of "cooperative education and promotion."

2. It is highly unlikely that any state convention will become greatly over staffed because of these funds. A state that has more than two staff members representing all of the Sunday School Board related programs will receive only \$3,000 per year toward the salary of these additional staff members. Obviously, this would be only a small percentage of the total cost of adding an additional staff member. The present plan hardly encourages the proliferation of state convention personnel. It simply makes possible a more adequate staff to assist the churches in the many programs represented by these funds.

3. State convention staff members who are responsible for Sunday School Board related programs maintain only a "cooperative relationship" with the Sunday School Board and the departments to which they relate. They

are solely responsible to the state conventions in which they serve and to their immediate supervisors. I can assure you that this relationship allows such staff members to be very "unbiased" in their attitude toward Sunday School Board programs and emphases. One has only to attend a joint conference of state and Sunday School Board leadership to recognize this fact.

4. The Sunday School Board has no source of income other than the relatively small earnings from the sale of literature and other products. With these funds, many services and materials are provided to the churches of our convention, all at no cost to the churches. The Sunday School Board is the only agency of the Convention which does not receive Cooperative Program funds. It would seem that the Sunday School Board should be a recipient of Cooperative Program funds rather than a contributor to them.

5. It should be pointed out that these funds are made available not by Sunday School Board administration and staff as a reward for cooperation, but by the trustees of the Board, elected by the messengers of the Convention, acting out of what they consider to be the best interests of the churches.

It is probably well that this matter has surfaced. It provides an excellent opportunity to point up the tremendous return our churches are realizing from their investment in Southern Baptist curriculum materials. It also provides an opportunity to commend the Sunday School Board trustees for their farsightedness and the Sunday School Board's administration and staff for the team relationship which exists between the Board and state conventions. I am confident that the messengers to the upcoming Convention will act wisely on this matter.—Robert Holley, Secretary, Arkansas Church Training Department

Trends to watch

Denominational Politics

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

The Lord has blessed Southern Baptists with some unusually capable and dedicated leaders in the past and present. This has been and is particularly true of our executive leadership: the heads of our boards, agencies, and institutions. With rare exceptions these have been and are men and women evidently thoroughly dedicated to the denomination and to the cause of Christ. They, in the main, have been and are high caliber in every way. The preceding does not seem to be as true of popularly elected officials.

We should be grateful for every denominational statesman we have. But, denominationally as well as nationally or governmentally, we have too many politicians and not enough statesmen. There is too much maneuvering for positions of prestige and power. There are some who seek to win the approval of the masses of our people by appealing to rather than challenging their prejudices.

There tends to be considerable political jockeying and trading. My understanding is that the latter sometimes means that one will say: "You support me for membership on this board or agency, or for election to this position, and I will support you for the appointment or position you want." There are pastors and others, a definite minority we hope and believe, who seek to climb up the denominational ladder rather than to do a quality job for the Lord and let the matter of recognition take care of itself.

It may be that we had political maneuvering in the past, but it seems to be more prevalent in the contemporary period. Without any attempt to glorify the past, I cannot imagine men like Gambrell, Mullins, Sampey, Scarborough, or Truett deliberately scheming to be elected president of the Southern Baptist Convention or to any other position of honor and trust among Southern Baptists.

It may sound naive but my conviction is that in our Baptist life the office should seek the man rather than the man the office. This ought to be true on the associational, state, and Southern Baptist Convention levels. It ought to be true of representation on committees and boards. The same should be true of any position with any agency, board, or institution. All of us should seek to do the best job possible for our church, our denomination, and particularly for our Lord. We will not likely do that if we are obsessed with a desire for advancement and recognition in the denominational structure. Furthermore, political maneuvering tends to undermine the very fabric of our democracy which is so basic in our denomination.

Any grasping for a position of power and prestige reveals a lack of faith in the democratic process and in the Lord. It also tends to reveal more of a desire for the approval of men than the approval of God. All of us should remember that greatness in the Kingdom is not and will not be determined by the positions we hold or the honors we receive but by our service to God and to our fellowman.



Woman's viewpoint

Iris O'Neal Bowen

Gentle reminder

In the North Little Rock Times' "Latchstrings" column, I found this clever and thoughtful little poem, and the author, Charldene Sparks, from Marble Falls has given me permission to use it:

An appointment

In these days of trouble and strife,
Can't see a doctor to save your life
Without an appointment.

Went to the doctor one morning in May
Sat in that office the live-long day...
Didn't have an appointment.

Yesterday I went to see him once more,
Put in my name six weeks before...
Gave me an appointment.

The room was filled to overflow,
But I got right in, oh, don't you know...
Had me an appointment.

I thought how like on heaven's shore
To get right in and through the door,
Have to have an appointment.

When we get there to that promised land,
We'll walk right in with a wave of the hand...

If we've made an appointment.

Isn't it true? People look ahead and make their plans. They know the importance of making preparation for events to come, but they get downright stubborn when it comes to getting ready for Heaven. Would that this reminder make someone think — and move!



by R. Wilbur Herring



Dr. Herring

The next big event on our calendar is the July 4, 1975 celebration on the steps of the state capitol.

It will be the official launching of our '76 Life and Liberty Campaign. It will be a very brief meeting but a most important one. W.O.

Vaught, pastor of the Immanuel Church, Little Rock, has agreed to serve as the chairman of this special event in the '76 Life and Liberty Campaign.

Ervin Keathley, secretary of the Music Department for the Arkansas Baptist State Convention, will be in charge of the choral and instrumental music.

Efforts will be made to have Governor David Pryor present and a Colonial Color Guard will be on hand.

Arrangements are being made to have a great representation of the R.A.s, the G.A.s, the Boy Scouts and the Girl Scouts for this program.

The replica of the liberty bell will be on hand to summons the people together.

Lonnie Gibbons will handle all the publicity for this special celebration and for the launching of our '76 Life and Liberty Campaign.

This promises to be a high hour in the life of Arkansas Baptists and all of the other citizens of our great state. It would be well if you would plan to be present for the two hours and to bring a good delegation from your church.

Do not confuse this with the big July 3, 1976 rally in the War Memorial Stadium which is one of the major celebrations during the bicentennial year.

New subscriber:

Church

Pastor

Association

One month free trial:

Pleasant Plains

David Coleman

Independence



A note burning ceremony at First Church, Camden, Sunday, May 4, showed the new educational building had become debt free. Participating were (left to right) Jimmy Smith, who served as chairman of the building committee; Dr. John R. Maddox, pastor; and Dick Sutherland, present chairman of the finance committee. The new building, which includes fellowship hall and kitchen, a suite of offices, church parlor, five nurseries, departments for preschoolers and grades 1, 2, and 3, was erected in 1966 at a cost of \$269,511. (Photo by John Miller)

Hebron marks 50th anniversary

The Hebron Church, Little Rock, celebrated its 50th Anniversary on May 18. The occasion was marked by the close of a revival service on Sunday morning and by a celebration in the afternoon. The evangelist for the revival was K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock.

During the afternoon service James Johnson, grandson of the founder of the church, gave a history of Hebron. Several

former pastors reflected on the past progress of the church. Among these were Dawson King and Joe Stewart, who brought a message from his father, Ed Stewart. A former music director, Leslie Ford, also was present for the occasion. At the conclusion of the program a film and slides were shown depicting some of the events of the past.

Hebron Church was organized on May 16, 1925, in an old store building. There

were five charter members present for the occasion. These were J.S. Wooten, Horace B. Wooten, Mrs. Andy Aaron, and Mr. and Mrs. Tom Chastain. Only one of these, Horace B. Wooten, survives and is a member of the church. The church had several locations during its early days.

The first pastor of the congregation was a Rev. Dowell. The first building was erected at 6923 West 12th Street. J.S. Wooten mortgaged his own home and property to finance the construction, but the church always met its obligations and payments. The total tithes and offerings for the first year was only \$101.61.

In 1945, the north and south wings were added to the original building. During the ensuing years other educational space was added, a youth building was constructed and additional space for parking and expansion was purchased. In 1955, a two-story brick educational building was built adjacent to the frame structure housing worship services and educational space until the church moved to its present location. In the early 1960's the church purchased a new brick parsonage in the Twin Lakes addition. In 1963, James M. Evans, the present pastor, was called to serve the congregation. Urban Renewal forced the church to move from its location of almost 40 years. In 1964, five acres on John Barrow Road were purchased and in 1965 a new plant consisting of 24,000 square feet was constructed. The congregation moved into its new facility on Nov. 3, 1965.

A tornado struck the church in 1967, causing extensive damage but no injuries. Repair and renovation followed and in 1968, a parking lot was resurfaced with asphalt. The total value of the plant and property is now more than \$500,000.

The present membership in the church is 536 with a Sunday School enrollment of 291. In June, 1973, the church called Howard Murray as minister of youth and education.

Among the numerous accomplishments of the church was the organization of the Shady Grove Church in 1941. Nine members who lived in the area formed the new congregation.

Pastor Evans has great expectations for the future. Evans said "We have an excellent facility and we are in a growing section of Little Rock. As our people work together following the leadership of the Holy Spirit the future of Hebron is assured."

James M. Evans is the present pastor.

W. Dawson King, a former pastor, was a speaker.



Participating in the anniversary program were (front) Bob Lowe, Elizabeth Gotheridge, R.C. Otey, Mike Culver, Jackie Culver, Shirley Culver, Loy Culver, Ann Palmer; (back) Leslie Floyd, James W. Johnson, Joe Stewart, Howard Murray, Pastor Evans, Eddie Parr, Johnny Lewis, and Lloyd Tugwell.



The new and the old: Hebron's present building and one used in 1965.



ABOVE: Missions is an integral part of the assembly program. ABOVE, RIGHT: New concrete block dormitories will house 1,000 campers and counselors.

'Tis the season... for Siloam Springs Assembly



Gene Devor (left), resident manager, and his assistant, Don Seaman, stand with their wives in front of the Seamans' new home on the assembly grounds.

The cover



The daily schedule includes time for basketball and other forms of recreation.

Siloam Springs Assembly provides a camping experience for younger children, too. A special building provides air conditioned teaching and play areas like this room.

Staff changes

Mike Butler has been called by Central Church, Hot Springs, as minister of education and youth. Butler, a graduate of Hot Springs High School, and Henderson State University, holds the master of divinity degree from Southwestern Seminary. He served as a student summer missionary to Idaho and Oregon in 1968. He and his wife, the former lady Ann Davis of Stephens, have one son.



Butler



Mrs. Garey

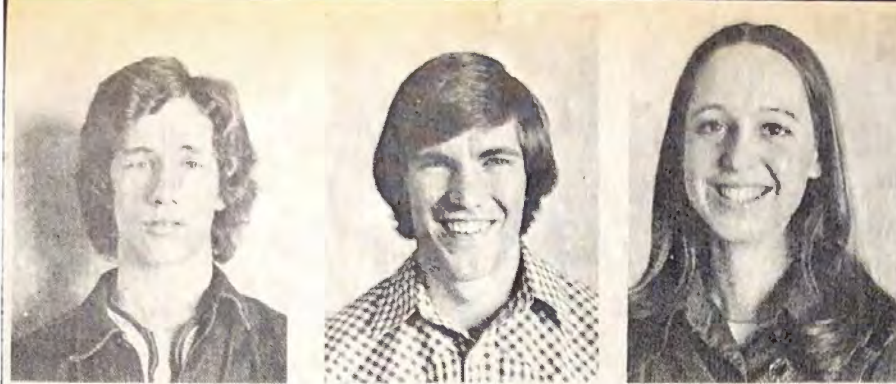
Mrs. Rhoda J. Garey, will begin serving as director of weekday ministries for First Church, Dumas, in August. She was awarded the diploma of ministries from New Orleans Seminary May 17. Mrs. Garey holds an A.A. degree from Bluefield Baptist Junior College, Bluefield, Va.

Arthur A. Durkee has returned to a previous pastorate at First Church, Ludsonia. He served there as pastor three years until 1972 when he went to Jacksonville, and then to Colorado. Durkee holds the B.A. degree from Oklahoma Baptist University and the B.D. and Th.M. degrees from Golden Gate Seminary.

Bill Bates will be summer youth director for First Church, Gentry. A native of El Dorado, he is a senior ministerial student at Ouachita University.

Lon B. Brown has resigned as pastor of East Side Church, Paragould, to serve as pastor of Ainsworth Church, Flint, Mich. He has been pastor of the Paragould church for 2½ years. Brown also has served as moderator of Green County Association for two years.

Ted Randy Leverett is now serving as children's director at Union Avenue Church, Wynne. Leverett, 25, is a native of Wynne. He was ordained to the ministry a year ago. He has been an electrician and now works as an insurance agent. He and his wife, Glenda, are the parents of one child.



Johnson

Hegarty

Luckie

Baptist Student Union appoints thirty-four summer missionaries

David Johnson, a student at Southern Baptist College, Mike Hegarty of Southern State College, and Jane Luckie, a student at Arkansas State University, are three students who will be working outside the continental United States this summer in the summer missions program of the Arkansas Baptist Student Union.

Other students will be working with the Home Mission Board out of state. Judy Cathey of the University of Arkansas at Monticello will be working in the inner city of St. Louis, Mo., Julia Hartsfield of Henderson State University will be working as Youth Director with a Baptist church at Klamath Falls, Ore. (The pastor of the church, E.C. Cloud, is a former Arkansan.) Jo Hays of the University of Arkansas will be working with the Home Mission Board in a women's prison in Georgia. Carl Holder, of Phillips County Community College, will be working in mission center work in Louisville, Ky. Dalinda Johnson of Southern Baptist College, will be working in resort ministry in South Carolina. Leigh Thurman of Henderson State will also be working with the Home Mission Board. She will work in church extension in West Virginia. Bill Putman of University of Arkansas will work in resort ministries in Oklahoma.

Carol Seaton will be working with the Student Department of the Colorado Baptist Convention in a new Baptist Student Union in that state. Sandy Renfro of Henderson State will do general mission work in Mississippi.

Again this year most of the students will be serving within Arkansas.

Working with international students at the University of Arkansas will be Jan Crabtree of Arkansas State University, Buddy Daley of Southern State College and Sue Traylor of University of Arkansas will be working at the Arkansas Baptist Children's Home at Monticello. Larry

Grosskopf of Ouachita will be working with Second Church of Clarksville.

Working with G.A. Camp at Camp Paron will be Julia Lloyd of University of Central Arkansas, Margie Faver of University of Arkansas at Monticello, Susan Brumley of Ouachita University, and Carol Bradley and Anna Marie Posey of Southern Baptist College.

Martha Van Hoozer of Southern Baptist College and Willene Goza of Arkansas State University will be working with Youth Homes in Little Rock. Nancy Broege of Southern Baptist College will be working with Second Church of Little Rock.

Several students will be working in resort ministries in the state. Terry Brown of University of Arkansas will work at Fairfield Bay; Geneva Carpenter of University of Arkansas, Barbara Billingsley of University of Arkansas at Little Rock, and Debbie Chowning of Henderson State University will be working at Lake Ouachita; Cheryl Ann Degges of University of Arkansas at Monticello and Brenda Moore of University of Arkansas at Little Rock will work at Devil's Den State Park. Richard Fdds of Ouachita will work at Lake Chicot Resort, Rickey Trimble of Ouachita will work at Lake Chicot, and Stan Wilson of University of Central Arkansas will work at DeGray.

Sheila Young of Henderson State University will work at Siloam Baptist encampment.

"In addition to 34 students sent out by money given by their fellow students, another 30 or 40 Arkansas students will be employed by the Home Mission Board," Don Norrington, Associate State Baptist Student Director explained. "For the past few years the two groups of Arkansas students have reported over 900 professions of faith each year."

Doctrinally speaking
Sanctification

by Ralph W. Davis
(48th in a series)



Davis

Sanctification is that continuous operation of the Holy Spirit by which the holy disposition begun in regeneration is strengthened. Sanctification expresses a new relation between God and man, and it produces a new character corresponding to the new relation. "Sanctification, holiness, and consecration all mean the same thing in the New Testament." (Stagg, *N.T. Theology*, p. 105) The word means to separate or to set apart for the service of God (See John 17:17, 19.) The term is used in the Bible in a two-fold sense - as instantaneous and as progressive.

Sanctification is sometimes used synonymously with justification or regeneration, and in that sense it is instantaneous. It begins with salvation at its inception, from the very first. All Christians are called saints. All Christians are sanctified in the sense that they are dedicated or consecrated to God. There is no such thing as being saved with being sanctified. "It (sanctification) stands at the beginning of the Christian life; it is not an optional or extra feature added to salvation. The Christian grows in, but not into, sanctification. (Stagg, p. 106) It seems that Paul is using the terms sanctification and justification interchangeably in 1 Corinthians 6:11. "It (sanctification) is instantaneous in that the moment we trust in Jesus we are dedicated to God and his service (Acts 9:6, 15-16)." (Hobbs, *Fundamentals of Our Faith* p. 109) "The prevailing use of

the term in the New Testament is in the sense of the initial dedication or cleansing from sin." (Conner, *A System of Christian Doctrine*, p. 468)

Sanctification is also used in the sense of a continuous process, as seen in 1 Thessalonians 5:23 and Hebrews 12:14. We are admonished to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18). In the Christian life, fellowship with a holy God produces holiness in men. In Romans 6:19, 20, sanctification is linked with righteousness.

Sanctification is a continuous process in that it makes men good. Only God is good in the absolute sense. Only God is always and wholly good. But Luke gives the names of two men who were called "good." (Luke 23:50; Acts 11:24) The saints are not sinless, but they are people whom God is making good.

Sanctification is not to be identified with "sinless perfection." "It has been said with deep discernment that at Pentecost, Christians were endowed with power, not with sinlessness." (Stagg, p. 107) The expression, "called to be saints" in 1 Corinthians 1:2 and Romans 1:7 does not mean that sainthood is something that takes place in the future. "Called" is an adjective and describes the word, "saints." A better translation is "the called saints."

God does not make saints out of people at death. Conner has pointed out that even non-Catholics show confusion about the meaning of "saints" when they speak of the "sainted dead," and those of "sainted memory." (*Faith in the New Testament*, p. 340) Saints are not dead people who have been "sainted." Only God can make saints and he makes them in this life.

Ministers' wives to get questionnaires



Mrs. Wright

In an effort to understand the needs of Arkansas ministers and their families, the Committee on Stress elected by the Arkansas Baptist State Convention is conducting a survey, and we need your help.

A questionnaire will be sent to one third of our ministers, another one third of our ministers' wives and another to laymen in one third of our churches.

If you should be one of the ministers' wives to receive the survey, please fill it out immediately and send it in the envelope provided to:

Study Committee
P.O. Box 550
Little Rock, Ark. 72203

Mrs. John Wright

Correction

Information furnished to the *Newsmagazine* through the European Baptist Convention resulted in an incorrect statement (May 29 issue, page 11) that the Clarence Allison's would spend their furlough from the foreign mission field in Arkansas, beginning this August. Information from the SBC Foreign Mission Board shows that the Allison's, serving in France, are scheduled for furlough in 1977.

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First RA camp week about over

The first week of camp will be over on June 6 at noon. The last three weeks of camp will begin on each Monday, June 9, June 16, and June 23.

There is still time to get in on one of the weeks of camp. Reservations will be accepted up until Friday, preceding the Monday of camp, provided that there is room in camp. Play it safe and make reservations now.

Swimming is just one of the major activities of camp. All activities are designed to assist boys in growth and development in spirit, mind, and body. Group living, in a cabin with eight or nine other boys, under the guidance of a Christian counselor can be a real enriching experience for a boy or young man.

Campcraft and other crafts can be an enrichment for a boy's life, when he learns them under Christian teachers. Camps this year will feature an expanded campcraft program under trained leadership.



A swimming meet is a weekly feature of Royal Ambassador Camp.

Royal Ambassador Camp can be a real exciting week for a boy. In fact, it is an event every boy 9-16 years of age should experience for one week each year. Now

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Ukraine court rejects Georgi Vins' appeal

LONDON(BP)--An appeal charging the trial of imprisoned dissident Baptist Georgi Vins was illegal has been rejected by the Supreme Court of the Ukraine, the Keston News Service said here.

The news service, of the Centre for the Study of Religion and Communism, said Lidia Vins, Georgi's mother, wrote a letter dated March 26, 1975 to the Human Rights Committee and Amnesty International in which she told of the Soviet court's action and apparent hostility.

Mrs. Vins' letter reported the Ukraine court heard Vins' case on March 6 and rejected the appeal, the news service said.

Mrs. Vins, in her letter, noted the family was not informed that the hearing took place and was not told of the decision until March 19, even though they inquired daily.

The family later discovered that Vins was in the hospital through it all but that fact had been hidden from them, the news service said.

Mrs. Vins' letter, the London report noted, said the family was refused a copy of the official verdict by the Kiev City Court on grounds that "they only wanted a copy in order to send it to the CIA."



Steve Boehning of Little Rock, pictured with Robert E. Naylor, President of Southwestern Seminary, was presented the Stella P. Ross Memorial Award in Evangelism at the 1975 Awards Presentation Program at Southwestern. This award is given each year to the outstanding student, judged by scholastic record and general conduct.

It's here! The NEW Baptist Hymnal



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Dillard S. Miller (right), pastor of First Church, Mena, was elected chairman of the Stewardship Development Committee when the SBC Stewardship Commission met in Memphis May 12-13. This also makes Miller a member of the Executive Committee of the Stewardship Commission. Commission leaders with Miller are (l. to r.) E. Stanley Williamson, director of stewardship development; A.R. Fagan, executive director-treasurer; and Ernest D. Standerfer, assistant director of stewardship development.

What is the Bible

Deut 6:1; Luke 1:1-4; II Timothy 3:14-17 II Peter 1:20-21

In the previous lesson it was noted that the Bible grew up out of the covenant relationship between God and his people, and tended to clarify and perpetuate that covenant. Now we look for answers to the question: "What is the Bible?"

Statutes and ordinances (Deut. 6:1)

God thundered his Ten Laws from the burning mountain of Sinai, after which the tribal chieftans requested Moses to receive any further messages from God and convey them to the people of God (5:23-27). The Lord was pleased with the request and had Moses send the men back to their tents while he tarried to hear from God the statutes and the ordinances which he was to carry down and teach to his people.

The significant truth for this study is that God confronted the people of Israel to make himself known in their historical experience, inspired Moses in the oral recital of their continuing experience, and guided those who compiled and preserved the record.

An orderly account (Luke 1:1-4)

If Theophilus was a prominent Roman official, as the form of address, "most excellent Theophilus" suggests, and if he had "been informed" about the Christian movement and was investigating it, then it would seem that Luke was writing to defend the Christian movement from false charges by writing down "an orderly account" of the origin and early history of Christianity.

Whatever may have been the occasion for writing, Luke's preface tells us the human side of Bible production.

(1) Luke interviewed "those who were from the beginning eyewitnesses and ministers of the word". We know from the Book of Acts that Luke accompanied Paul on his last visit to Jerusalem where he had ample opportunity for contact with James, the son of Joseph and Mary, and any other apostles and eyewitnesses who were still in the area. But his best opportunity for extended research was while Paul was in prison in Caesarea, just prior to his transfer to Rome.

Since all of Luke's birth stories are related to Mary, it would seem likely that Luke interviewed Mary and gained a first-hand report on her experiences.

(2) Luke also made use of written source materials in writing his gospel narrative. His preface states that many others had written such gospel records before him and that Luke had studied these accounts. Most of these records have perished; only Mark is left for certain, but there are ample evidences of another written source which both Luke

and Matthew made good use of.

The most clearly discernable source back of Luke's gospel is that of Mark, which was also followed by Matthew. Well over 90 percent of Mark's material is reproduced in either Luke or Matthew, or in both. There is no evidence that either Matthew or Luke borrowed from the other, or even knew of the other's writing.

The other written source which Luke and Matthew made use of seems to have been a collection of "sayings" of Jesus. This collection was called "Logia" by ancient writers, and "quelle", meaning source, by modern German scholars. It appears that the Sermon on the Mount and other teachings of Jesus common to both Luke and Matthew were taken from such a written document.

(3) The author of this Gospel also states that he had carefully traced out all these matters. He diligently checked out the written records and the tradition stories (oral gospel) with the eyewitnesses so as to discover and eliminate from his record any errors that he found.

The importance of Luke's preface for this study is that it shows us the human element at its best. Archeology and historical research have combined their efforts to show that Luke was the greatest historian of ancient times.

The preface is written altogether from the human side. Its author may not have been conscious of divine guidance and certainly, was not aware that he was writing a book which would become a part of holy scripture. Sometimes, however, when a person is most completely under the guidance of God's Spirit he is least aware of it.

The sacred writings (II Tim. 3:14-17)

In endorsing "the sacred writings" Paul obviously meant the books of the Old Testament which were effective tools in leading one to Christ to experience salvation. All such scripture "is inspired by God" and is therefore profitable for teaching, reproof, and correction.

There is not to be found in scriptures any resounding endorsement of the New Testament for the simple reason that New Testament writers were not aware that they were writing biblical material. The Old Testament is valuable and authoritative because it points toward and leads one to Christ; the New Testament is more valuable and has more authority because it proceeds from Christ and bears witness to him.

Moved by the Spirit (II Peter 1:20-21)

Peter wrote that he had not followed "cleverly devised myths" in making

known the power and coming of Christ, but had been an eyewitness of Christ's majesty on the Mount of Transfiguration. He said that he heard the voice of God endorsing his Son, and thus "the prophetic word was made more sure." (2 Peter 1:16-19)

Just as Peter had not made use of cunningly devised myths, so also he wanted his readers to know that they must not handle the scriptures recklessly. Men moved (borne along) by the Holy Spirit spoke their prophecies. The passage means that one must not interpret the Bible in line with his own theological patterns, but must attain a sympathetic insight so as to interpret the prophets in accord with the original intentions of the prophets.

Conclusions

(1) The Bible is a divine book, the product of his revelation, inspiration, and preservation.

(2) It is also a human book, written by men influenced by the Spirit.

(3) The definitive truth is that the authors of the Bible, while influenced and guided by the Spirit, did not surrender their individual traits: the personality of Paul and his literary style come through in his books, as do those of Jeremiah, Amos, and David.

(4) Jesus delegated authority to his apostles to authenticate his teachings, bear testimony to his death and resurrections, and interpret the meaning of his life and work.

During the last half of the first century much Christian literature was produced. That which was written by an apostle or by one closely associated with an apostle was respected, and all other writings were judged in the light of the oral gospel as recalled by the apostles and other disciples of Jesus.

Those writings which had apostolic authority back of them, and the other books that were in line with the oral gospel and were found to be of practical value to the churches were accepted into the canon of the New Testament.

(5) The Bible did not come down from heaven, neatly bound, in a parachute; it is a joint-production of heaven and earth, supervised by the Spirit and produced by the church.

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June 8, 1975

In a disturbed fellowship

Acts 6:1-7



Fischer

Discrimination seems to raise its ugly head in every walk of life. Even the church fellowship is sometimes affected. Instead of treating everyone alike people find it easier to love and work with some individuals and slight others. This

work that could and probably should have been done by laymen. The apostles could have been sidetracked at this point from their God given tasks of preaching the Word.

So we see here, as a result of the apostles' decision to "preach the Word", the first office bearers in the New Testament church. The men were not called deacons in these verses, but it is generally held that this is the origin of the office. It is interesting to note that the first office bearers were chosen for practical service.

While the congregation was gathered together, the apostles asked the people to select from among themselves seven men of character, full of the Holy Spirit, and wisdom, to be assigned to look after this business and duty. Someone, or some group, who had looked after this daily relief, had evidently been doing a poor job. Perhaps this discrimination was "winked at" by those who were party to such a situation.

The apostles in verse 4 informed the multitude that they would continue to devote themselves to prayer and the ministry of the Word, delegating responsibility to others so as not to diminish their own efforts in the full thrust of the gospel.

Action taken (vv. 5-6)

The suggestion of the apostles was well received by the entire group. (v. 5) The group elected Stephen (who may well have been their leader), Philip, Prothorus, Nicanor, Timon, Parmenas, and Nicolaus. All seven names are Greek, and at least two of the men later became famous. Stephen was to become the first martyr of the church, and Philip, the first missionary outside Jerusalem.

The seven men were presented to the apostles (v. 6), who, after prayer, laid their hands on them. This laying on of hands was an act of commitment in the presence of God and the congregation to set these men apart for special ministry.

Results (v. 7)

Some period of time elapsed between verses 6 and 7; but it is important to note that after the problem of daily distribution to the poor was solved, the message of God continued to spread. Countless bodies of baptized believers in our nation and world find themselves today a disturbed fellowship of people. Their progress for the Kingdom is negligible. Slightings, disdainings, disregards, discriminations, derisiveness, ever so noticeable, all hinder the work of God in our fellowships. It behooves every Christian to examine himself, ask God to

remove pettiness and sin from his life, and rededicate his life to the work of bringing people to know Jesus Christ as personal saviour.

And notice the last half of verse 7, "and a great company of the priests were obedient to the faith." These priests, usually Sadducees, were from the Jewish Synagogue. As these men became Christians, the resentfulness of the Sadducaic party must have increased. This tension between the orthodox faith and the new Christian faith was soon to bring great persecution to Christians.

Conclusion

In these verses we can see what the apostles did to solve a festering problem in the church. Had these men taken it upon themselves to administer the daily relief program, Christianity could well have been limited to the old world for untold years. These leaders of the early church knew their mission, and were not sidetracked.

Our mission includes winning the lost to Christ, and developing these new Christians into active witnesses for the advancement of the Kingdom of God. Sometimes our churches become so embroiled in conflicts that it renders them ineffective in the pursuit of their mission. God promises that "the gates of hell shall not prevail" against the march of the church. Internal strife brings the march to a standstill (or a slide backward), and the church then fails to accomplish its mission. Problems can be solved with members relying on the leadership of the Holy Spirit. The mission of every church can be fulfilled as this leadership is followed.

Every individual Christian has a mission to perform. No one else can do the things God would have us do. There are several options: discover and fulfill our task, discover and not fulfill our task, or never discover nor fulfill the task. Christians can be stumbling blocks or stepping stones! Throughout God's Word Christians are admonished to give themselves away for the gospel, and thereby find satisfaction, peace, and security.

Examine your own life as a Christian. Consider your church fellowship. Surely you can identify areas which need to be improved. The work and mission of God awaits your surrender to his will.

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distressing situation almost always has a disheartening effect on the church. Our study for Sunday explores a case of discrimination in the early church.

The early church continued a custom begun centuries before by the priests of the synagogue to distribute food and money to the needy of their fellowship. Once a week some officials of the Synagogue would make the rounds to private homes collecting for the poor. The fund was called the Kuppah, meaning Basket. There was also a daily collection for those in need, and was called the Tamhui, or Tray.

A problem (v. 1)

In the first verse of our study we find complaining among the church membership. The membership now included Jews from Palestine and Jews from Greek settlements. These Jews from outside Palestine, called Hellenists, usually spoke Greek. The Jews from Jerusalem and Palestine spoke Aramaic. The language barrier posed a problem in itself.

The native Jews looked down on the foreign Jews, and this slight found its way into the distribution of alms for the needy. The Greek-speaking Christians protested that their widows were being discriminated against daily. The needs of their widows were not being met. This matter became a point of tension, and was brought to the attention of the 12 apostles.

A proposed solution (vv. 2-4)

Notice the response of the apostles. (v. 2) They called the church together and presented the problem. Evidently they had been called upon to supervise the project, making sure there would be no discrimination in the daily distribution of relief. The apostles stated that their duty was to preach the Word of God, not serve tables.

It is at this point that we find ourselves many times; we succumb to the pressures of majoring on minors. I have known pastors and staff members who have spent much of their time doing

Attendance report

May 25, 1975

Church	Sunday School	Church Training	Church Addns.	Church	Sunday School	Church Training	Church Addns.
Alexander, First	81	49		Little Rock			
Alpena	73	23		Crystal Hill	138	41	
Augusta, Grace	104	57	2	Geyser Springs	641	201	6
Bentonville, First	211			Life Line	402	110	1
Berryville				Martindale	90	39	
First	153	57		Woodlawn	133	52	
Freeman Heights	117	37		Magnolia, Central	508	137	3
Bryant, First Southern	75	58	9	Monticello			
Camden, Cullendale	536	193	4	First	272	41	
Cash, First	91	54		Second	273	67	
Concord, First	87	21		Murfreesboro, First	159	58	
Conway, Second	256	71		North Little Rock, Levy	336	49	2
Crossett, Mt. Olive	334	177		Paragould			
El Dorado, West Side	329	327	1	Calvary	185	135	1
Forrest City, First	653	170	19	East Side	132	51	
Ft. Smith				West View	150	90	2
East Side	242	91	8	Paris, First	415	100	5
Grand Avenue	775	266	5	Pine Bluff			
Moffett Mission	30			East Side	198	99	5
Trinity	161	52		First	522	2	
Windsor Park	744	209	2	Second	113	74	2
Garfield, First	77	20		South Side	669	150	9
Gentry, First	145	39		Tucker	5		
Hampton, First	162	89		Oppelo	15	10	
Hardy, First	136	41	2	Sulphur Springs	181	104	
Harrison				Prairie Grove, First	142	32	
Eagle Heights	277	105		Rogers, Immanuel	416	75	
Woodland Heights	65	45		Rover	94	22	
Helena, First	261	81	3	Russellville, First	413	50	
Hope, Calvary	161	87		Sheridan, First	229	63	
Hot Springs				Springdale, First	1095		9
Grand Avenue	395	200	2	Texarkana, Trinity	451	176	9
Leonard Street	102	64		Van Buren, First	538		
Memorial	124	43		Mission	22		
Park Place	343	78		Vandervoort, First	60	39	
Hughes, First	177	48	1	Walnut Ridge, White Oak	62	32	
Jacksonville				Ward, Cocklebur	47	45	
First	394	73	3	West Helena			
Marshall Road	250	78	3	Second	146	81	
Jonesboro, Nettleton	180	71	2	West Helena Church	255	75	
				Wooster, First	111	67	

A smile or two

In Belgrade I heard of the archeological expedition that brought back a mummy from Egypt. When the Belgrade university scientist could not determine its exact age, they called in the secret police. Four hours later the secret police emerged from the lab and said the mummy was exactly 3,144 years old.

The professors were amazed. They wanted to know how it was done. "Simple," said the secret police. "The mummy confessed."

Some people never do anything on time except buy.

An Englishman, an Irishman, and an American were flying low over the Sahara Desert.

"Beastly place!" said the Englishman.

"The Devil's home," said the Irishman.

"What a parking lot!" said the American. —*Graphic* (Richmond, Ind.)

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Old timers recall birth of Cooperative Program

by Jim Newton

MEMPHIS (AP)—Six "old timers" and two "youngsters" by comparison returned to the old Ellis Auditorium in downtown Memphis to recall what really happened there 50 years ago when the Southern Baptist Convention gave birth to its Cooperative Program unified budget.

Ranging in age from 50 to 85, the group included two retired pastors and their wives, a widow, a retired Woman's Missionary Union (WMU) worker, and the two "youngsters"—an Oklahoma pastor and an executive from the SBC Radio and Television Commission.

All eight attended both the 1925 Southern Baptist Convention meeting and the 1975 Cooperative Program 50th Anniversary Prayer Breakfast, both on May 13 in their respective years in Memphis.

Robert F. Polk, pastor of First Church in Ponca City, Okla., a "youngster" in the group, told the 350 breakfast participants about his own involvement in the birth of the Cooperative Program.

Polk, who was born in Memphis, was five months old at the time. In his mother's arms, young Polk participated in a pageant presented during the WMU convention the night before the Cooperative Program was created in 1925.

During the pageant, entitled "An Open Window to the World," individuals representing the millions of persons around the world in need of Christ walked past an "open window" reminding the church of its responsibility to people. Polk's mother carried him in the pageant.

Polk's mother, he recalls later in an interview, apparently did not realize the significance of what took place that night and the next day. It was not until 40 years later when Polk mentioned his participation in the pageant to Cecil Ray of Dallas, state Stewardship director for Texas Baptists, that Polk began to realize the significance of that event.

The old timers, as well as the youngsters, admitted that they really did not realize in 1925 what the Cooperative Program would accomplish in the next 50 years.

Most of the old timers could not remember too many details of the 1925 convention.

Lyn Claybrook, spry and energetic after 60 years in the ministry, including 48 years as a pastor, recalled one "great

quote" from T.V. Herndon of Louisiana during the discussion of the adoption of the Cooperative Program.

"The old way of raising money was too spasmodic, and we just couldn't have enough spasms to meet the needs," Claybrook recalls Herndon telling the 1925 convention.

Polk said the 1925 event was almost like the birth of a baby, adding that he doubted the parents of Abraham Lincoln could have imagined at the time of his birth the great things he would accomplish.

Mrs. A.C. Rodgers, 86, also of Memphis, recalls bringing a group of WMU ladies from West Helena, Ark., to Memphis for the convention.

She carried in her hand a small, pocket size book of devotions she had bought in Memphis during the 1925 convention for her daughter. She wore on her lapel both an orchid corsage and a messenger pin from the 1928 convention.

"I looked for it, but I couldn't find my 1925 convention messenger pin," she said.

Another "old timer" from Arkansas, Mrs. R.H. Jones, 82, now of Nashville, recalls an emphasis at the SBC in 1925 of Baptist work in Europe through the Baptist World Alliance (BWA).

Mrs. Jones, associational superintendent of WMU work and active in her home church in Osceola, Ark., for 60 years before moving to Nashville, wore a BWA lapel pin, explaining that she had also attended the Alliance's 50th anniversary in London in 1955.

A third native of Arkansas in the group, Alvin (Bo) Huffman of Blytheville, now executive vice president of the Radio and Television Commission, Fort Worth, was the second "youngster" who attended the 1925 convention.

Huffman, who was 10 at the time, quipped that the only thing he could remember about the convention was that he got a three-day excused absence from school to attend.

In retrospect, the group was unanimous in their praise of what the Cooperative Program has accomplished during the last 50 years in raising \$1.6 billion for state and national SBC needs, not including billions more retained by local churches.

Polk, in his remarks at the breakfast, called the Cooperative Program the largest and most stable system of missions support known among Christian bodies.

Mrs. Jones agreed, pointing out that she had read recent reports that every major Protestant denomination, except Southern Baptists, had seen a decline in mission giving during the last few years.

Polk said that he had seen the convention during the Cooperative Program's lifetime, rise from 8,285 churches giving to missions through the Cooperative Program during that first year, to 29,848 churches supporting Cooperative Program causes during 1974.

Claybrook and his wife, retired and living in Memphis, re-emphasized Polk's point: "The Cooperative Program makes it possible for all of us to carry out the Great Commission of Jesus Christ."

Claybrook, who hands out calling cards saying he is still young at heart and available for supply preaching and revivals, explained that no man or woman in his or her lifetime can literally "go into all the world and preach the gospel." But it's possible, he added, to carry out that commission through others, supported through the Cooperative Program.

The eight agreed that it was wonderful to be present, both in 1925 and 1975, to see with their own eyes what great things Southern Baptists have accomplished through the Cooperative Program, the main method of financing SBC work in all 50 states and 83 foreign countries.

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