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July 10, 1975

Arkansas Baptist State Convention

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July 10, 1975
Arkansas Baptist
NEWSMAGAZINE

Summertime has come
to the Ozarks





I must say it

Charles H. Ashcraft / Executive Secretary

Baptists and religious liberty

"Religious liberty in a nation is as real as the liberty of its least popular religious minority" - Paul Blanchard.

The religious liberty of no American is any more secure than is the liberty of its most unpretentious citizen. As long as there is one person in America who is required to be a part of any scheme relating to religion with which he does not approve, religious freedom is not secure in America and the First Amendment has been abridged.

Religious freedom is not to be taken for granted if public opinion can be conned into endorsing any scheme which would inure non-religious dollars into religious tills. This is what the American experiment and the American Revolution is all about. For this reason the religiously oppressed braved the dangers of the cold Atlantic, death, sickness and starvation to come to America.

History will not allow the persons of faint convictions to forget the whole issue was and is freedom, with religious freedom in the forefront. The early pilgrims knew exactly why they came to America and the present day pilgrims know it also. There were no muddled notions of religious freedom as it was pursued by the founders of this nation.

The religiously oppressed people refused to give forced assent to theological dogmas in which they did not believe. They refused to pay religious taxes to a church which disfranchised them. They preferred death to the indignity, unhumanity and the denial of self-expression at the hands of the majority religion. The victories of these noble people, wrought in the cauldron of persecution, suffering and death are now eroding at the hands of budget blinded religious people today.

Forgetting quickly the dungeons from whence their forefathers were removed, they are now setting the snare in which they themselves inevitably will be entrapped and suffer imprisonment in the same dark depths and strong chains as their forebears. The use of state funds for religious schools is surely taking money from the pockets of nonreligious Americans to strengthen the power of a religious system, and has the makings which could victimize all American citizens and destroy the American dream.

If there but be one lone unnoticed, uncorrected, or endorsed infraction of religious freedom in America it becomes the small crack in the dyke which will surely jeopardize the freedom of every other American. The security of the state itself is bound together in the safeguards given to its nonreligious citizens as well as its religious citizens. Baptists do not need nor do they deserve anything they cannot or will not pay for, whether it be a kindergarten, nursery, college, children's home or a paid lobbyist in Washington.

The victim of artful cunning by a Baptist is no less a victim than is a victim of Rome or Moscow. It is tragic to surrender so meekly in one generation the victories wrought on blazing battlefields across long bloody centuries. Sinners should not be required to finance

their own enslavement.

The world has yet to see one majority religious group which will not take advantages over minorities in the clinches when the referee is not looking. Perhaps we could aspire to be that people. Baptist people do not have to await Supreme Court rulings to know what is right.

I must say it!

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The mission field has come to America but Arkansas Baptists need to take advantage of the opportunity. The editor's view on aiding Vietnamese refugees is accompanied by a form for potential sponsors to send in.

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"Baptist Heritage" a feature which begins this week, will provide a look at historical events concerning Baptists. The writer is Bernes K. Selph, pastor of First Church, Benton.

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The work of the association will be spotlighted this Sunday in Arkansas churches who observe it as a day of prayer for Associational missions. A four-page feature offers information on the work and the workers.

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Religious programming on radio and TV is not about to be banned. A Baptist expert on legislation and religion sheds light on some popular rumors about the FCC.

Arkansas Baptist

NEWSMAGAZINE

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J. Everett Sneed

Sponsors for the refugees

"The mission field has come to America," declares Jim Gayle, a former missionary to Vietnam. But, effective Christian service means becoming involved. The two main needs at the moment are sponsors and money to assist in religious program.

Sponsors are by far the most important and urgent need. All Vietnamese must be sponsored before they will be permitted to leave Fort Chaffee or any of the temporary facilities provided for them. A sponsor can be either a church or an individual. Ideally, a church will sponsor one Vietnamese family. Each volunteer within the congregation would relate to the refugee family for a specific time. This rotating method would provide opportunity for several members within the church to have contact with the family the church is sponsoring. Although the sponsors are morally, not legally, obligated to the family, they will be helping people who are in need of assistance.

A second need for money is to assist in the religious program. Missionary Jim Gayle reports that the opportunities for confronting the Vietnamese with the gospel are excellent. Every night worship services are conducted. An evangelical Vietnamese national pastor is often the speaker. Every day many accept Christ as their Saviour. Money is needed to purchase Bibles and other Christian literature. The funds will also be used to assist in staffing our Baptist office serving the Vietnamese. All gifts should be sent to the State Missions Department, Arkansas Baptist State

Convention, P.O. Box 550, Little Rock, Ark. 72203.

Originally, the education of the Vietnamese had been assigned to the Baptists. But now, Westark College, Ft. Smith, has been given a government grant to provide language and cultural training to the Vietnamese. Trueman Moore and the Baptists of Concord Association have done an excellent job in beginning the training. Any Baptist money which had been collected for educational purposes will be used in the future for the religious program.

Regardless of one's feeling of the war in Vietnam, our involvement in it and the country's fall to the communists, our obligation to assist these refugees is clear. First and most important, we should respond because we are Christians. Jesus said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) Our faith requires assistance to others.

A large percentage of those at Ft. Chaffee are children. Many of these little ones have never known anything except the horrors of war. With our help, they can have a useful and happy future.

Most of the people will settle in America and some will live in Arkansas. If we treat them in a Christian way, we will have better neighbors and friends in the future.

Let's both pray and act to help the Vietnamese refugees. We should pray that they will respond to the gospel and accept Christ as Saviour. In this way, we can respond to the mission field which has come to us.

How to become involved

A rare opportunity to demonstrate Christian love and compassion is being provided Southern Baptist churches in the need for sponsors to assist in the resettlement of thousands of refugees from Indo-China. Many churches have already responded and are experiencing the satisfaction of helping a refugee family begin a new life in America. But other sponsors are still needed for the refugees yet to be transferred from Guam or the Philippines to one of the four camps in the U.S.

The size of refugee family groups varies from two persons to some "extended families" numbering in the thirties. About half of the refugees speak English. Approximately two-thirds are Buddhists; many others are Catholics. Few are evangelical Christians. **If your church would consider sponsoring a refugee family, fill out the form on this page and return it to your state director of missions.**

Sponsorship involves providing for a family until they are able to provide for themselves. This could be a few weeks or a few months, depending on opportunity for employment.

A transitional grant in the amount of \$100 per refugee is provided by Church World Service to assist in resettlement. This grant requires the endorsement of both the refugee and his sponsor. The refugee would need assistance with housing, groceries, furnishings, and perhaps clothing. Above all, he needs warm friendship and understanding as he seeks to adjust to a land and culture that is strange to him.

COMMITMENT TO SPONSOR REFUGEES

Our church voted in conference to sponsor a refugee family.

Date _____ Signed _____

Church _____ Phone _____

Address _____

City, State, Zip _____

Pastor _____ Phone _____

Preference: Size of family _____ Type of work _____

Nearest airport _____



One layman's opinion

Daniel R. Grant, President, ORU

On being an unconstitutional Constitutional Convention delegate

The Arkansas State Supreme Court recently got me out of a lot of trouble. I am the kind of person who has difficulty in saying no, especially when it is the Governor who asks me to say yes. At the risk of causing the Ouachita Baptist University faculty and students to start some kind of movement for a "resident president" at Ouachita, I agreed to serve as a member of the Constitutional Convention called by the last Legislature to meet in June and July of this year.

The method of calling the Constitutional Convention was questioned in the courts and was finally held to be unconstitutional, both by the lower court and the State Supreme Court. On hearing of the decision I had those well-known "mixed emotions" like the man felt when he saw his mother-in-law driving over a high cliff...in his new Cadillac. I really could not see how I could do justice to two solid months of Constitutional Convention and

committee sessions in Little Rock and at the same time honor a variety of commitments related to my duties as president of Ouachita. The Governor had been very gracious in suggesting that the delegates to the Constitutional Convention would be sympathetic with this problem of conflicting engagements. Even so, I knew deep down inside that the opportunity of revising the fundamental law of my state is a once-in-a-lifetime event that requires undivided time and effort. In a very real sense the Supreme Court relieved me of a serious dilemma.

My relief is still mixed, however. Arkansas does need to revise its constitution. Parts of state and local government are in a strait-jacket designed during the Reconstruction Days following the Civil War. Ridiculously low salaries, restrictions related to horse-and-buggy conditions, and other outmoded provisions have placed severe burdens

on our state and local officials as they try to keep up with changing needs brought on by industrialization, urbanization, and modern technology. All of us worry a great deal about the increasing centralization of power in federal officials in Washington. The truth is the biggest single reason for growing federal power in Washington is our failure to modernize state and local government so that we can solve our problems locally without going to Washington.

There are some blessings in the Supreme Court decision to invalidate the law calling the Constitutional Convention. It proves once again the strength of our separation of powers and checks and balances in American democracy. Now if we can go back to the drawing board and find a way to revise Arkansas' constitution constitutionally, there will be a net gain for making democracy work effectively in Arkansas. The proposed new constitution will not have the cloud of doubt over it, and the chances of adoption should be better. And maybe my faculty members like Professor Jim Ranchino will stop calling me the "illegitimate Constitutional Convention delegate."



Food and fellowship

Virginia Kirk and Jane Purtle

Feeding 100

"Preach the message, stay at it in season and out of season; convince, reprove, exhort people with perfect patience as a teacher." — II. Tim. 4:2 (Williams)

Last month we discussed the evangelistic-fellowship luncheons sponsored by the West Church of Batesville as part of their summer revival. Today we are continuing with the three remaining menus and recipes to feed 100. Although this information may have a tinge of "commercialism," we remember that Jesus himself gave us the precedent of concern for feeding large groups and that the common meals of the early church were a distinguishing characteristic of their fellowship.

Menu number 2: Baked ham (20 lbs.), black-eyed peas (3 number 10 cans), creamed potatoes (25 lbs.), cole slaw, rolls, cake (3 large sheet cakes), tea, coffee.

Baked ham

Ask your butcher to slice 100 slices of

center cuts of ham. Place ham in 300 degree oven for 30 minutes just before serving.

Cole slaw for 100

- 16 lb shredded cabbage
- 3-4 cup sugar
- 2 tablespoons pepper
- 1 pint vinegar
- 2 quarts mayonnaise
- 4 tablespoons celery seed (optional)

Mix the above well. Salt was purposely omitted as it tends to dull the appearance of the slaw.

Menu number 3: Cold plate with ham, salami, cheese (100 slices of each), potato salad, crackers and a variety of breads, mustard and mayonnaise, cake, tea, coffee.

This is a relatively expensive luncheon; the cost can be adjusted somewhat by shopping carefully for the meat and cheese. Cut all meats and cheeses in half. Serve around a mound of potato salad. If budget permits, garnish with olives and hard boiled or deviled eggs.

Potato salad for 100

- 25 lbs. potatoes boiled with jackets on
- 2 large onions
- 20 eggs, hard boiled
- 2 cups chopped sweet pickles
- 1 cup vinegar
- 1 large green pepper, chopped
- 1 seven oz. jar pimento
- 2 quarts salad dressing
- 2 stalks celery, chopped
- ¼ cup sugar
- salt and pepper to taste

Mix well and chill before serving.

Menu number 4: Fried chicken, creamed potatoes (25 lbs.), green beans (3 number 10 cans), tossed salad, cake, tea, coffee.

Country fried chicken for 100

Cut up 25 fryers. Use only the best parts, saving the bony pieces for creamed chicken. Wash chicken, dry, and roll in flour. Sprinkle with salt and fry in fat. You will need two 3 lb. cans of shortening. Allow time for chicken to cook slowly, at least 20 minutes for each time you refill the frying pan. Place in foil lined pans to keep hot until serving time.

Green beans

Season beans with 3-4 cup of bacon drippings or a piece of "fat back." Add salt to taste. Cook until most of the liquid evaporates for really tasty beans.

Death and the intermediate state

by Ralph W. Davis
(52nd in a series)



Davis

Natural or physical death is the cessation of life. But what happens at death? In the account of Lazarus and the rich man (Luke 16:19-30), the beggar went immediately into a state of blessedness, and the rich man

entered immediately into a state of misery. The belief of many is that when death comes, the body returns to the earth, and the soul, or spirit, takes its departure into the next world where it will live forever. For the Christian, death means a departure from this life and presence and fellowship with the Lord.

Paul knew that God who gave him a body adapted to this world would give a body to his spirit adapted for the next

life. But what was to be the nature of the soul's existence between death and the resurrection of the body? "He (Paul) saw that to depart from this life was for the spirit to lay aside the body and become a disembodied spirit until the eternal body is given. He was willing, however, to depart from this life and become temporarily a disembodied spirit because to be absent from the body is to be at home with the Lord." (Ray Summers, *The Life Beyond*, p. 13)

conscious suffering" (Summers, p. 19)

If the New Testament teaches that the body at death returns to the earth (Eccl. 12:7; 2 Cor. 5:8), and if it teaches that the body will be raised at the resurrection (1 Thess. 4:14 and 1 Cor. 15:23), then it must be true that the disembodied soul exists in an intermediate state between death and the resurrection. The disembodied righteous are in paradise, and paradise is where God dwells. This is not a place of soul sleep nor unconsciousness, but a place of rest. (Rev. 14:13) The final state will come with the resurrection.

The above is the common view held by such men as Summers, A.A. Hodge, Charles Hodge, Mullins, Strong, Conner, Hobbs, and Clyde Turner.

Frank Stagg, on the other hand, states that the New Testament never speaks of an "intermediate state" and never speaks of a "disembodied state." The biblical writers never envision a person as disembodied. At the transfiguration, Moses and Elijah were in their bodily state, and Peter suggested that tents be prepared for them. The rich man in Hades was in a bodily state. "Paul expressed horror at the very thought of being found 'unclothed'—not having a body (2 Cor. 5:1-8)" (*New Testament Theology*, p. 322) Stagg holds to the doctrine of man in his wholeness. Man is a soul; he does not just have a soul. "The whole man may be described as 'flesh,' or 'spirit,' or 'body,' or 'soul.'" (p. 25) Therefore, man in his totality (not just his soul, or spirit) will receive at death his "spiritual" body. Stagg concludes by saying, "Even though one is brought immediately into the presence of Christ (at death) and brought there in a bodily state, his resurrection in its fullest sense awaits the *parousia* at the end of history." (p. 331)

Looking at 2 Corinthians 5:1-8, "We cannot be dogmatic about the exact nature of our existence after death - whether that of a disembodied spirit or whether that of some kind of resurrection body. However, several facts are clear: (1) The dead in Christ are with the Lord. (2) Our habitation will be prepared by him; therefore, it will be perfectly suited to our needs. (3) The Christian dead are conscious. (4) This hope motivates Christians not to grow weary or discouraged in their service for Christ's sake." (Simmons, *Adult Bible Teaching*, Vol. 5, No. 1, p. 72)

Next issue: *The Second Coming of Christ*



The president speaks

Don Moore / President, ABSC

What are you going to do?

"About what," you may ask. My answer is, "about the facts."

Except for churches under 200 in membership in 1974 we lost more members to other denominations than we received.

The percentage of our church members who are enrolled in Sunday School has dropped from 72.4 percent in 1964 to 57.5 percent in 1974.

The percentage of our church members who are enrolled in Church Training dropped from 25.7 percent in 1964 to 15.2 percent in 1974.

Non resident members increased by 55,113 in 1974.

A smaller percentage of all of our income is being given through the Cooperative Program now than since 1933.

Approximately 53 percent of Southern Baptist churches are classified as open country or village. They gave less than 15 percent of their income to mission causes.

The gap between baptisms to church members increased from 1 - 29.7 to 1 - 30.5. This is a trend of the last few years. This means that our efficiency in winning the lost is going down.

Why don't THEY do something? Who is they? Well, it's the folk in the Baptist Building or the folk in Nashville or the colleges and seminaries. THEY keep the records. We make them.

How do you face honestly these facts without appearing to be a peddler of gloom. Our only hope is to face these facts.

One thing is very obvious. Something must be done about the experience and commitment of those we baptize into our churches. With the carelessness about transferring their membership, their lack of involvement in growth activities and stewardship and the poor record of involvement in winning the lost, there must be a problem. Add the ease with which they jump from the Baptist church to other denominations, and it becomes very clear that the front end of the problem is at the point of church membership. We must conclude that masses of our people have not been adequately dealt with and are not born again or we have done a miserable job with those who are genuinely saved.

Pastor, deacons, church leaders,
WHAT ARE YOU GOING TO DO?



Woman's viewpoint

Iris O'Neal Bowen

Parable of the pie dough

Once upon a rainy day, a lady decided she would bake a pie, which should have been simple, since everyone uses mixes and frozen pie shells these days. But our lady, to please her husband, thought she would "start from scratch" like she used to do when the children were small, and cooking a meal was an accomplishment, rather than a grand opening of cans.

Thereupon, she got out the necessary ingredients and equipment, and, racking her memory for the recipe, she measured, poured and mixed. She really got in earnest, getting her hands in the dough, kneading and adding water till she had just the right consistency. However, when she dumped her concoction on the board and applied the rolling pin, the dough fell apart.

She added more water and tried again. This time the mess was so gooey, the whole thing stuck to her fingers. So she added more flour, dusted the mass well

with the flour sifter, and again applied the rolling pin. But this time she had a mix that refused to yield to the rolling pin.

Well, as any normal lady-of-the-house would do, she ran her crust through the disposal, but not before she had added a few tears to speed it on its way.

As I thought on the efforts and the failure of the lady and her pie dough, I was reminded of the clay and the potter's wheel, and how the potter took his failure and re-worked it to fashion a vessel he could be proud of.

"But sometimes," I mused, "we make such a mess of things, all we can do is throw it out and start all over."

"And sometimes folks get their lives pretty messed up, and wonder if giving up is all they have left to do, but I'm for starting all over, for with God's help, we are promised we can make pretty good pie crusts-uh- lives for ourselves."

News briefs

□ The oldest member of Berry Street Church, Springdale, is 98 years old, but he has been a member only four months. Pete C. Minor was baptized March 5, when he was 97 years old. Pastor Ralph B. Raines thinks this may be a record for age and baptizing.

□ Old Union Church, Monticello, has ordained as deacons Bill Wilkerson and James Strickland.

□ First Church, Russellville, and First Church, Dardanelle, will conduct a missions trip July 11-19 to Zuni, N.M., to minister to the Zuni Indians.

□ Trinity Church, Ft. Smith, has held a service to recognize Girls in Action for completing the first mission adventure. Receiving badges were nine girls.

□ First Church, Fayetteville, has licensed Les Ledbetter and Greg Dumas to the ministry.

□ Youth from Pleasant Hill Church, Rogers, took a mission trip to Ft. Yates, N.D., to hold vacation Bible schools for the Indians. The entire trip took two weeks.

□ A.H. "Son" Barnhill Jr. has been licensed to the ministry by Providence Church in Mt. Zion Association.

□ Mrs. Teresa Kimberling, a member of West Helena Church, has been chosen "Young Career Woman of the Year" by the Helena-West Helena Business and Professional Woman's Club.

□ The adult Sunday School Department of Second Church, Hot Springs, has honored Mrs. R.B. Boles for

57 years of teaching classes. This is the longest record of service in the history of the church.

□ Marion Church will observe their 50th anniversary Aug. '17 with a noon meal and a program featuring former pastors. A special morning service will be held beginning at 10 a.m. and an afternoon program begins at 2 p.m.

□ Concord Church, near Van Buren, ordained Harold Eugene Loyd as a deacon on June 15.

□ Clarksville, First, celebrated their 90th anniversary May 25 with all-day services and activities. A former pastor and staff members appeared on the program.

□ Despite the loss of their building to a tornado Feb. 22, Crystal Hill Church, Little Rock, held vacation Bible schools this summer. Pre-school and children's departments met as Backyard Bible Clubs, and youth and adults met for Bible study Sunday nights in the portable classroom building of Lawson Elementary School. Pastor Don Hook was the teacher.

□ New Hope Church, near Lonoke, has baptized and licensed to the ministry Maurice Burroughs. He has been a minister of another denomination and has served churches in Arkansas.

□ First Church, Cash, broke ground June 8 for a 50 X 75 foot educational-fellowship building, which will double their present educational space. Dennis J. Davis is pastor.

Baptist heritage

by Bernes K. Selph
pastor, First Church, Benton

On July 7, 1891, 10:00 a.m. 1600 delegates convened in the First Baptist Church, Chicago, Ill., to organize the Baptist Young People's Union of America. Most of the representatives were adults. They came from 33 states, territories, the District of Columbia, Ontario, and Nova Scotia.

Rev. O.W. Van Osdel launched this movement. As pastor of First Baptist Church, Ottawa, Kan., he wanted his young people to have similar training he had observed in some other religious groups.

"Scandalous!" screamed some Baptist newspapers and preachers when they learned youth men and women would be thrown together in church activities. "Nothing but a courting society," they snorted.

But the work was organized, adopted by Baptist Churches, North and South and proved successful. Yes, romances came. Some produced happy and lasting marriages...and from these more Baptist prospects!

That's how it was 84 years ago in Baptist life.

□□

□ K. Armstrong, *The Indomitable Baptists*, Doubleday and Co., New York, 1967, P. 190

Ordination

Jimmy Russell has been ordained to the ministry by Clear Lake Church, Blytheville. Russell is 37 years old, married, and the father of a son and a daughter.

He is a student at Arkansas State University, Jonesboro, and serves the church as associate pastor. He also has served as interim pastor for Clear Lake, and has done supply preaching.

Glenn Artt is pastor of the church.

Deacons note

Please return forms, if you have not, for the committee on "Stress in the Ministry." Your insight will be most helpful and greatly appreciated. Return forms to:

Stress in the Ministry Committee
P.O. Box 550
Little Rock, Ark. 72203

Revivals

Maple Avenue, Smackover, July 13-18; Chester Swor will be evangelist, Scott Cook will do "Living Art," and J.T. Stocks will be singer. Edgar T. Glover is pastor.

Correction

The article "And some evangelists" on page six of the June 19 issue contains an error. The most recent pastorate of Henry Applegate should have been listed as First Church, Harrisburg.

Is guest lecturer



Dr. McDonald

Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine* and religion editor of the *Arkansas Democrat*, Little Rock, will be visiting professor of religious journalism for the second summer term of Southeastern Sem-

inary at Wake Forest, N. C., the month of July.

Acteen campers to learn of missions



Mrs. Hall

Mrs. Carl R. Hall, Southern Baptist Missionary to Nairobi, Kenya, will be Missionary in Residence at Acteens Camp at Camp Paron, July 21-26. A native of McCrory, Mrs. Hall is the former Geraldine Wright. She is a graduate of

Ouachita University and Southern Seminary. Acteens will have the opportunity of visiting with her informally as well as hearing her in discussions of her work during the regular camp schedule.

In addition to Mrs. Hall, Acteens will hear Becky Nichols, daughter of Mr. and Mrs. Gilbert Nichols of Asuncion, Paraguay and a student at Ouachita University, during mission study time. Bible study will be led by Mrs. Leslie (Betty) Wilfong former Youth Director for Immanuel Church in Little Rock.

Choices of creative and recreational activities, fun times, camp fires, vespers, swimming and tournaments complete the varied schedule of Acteens Camp. Registration is greater than before but there is still room if you will write now to WMU, Box 550, Little Rock, 72203.

Staff changes

Joel D. Bridges has joined the staff of Beebe First Church as minister of youth and education. Bridges, a native of Kentwood, La., has served churches in Louisiana and Washington as music director, associate pastor and youth minister. He holds the B.A. degree from Southeastern Louisiana University, and the master of divinity degree from New Orleans Seminary. He has specialized training in ministering to the emotionally disturbed.



Bridges



Dr. Baker

Nathan Larry Baker has been called as pastor of First Church, Fayetteville. He comes to the church from a position as Assistant Professor of Christian Ethics

and Pastoral Ministry, Southwestern Seminary, Ft. Worth. Dr. Baker also has served as a pastor in Texas and Louisiana, and held his first pastorate at Doddridge, Ark. Baker has served on denominational boards and committees on the associational and state levels and has written for denominational publications. He's listed in Who's Who in Religion. He holds the B.S. degree from East Texas Baptist College, and the B.D., Th.M., and Th.D. degrees from Southwestern Seminary. Dr. Baker and his wife, the former Wanda Marie Campbell, are the parents of two daughters and a son.

Roger Rankin is serving as summer youth worker at Clear Lake Church, Blytheville. He is a graduate of Northeast Louisiana University and is a teacher in Monroe, La.

Lawrence Dale Phelps is now pastor of Union Grove Church, west of Clarksville. He is a graduate of Northeastern State College, Tahlequah, Okla., and he received the M. Div. degree from Southwestern Seminary this May. He and his wife, Katie, are the parents of a son and a daughter.



by R. Wilbur Herring

We need to make a checklist to prepare our churches for the '76 Life and Liberty Campaign. This is the list that I would like to suggest:

1. Pray each day for a genuine revival in 1976.
2. Invite the evangelistic team your church will use in the '76 Life and Liberty Crusades in the spring of 1976.
3. Have your church nominating committee to nominate and elect a complete '76 Life and Liberty Campaign committee in your church. You will need a general chairman, prayer chairman, chairman of special events or mass evangelism, enlistment chairman, training chairman and sending chairman.
4. Secure the assistance of your associational committee to properly instruct your committee as to its work and function.
5. Secure all of the special times of

prayer undergirding the '76 Life and Liberty Campaign.

6. Make plans for your January Bible Study.

7. Make plans to attend the statewide evangelistic conference Jan. 19-21, 1976.

8. Make plans to fully participate in the Simultaneous Crusades in the spring of '76.

9. Make plans to have a large representation of your people at the July 3, 1976 Rally, War Memorial Stadium, Little Rock.

10. Make your plans now for the special emphasis in your church on God and Country Sunday, July 4, 1976. Invite your special guest now.

11. Make your plans to get your junior high school, high school and college students at the Youth Explo in Little Rock in August, 1976.

12. Make plans to attend the joint convention in November, 1976.

13. Make plans to have the largest Lottie Moon Offering in 1976 that your church has ever had.

14. Make plans during the year for other special mission offerings.

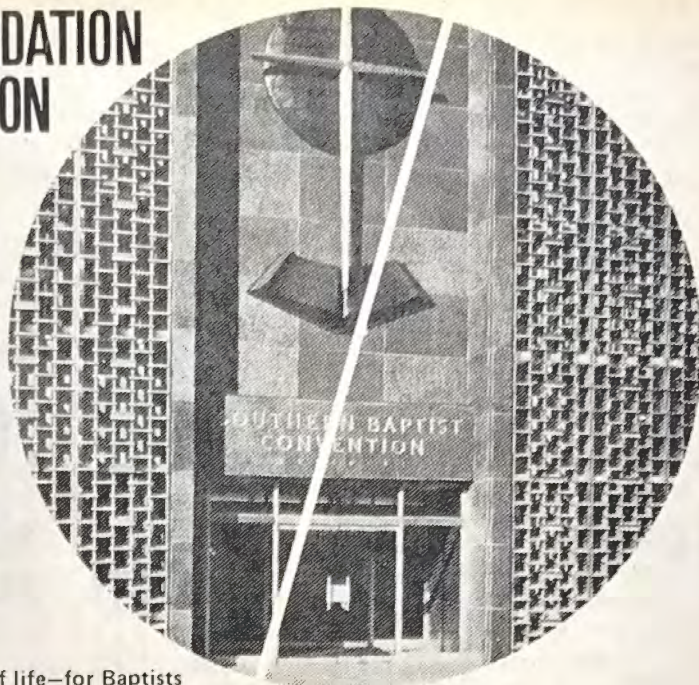
15. Make plans to lead your church in enlisting, training and sending one-fifth of the church membership in qualified, willing and going personal evangelists.

16. Pray that God will use us to proclaim the Gospel to every person in Arkansas in 1976.

17. Pray for all of our churches that every church might witness a great revival in 1976.

The SOUTHERN BAPTIST FOUNDATION The STEWARDSHIP COMMISSION

Guiding the Way to the Means



We live in a material world. This is a fact of life—for Baptists no less than for others. And since the need for money—we've called it the Means to the Baptist Way—is paramount in keeping the simplest of operations going in a material world, the need for responsible stewardship of money is also paramount. That's the chief reason for existence of two important Southern Baptist Convention agencies: The Southern Baptist Foundation and the Stewardship Commission. These agencies are uniquely dedicated to helping Baptists find better ways to use their means.

The Southern Baptist Foundation

Two broad assignments occupy the Southern Baptist Foundation:

1. Fund management.
2. Informational and consultative services.

The Foundation manages reserve funds for other SBC agencies and prudently invests them for best possible returns. Gifts, legacies, trust funds, etc., from individual Baptists receive the same careful money-management attention as that extended to funds of agencies and institutions.

As consultants, the Foundation's staff, on a Convention-wide basis, counsels anyone wishing to contribute to or invest in a Baptist cause.

The Stewardship Commission

The Stewardship Commission works cooperatively with state conventions. Its function divides into three main areas:

1. Development of good stewardship practices among Baptists.
2. Promotion of the Cooperative Program.
3. Assistance to churches and institutions in acquiring endowment funds and in raising money for capital needs.

The Commission publishes an extensive array of special materials designed to assist churches in budget campaigns and to help church members

understand principles of good stewardship. Other materials include Cooperative Program promotion helps produced for distribution through Baptist state convention offices.

Trust funds and willed bequests are important sources of income for Baptist institutions. The Stewardship Commission, working with foundation staffs in state offices, develops materials designed to promote this kind of stewardship commitment.

In still another area, Commission staff members work directly with Baptist organizations to help them raise money for worthy local projects.

Though each is an independent agency of the SBC, the Southern Baptist Foundation and the Stewardship Commission together comprise a team whose work is made possible through Cooperative Program funds. And, of course, you and your church make the Cooperative Program possible. *Your* gifts through the Program provide the *MEANS*. The Foundation and the Commission jointly provide the *WAY*.



**COOPERATIVE
PROGRAM
50th ANNIVERSARY**

Fifth in a series of ads on the Cooperation Program.

Don't underestimate the power of the association

Don't underestimate the power of the Baptist association. I heard a college representative make an observation not long ago that causes me some concern. He said, "I doubt whether attending the annual meeting of the association helps colleges any more." We are afraid that this person is not alone in his feeling and misconception, and that there are plenty of others besides college personnel who have developed a profound misunderstanding of what has happened and what is being done in Baptist associations.

The truth is that the local Baptist association is not dead. It has just adjourned and gone to work. Perhaps part of the cause of misconception has arisen out of the fact that the makeup of the annual meeting in many cases has changed somewhat drastically, both in the number and in the type of people who attend.

It is true that large crowds who used to come for food and fellowship are in many cases not to be seen at the association meeting any more. The changing economy, the fact that in many families both men and women are breadwinners, the changing work patterns, particularly those that require three shifts in heavy, industrialized areas, competition from other organizations have all had a bearing upon the attendance at the annual meeting of the association. However, appearances are deceitful, for the major work of the association is no longer accomplished in a two-day annual meeting, but is now accomplished through a well-organized productive year around program touching every dimension of Baptist life and work.

One of the keys to Southern Baptist growth and prosperity has been the emergence of strong leadership in the form of the associational missionary or director of missions. In the beginning, this undertaking sometimes was viewed with suspicion and alarm or both, with some freely predicting that a full-time employee directing the work of the association would soon result in the loss of autonomy and would be a violation of Baptist polity.

None of these predictions has proved to be true. On

the other hand, by having a viable, well-directed center for communication, the vast complicated, and sometimes overlapping and interlocking programs of both state and Southern Baptist conventions have been translated into meaningful, workable goals for the local church.

We believe that in many ways the local association is the most powerful, productive unit in Southern Baptist life, or at least it has this potential.

Therefore, we would suggest to our colleges that if the annual meeting has lost some of its luster and no longer affords a platform as effective as it once was, that the college through its faculty and through its administrative officers and particularly through its students, find ways to become involved in the work of the local association. This is especially true where associations include large urban and inner-city areas.

Some years ago one of our older and stronger Baptist colleges had the good fortune of having its president elected as moderator of the association. He served two successful terms, and in those two years many bridges of understanding were built between the institution and the association.

All programs involving the work of young people at the associational level ought to be of special and intense interest to Baptist colleges, particularly in the matter of student recruitment. The association is not dead. It has adjourned and gone to work! Baptist colleges who understand this and who become active participants in the work and program of local associations will be richly rewarded. —Ben C. Fisher, Editor, *The Southern Baptist Educator*

(Note: Though this editorial pertains specifically to the association and institutions of higher education, the principles enunciated do well apply to the association and all other institutions, agencies, and the churches of the denomination.—R.H. Dorris, Director of State Missions)

Association directors of missions



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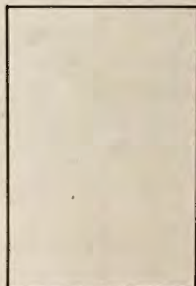


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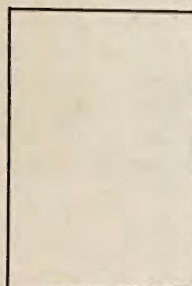
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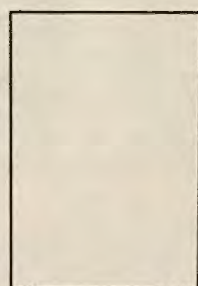
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"THE ASSOCIATION PROVIDES THE MEANS BY WHICH THE CHURCHES ARE ABLE TO SEE THE LARGER CONTEXT IN WHICH THEY ARE INDIVIDUALLY ATTEMPTING TO CARRY OUT THEIR MISSION." — C. WILSON BRUMLEY, DIRECTOR OF MISSIONS, UNION BAPTIST ASSOCIATION, TEXAS





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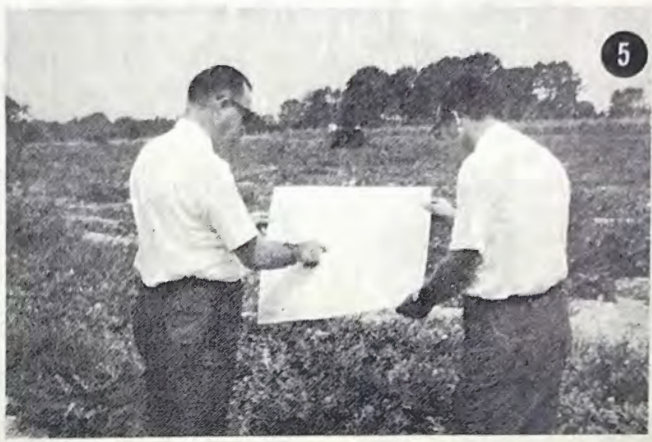
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7



8

One of the important ministries of the association is to locate and acquire properties in new and growing communities for new missions and churches, such as the sites above:

1. The North Pulaski Association purchased one lot and received a gift of five lots for a work in the resort community of Holiday Island near Eureka Springs.
2. Pete Petty, Washington-Madison Association, points to the boundaries of the Sang Avenue property in Fayetteville, ready to be developed.
3. As recently as June 19, the Independence Association acquired four and one-half acres of prime property in Newark for the first Southern Baptist work there.
4. Central Association and the State Missions Department has received the commitment of an ample site in Hot Springs Village that is currently being readied for a portable chapel to house the mission.

5. Missionary Leo Hughes and Pastor Phelan Boone of Texarkana, Hope Association, examine the plat of property acquired on 35th Street in Texarkana.

6. In Little River Association strategic property has been obtained at the intersection of Highway 71 and the entrance to the park. Development of this mission is planned for later this summer, using a folding chapel.
7. Cooperating together, Van Buren, Calvary, and Little Red River associations were able to acquire a beautiful site for the Fairfield Bay mission which is now being developed under the sponsorship of the Pulaski Heights Church, Little Rock.
8. The Hurricane Lake Mission was begun on this property under the sponsorship of the First Church, Benton, Central Association. The mission became a church on Jan. 12 of this year.

What is Christian maturity?

Ephesians 4:11-16 Philippians 3:12-16 I John 3:1-3



Dr. Stockemer

A few years ago the *New York Times* depicted man's scientific progress as contrasted with that of man's spiritual progress in a cartoon. The newspaper cartoonist can often write volumes of commentary even in a picture. The

cartoonist had drawn a jet airliner in the sky apparently flying faster than the speed of sound. He labeled the jet airliner, "Man's Scientific Knowledge." On the ground in the cartoon was a turtle slowly plodding his way awkwardly over the earth's terrain. This was labeled "Man's Spiritual Progress."

As we make a brief survey of the spiritual plight of our churches today, we must confess the cartoonist in the *New York Times* was extremely accurate in his appraisal of man's knowledge of science and his lack of knowledge and perception of the spiritual. Indeed, man's scientific knowledge has outstripped his spiritual knowledge.

The late General Omar Bradley said, "We are living in a time when our achievement, our knowledge of science has gone far beyond our power to control it. We have too many men of science and too few men of God. We have brought about a brilliance without wisdom and a power without conscience; we are living in a time of nuclear giants and spiritual pygmies."

Maturity is provided for (Eph. 4:11-16)

The Lord Jesus Christ gave gifts to his church at his ascension. The gifts were designed to assist the Christian in moving toward Christian maturity. These gifts came in the form of:

Apostles, who had been eyewitnesses of the miracles, teachings, and of course, the resurrection of Jesus Christ. They preached and performed miracles of healing.

Prophets, who were used in Old Testament times and foretold of events of the future as revealed by the living God. Their record is recorded for the church in the Bible.

Evangelists, who traveled from place to place declaring the good news of Jesus Christ.

Pastors, teachers who taught and preached the Word. Many Bible scholars believe that this is one office that every New Testament Pastor has to some degree.

Maturity is achieved in the body of Christ as God calls and equips New Testament officers with various gifts in order that they in turn may equip the saints for the work of Christian service. As this is accomplished lost souls will be claimed for Christ and the whole body of Christ built up.

The Christian does not achieve a status of being perfect in this world until he moves into a perfect world yet to be. Yet, as he moves and functions in Christ, he does become a very dim reflection of Christ's reflection. This occurs as he moves toward the goal of Christian maturity.

Maturity in Christ enables the Christian to no longer be in the status of a child in spiritual matters and actions. The Christian is enabled to stand when false doctrine floods in like a tide.

Maturity in Christ reveals a love for everyone but an unflinching devotion to Christ. Each member of the body of Christ, as a natural consequence, becomes helpful to the whole body. The human body of course is the analogy used here. When maturity is achieved love dominates and each member of the body cooperates with other members of the body in order for maturity to be achieved.

Maturity in Christ not dependent upon outward circumstances (Phil. 3:12-11)

The whole Philippian letter deals with the power of Christ to enable a Christian to live above environment. Even in a prison cell, Paul could write of joy and optimism while he suffered, when he served Christ, when he struggled, and even when he had more than enough physical strength to carry on.

If every one attempted to rely upon his own qualifications for maturity, it surely would have been this great intellectual giant called Paul.

Yet, because of the maturity he had achieved in Christ, he had indeed laid hold of him. Christ was keeping him and holding him and dwelling in him.

Therefore, like a runner in a race he forgot the past and ran the race. Again, like a runner he did not look behind or even to the side for fear that his speed would be slackened and progress hindered and the goal of Christian maturity which was in Christ not achieved.

Obviously, the lesson for us today is that in spite of failure, sins, disappointments, and trials we are not to look behind but move ever toward Christ. Christ has covered the past with his blood. All the Christian needs to do is to

acknowledge this and claim what is rightfully his as he moves to the goal of the high calling of Jesus Christ.

Goal of maturity revealed (I John 3:1-3)

The world not only fails to present true happiness for the believer but also fails the believer in his ultimate goal which is maturity in Christ. Therefore, the Christian can be content with difficulties and trials in the world since he is a stranger in the world. He can walk by faith in the certainty of the revelation of Christ. Paul said everyone would bow in finality at the feet of the Lord Jesus but not everyone would see him as he is because untold multitudes have rejected him.

But for the believer in Christ, ultimate maturity will be achieved. This is what John says when he said, "We shall see him and we shall be as he is." We are not certain of all this strange but glorious passage means but we are sure it does mean maturity in its fullest sense at last. It does not mean that we will be God for there is only one with three personages. However, it does mean the struggle for maturity is over.

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Can I get by?

July 13, 1975

Proverbs 1:8-19, 5:21-23, 26:27



Adams

Youthful rebellion is an indication of it. Increasing numbers of homes experiencing breakdown suggest it. But, is it really possible for people to "get by" with sin? The writer of Proverbs examines several questions and gives clear and definite answers.

Can I get by with sins against my neighbors? (Prov. 1:8-19)

After stressing the importance of heeding parental guidance, the writer of Proverbs warns against fellowship with those who would sin against their neighbor. How many there are who would persuade us to join them in doing wrong. How industrious they are to entice others into the paths of destruction! Wrongdoers love company in sin. How careful we must be not to be seduced by sin's advocates.

Design against others often ends in cruelty: "let us therefore lay wait for their blood." Sin has a way of growing out of proportion. Sinners sadly compound their own problems. While hoping secretly to elude punishment, covetousness blinds them to coming judgement. They overvalue the wealth of this world. Ill-gotten gain is neither "precious" nor satisfying "substance." Those who trade with sin seek great bargains and their dreams turn into nightmares.

The sage emphatically repeats his warning and gives three reasons for heeding it. First he cites the immorality of the conduct of the enticer, "for their feet run to evil, and make haste to shed blood." He then points out the foolishness of the individual who is drawn by the enticer: "Surely in vain the net is spread in the sight of any bird." If a bird flees from a net spread before it to ensnare it, surely a man will not be so blind as to suffer himself to be caught by gross enticement toward sin.

Thirdly, he emphasizes the self-destructiveness of the robber and murderer: "And they lay wait for their own blood; they lurk privily for their own lives." Can I get by with sins against my fellow man? NO! Injustice, dishonesty,

covetousness—these take away from life—and they take away life itself! We cannot escape our wrongdoing; it returns to haunt and ultimately destroy us!

Can I get by with sexual immorality?

(Prov. 5:21-23)

Sexual relations outside the marriage relationship is the beginning of ruin. The wisdom writer in this chapter shows the evil in adultery and fornication. He further gives reasons why the way of sin should be avoided and the way which God has given should be followed.

Man cannot get by with sexual immorality because it cannot be hidden from God. He cannot step in any direction without God's knowledge. There is no place secret enough to commit sin. The realization of the presence of God and his "pondering" all the "goings" of men ought surely to cause the adulterer to fear the results of his sin.

An individual who commits sexual immorality may never be touched by human law nor bound by material chains, but "his own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Sin has a way of binding; chains become stronger as acts of sin are repeated. The sexually immoral person is bound by shame—his honor is taken away. Frequently disease will take away health. Perhaps the most terrible "cord" is bitter remorse—the despair of the sinful life. Wise too late, the sinner remembers with agony the voice of teachers and the efforts of instructors. God has appointed to the way of sin the punishment with which it corrects itself! Not by chance, but by divine plan, fetters of sin grow heavy upon the feet of the sinner and bring regret for immorality.

Verse 23 teaches the great foolishness of the adulterer—he will die as he has lived—a fool. A foolish person acts from impulse rather than reason. The sexually immoral person is not a fool because he has not had instruction, but because he has not heeded instruction! The adulterer is a practical atheist because he will not acknowledge the eye of God. Even a child would be a check upon his immorality, but the thought of an all-seeing God brings no alarm. Such a person is indeed most foolish!

The self-punishing nature of sin? (Prov. 26:27)

This verse reaffirms what Proverbs 5:22 has already taught. Sin by its very nature is self-punishing. What a man sows he shall reap. There is an inevitableness about it all. By a definite interworking of

cause and effect, sin brings to the sinner its own retribution. All sin is the digging of a pit. Sin does not rise by that which is good and noble; it knows of no eminence but by the lowering of others. Sexual immorality knows not how to lighten life but how to darken it, how to depress it, how to humiliate and kill! "He that rolleth up a stone, upon himself it rolleth back." The sinner suffers on the same lines that he transgresses. God's word assures us that this will be so to the very end. A man may not escape the result of his foolishness and sinfulness.

Conclusion

God wishes for man the very best that life can give. Abundant life is his preparation and will for man. For man to rebel against God, to break his laws and to commit sin is utter foolishness for he shall reap the unhappy results of his waywardness. The unhappy consequences of his sin leap out at man every day. At times he seems so totally enmeshed in the sad results of his foolishness that there is no hope. When remorse for sin turns to repentance, however, and man turns from himself to God, he finds that while sin forsakes, God does not! The good news of the Gospel is that God loved us while we were yet sinners and sent his Son who died for us. Our only hope for extrication from the morass of our sin is through faith in Jesus Christ.

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Attendance report

June 29, 1975

Church	Sunday School	Church Training	Church Addns.
Alexander, First	83	47	
Alpena	57	26	
Bentonville			
Central Avenue	86	36	
First	232		
Mason Valley	67	43	2
Berryville			
Freeman Heights	152		
First	171	60	
Rock Springs	72		
Booneville, First	257	220	
Camden, Cullendale First	543	162	
Cash, First	106	29	
Concord, First	91	35	2
Conway			
Pickles Gap	180	125	2
Second	293	90	
Crossett, Mt. Olive	403	191	
El Dorado			
Trinity	109	40	1
West Side	340	340	2
Forrest City, First	592	106	3
Ft. Smith			
East Side	281	92	4
First	1453	208	7
Grand Avenue	765	190	3
Moffett Mission	23		
Windsor Park	704	212	2
Garfield, First	82	24	6
Gentry, First	153	50	
Gillham, First	106	50	
Greenwood, First	251	103	3
Hampton, First	117	74	1
Hardy, First	101	55	2
Harrison			
Eagle Heights	284	100	
Woodland Heights	85	37	
Halfield, First	99	26	
Helena, First	263	88	2
Hope, First	432	85	
Hot Springs			
Leonard Street	114	61	2
Memorial	93	49	
Park Place	304	92	3
Hughes, First	196		
Jacksonville			
First	432	86	
Marshall Road	244	87	2
Jonesboro, Nettleton	237	112	7
Lavaca, First	261	105	
Little Rock			
Cross Road	106	95	
Crystal Hill	133	42	
Geyer Springs First	685	200	2
Life Line	452	138	1
Martindale	110		2
Woodlawn	114	56	
Magnolia, Central	563	146	
Monticello			
First	235	45	2
Second	257	111	
Murfreesboro, First	150	52	
North Little Rock			
Calvary	372	89	
Gravel Ridge	200	77	2
Levy	409	78	6
Paragould			
Calvary	211	121	
East Side	161	58	
First	425	74	3
West View	146	90	1
Paris, First	417	118	
Pine Bluff			
Centennial	156	59	1
East Side	200	88	2
First	578	80	3
Second	122	66	
South Side	707	143	1
Tucker	14		
Oppelo	16	7	
Sulphur Springs	203	107	3
Watson Chapel	365	118	
Prairie Grove, First	156	59	
Rogers			
First	441		
Immanuel	564	107	4
Rover	57	26	
Russellville			
First	471		3
Second	132	62	
Sheridan, First	273	70	
Springdale			
Caudie Avenue	122		1
Elmdale	336	81	1
First	1156		6
Texarkana, Trinity	404	169	4
Van Buren, First	513	157	
Mission	20		
Vandervoort	51	36	
Walnut Ridge, White Oak	67	56	
West Helena, Second	177	101	1
Wooster	110	60	

Attendance report

June 22, 1975

Church	Sunday School	Church Training	Church Addns.
Alexander, First	87	48	1
Alpena	78	18	
Bentonville			
Central Avenue	72	24	5
First	229		
Berryville			
First	163	62	2
Freeman Heights	137	45	
Rock Springs	83	43	
Blytheville, Clear Lake	109	59	1
Booneville, First	239	185	
Camden, Cullendale First	489	143	4
Cash, First	122	61	
Concord, First	105	35	
Conway, Pickles Gap	173	110	
Crossett, Mt. Olive	396	179	2
El Dorado			
Trinity	107	39	
West Side	326	317	4
Forrest City, First	616	137	
Fort Smith			
East Side	263	101	3
Grand Avenue	749	202	1
Temple	146	73	
Garfield, First	119		
Gentry, First	160	47	
Gillham, First	89	44	
Grandview	58	28	
Greenwood, First	278	93	
Hampton, First	148	66	
Hardy, First	132	39	3
Harrison			
Eagle Heights	316	112	
Woodland Heights	74	33	
Hot Springs			
Grand Avenue	424	180	9
Leonard Street	115	59	3
Memorial	122	49	
Park Place	355	93	
Hughes, First	174	58	
Jacksonville			
First Gravel Ridge	183	69	
Marshall Road	237	76	
Jonesboro, Nettleton	182	84	
Kingston, First	54	32	
Lavaca, First	231	85	
Lawson	36	16	
Little Rock			
Crystal Hill	143	61	
Cross Road	121	136	
Geyer Springs First	591	126	
Life Line	473	105	
Martindale	108	54	
Woodlawn	100	51	
Magnolia, Central	592	156	2
Monticello			
First	246	38	
Second	285	90	
Murfreesboro, First	125	46	
North Little Rock			
Calvary	375	96	3
Levy	383	87	3
Park Hill	567	72	6
Paragould			
Calvary	219	154	2
East Side	165	68	
First	422	127	1
West View	165	86	
Paris, First	416	88	
Pine Bluff			
Centennial	141	58	
East Side	187	84	
First	534	61	2
Second	112	53	
South Side	687	149	2
Oppelo	16	7	
Tucker	5		
Sulphur Springs	196	117	
Rogers			
First	455		
Immanuel	437	94	5
Russellville			
First	404	40	12
Second	145	66	1
Sheridan, First	232	60	
Springdale			
Berry Street	88	37	
Caudie Avenue	123		2
First	1132		5
Texarkana, Trinity	451	191	11
Van Buren, First	510	158	3
Mission	19		
Vandervoort, First	50	25	
Walnut Ridge, White Oak	76	65	
Wooster, First	114	74	

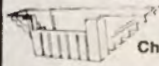
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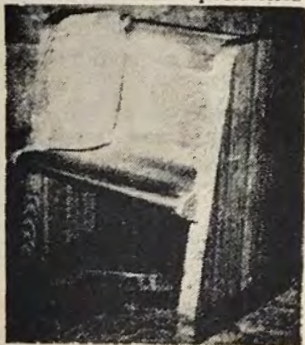
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FCC will not eliminate religious broadcasting

In recent months there has been a flurry of panic mail to denominational offices, to Congress and to the Federal Communications Commission about an alleged attempt to eliminate all religious broadcasting from radio and television. John W. Baker, director of research services for the Baptist Joint Committee on Public Affairs, has thoroughly researched the matter. The article below should set the record straight. We urge church people, when you hear ugly rumors about governmental restrictions on religion, don't panic. Get the facts, then act in an informed, rational manner. -W. Barry Garrett, Editor of Report from the Capitol, in which this article originally appeared.

by John W. Baker

WASHINGTON—In spite of rumors to the contrary, there is no movement afoot in the Federal Communications Commission or in Congress to remove existing religious broadcasting from either radio or television. This could not be done under the First Amendment to the Constitution and it would constitute political suicide for an elected official.

However, the Federal Communications Commission will be considering a petition which, if accepted, could have an effect on religious broadcasting in the future. The facts are rather simple.

On December 5, 1974 Jeremy D. Lansman and Lorenzo W. Milam filed a petition with the Federal

Communications Commission asking that it issue administrative rulings which would prohibit the assignment of any additional educational television or FM radio licenses to individuals or groups which would air only religious or quasi-religious programs. In so requesting, the petitioners were acting solely on their own behalf and were not representing any organized groups.

In this petition, which the Commission designated as RM 2493, it was argued that because there is a limited number of channels available to the listening and viewing public those channels should serve the interests of the broadest based public possible. It was asserted that it is contrary to the general public interest to have any additional educational television or FM radio channels devoted exclusively to religious programming.

The petition has generated a strong negative reaction among many people. Some of these have been exposed to only a part of the facts; many have received garbled information. However, many of those who had their information correct have not known how to make their opposition known to the government officials who will make the final decisions on the petition. The following may make the process clearer.

Though there is no action on the matter pending in Congress, the members serve as an effective conduit of opinion to the regulatory commissions. Letters to representatives are effective if they contain correct information and a sincere request for help.

The Administrative Procedures Act establishes the steps which an

administrative agency must follow in determining what its regulations will contain. The staff of a regulatory commission conducts a study of the requests made in petitions which are received. After study the staff may make one of three recommendations to the full commission:

(1) It may recommend a set of proposed regulations which, if the commission approves them, must be published in the *Federal Register*. Opportunities must then be accorded to the opposition to make its case. Then revised rules are issued. These rules have the binding effect of law.

(2) The staff may recommend that a "notice of inquiry" be published in the *Federal Register* asking for further public input into the rule making process. After the staff has considered these new ideas, it will either recommend rules to the commission, or,

(3) the staff can recommend that the requests in the petition be dismissed. The commission usually accepts this recommendation.

Letters to members of the Federal Communications Commission may be effective in the period after the staff has made its recommendations. To be effective, these letters, like those to Congress, should mention RM 2493 and should reflect a realization that current religious broadcasting and any religious programming on commercial radio and television would not be affected if the petition were adopted and that the Constitution requires that government be neutral and not antagonistic in its dealing with religion.

There is no cause for any immediate alarm. Those charged with watching government activities must be vigilant.

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