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Arkansas Baptist State Convention

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July 24, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

More questions are being asked—

In America every person is accorded the choice of his own church home. Since the range of choice is so great, more and more questions are being asked. As a church home determines so many things in the lives of family members, the questions are entirely justified.

Tithers have a right to know the percentage the church gives to world missions. "Does the church have a great Bible teaching ministry?" is basic. People have a right to inquire as to the educational level of the staff. "Does the church use literature alien to the chief emphasis of the denomination?" is being asked more and more.

"Does the church provide the state periodical to all families through the church budget, or are they forced to apply for it?" Does the pastor love the 5,000 missionaries and solicit earnestly for their support? Is the church encouraged to embrace and encourage our six major seminaries? Are the colleges mentioned frequently in the services? Does the church have a Brotherhood? What about the missionary organizations? "Will the church help us raise our children?" is on the mind of every parent who visits any church. Does the staff maintain confidentiality?

"Is the church living in the 20th century?" could be meaningfully asked in many communities. Does the church enjoy fellowship, harmony and unity? Does the church provide a variety of ministries which will give all gifted members an opportunity of fulfilling their commitment to all of the Great Commission? Does the church take a stand on the moral issues of the generation? Does the church love their staff and prove it by helpfulness and understanding? Does the church enjoy a warm relationship with the people who serve out of the Baptist Building?

Are the members encouraged to take a part in "running the church" or do the deacons take care of that? Is the church the kind of church where you could bring the poorest family in town as your guest at a regular morning worship service? Does the church listen to warmed over syndicated tape messages or truth straight from the heart of God to the church without intermediary processing?

The church under consideration may have questions. Do you feel you can bring your family into our church and live within the family context with every other family of the congregation for the glory of the Lord, is a good opening question. People who are invited to become a part of a church family, as well as members already, have a right to the answers of such questions and will hold out I am afraid until their minds and hearts are convinced the Holy Spirit is pointing the way. The church remains the only organization on earth charged by Almighty God to fill the needs of his own struggling children in their pilgrimage from depravity to Glory.

I must say it!

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Arkansas Baptist

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ARKANSAS BAPTIST NEWSMAGAZINE



Mistakes pastorless churches should avoid

During the period that a church is pastorless, there are several common errors to be avoided. Some of these mistakes are likely to be made by churches and others by prospective pastors. Among these are: (1) a church voting on more than one prospective pastor at a time, (2) a preacher permitting several churches to consider him at once, (3) the calling of an interim pastor who could be a prospective pastor, and (4) an outgoing pastor attempting to select his successor.

In the selection of a pastor there must be the functioning of both the human and the divine. Hence, there can be exceptions to rules. However, experience shows that certain practices usually produce harmful effects.

In selecting a pastor the church should ardently strive to know God's will. It is the task of the congregation to take factual information supplied through human sources and find God's directive.

Most of our churches today have pulpit committees, an approach which eliminates many of the problems which churches have faced in the past. Some problems do persist, however.

In the past many churches would hear two or more prospective pastors and vote on them at the same time. Such a practice often divided a congregation badly. Sometimes the conflict over the pastor would leave problems for years. Most of our congregations have seen the folly of this approach and have abandoned it.

Some preachers will allow several churches to vote on them at once. Such a one clearly is not depending upon the Lord's leadership. Obviously, he has not treated the churches involved ethically, fairly and prayerfully.

The use of an interim pastor who might like to be considered as a prospective pastor often brings harm to a church. When the interim makes an all-out effort to get the church, it becomes impossible for the pulpit committee to function. The time to consider him as pastor is before he is called as interim, not afterwards. Successful ministers who are retired are one of the best sources for interim pastors. The experience of such a man is invaluable to a church while they are seeking a pastor.

On rare occasions an out-going pastor may attempt to name his successor by presenting recommendations to the pulpit committee. Evidently, he imagines that the congregation is incapable of being led by the Holy Spirit. He is assuming that he alone is able to discern God's will. This, too, is often confusing and divisive.

Obviously the seeking and finding of God's man for pastor is a great responsibility. From a human standpoint facts should be obtained. It is helpful to know a man's past record in churches, his ability to get along with members and other preachers, his leadership and organizational ability, his credit rating, etc. Two excellent discussions of the work of the pulpit committee are found in "When a Church is Seeking a Pastor" by Garland A. Hendricks (available with your church literature from the Sunday School Board, No. 9523-4) and "Your Work on the Pulpit Committee" (available at the Baptist Book Store.) But the greatest importance is for every member of the church to ardently seek God's will for a new pastor. When God's perfect will is done, the future of the church is assured.

Guest editorial

Dear Cornelia

Cornelia, I hope you'll not object to my calling you by your first name, even though you're 83 and I don't even know you. But I was impressed with your letter to TIME magazine, published in their June 23, 1975 issue.

Your letter said you live in an excellent nursing home in High Point, N.C., "but with failing sight and hearing like Shakespeare's seventh age of man." You then asked why common sense can't allow for the lives of some older persons to be "mercifully terminated." You closed by saying, "It hurts me to think of the good that could be done with the \$20,000 spent on my yearly expenses."

Your letter made me think of an incident in the life of Jesus, shortly before his crucifixion. He was in the home of Mary of Bethany when she poured a flask of very expensive perfume on his head. (So expensive that it was worth the equivalent of the wages of a working man for an entire year.)

Jesus denied the perfume was wasted, because what she did called attention to his forthcoming death. Its pungent odor focused the eyes of everyone in the room on this lowly Nazarene who soon would make the ultimate sacrifice.

You see, Cornelia, there's a difference between the economics of common sense and the economics of love. Common sense might say persons such as you are no longer useful. But the economics of love say otherwise. And if you need a "reason" for living into your 83rd year, let me suggest at least one. And here it is: You wrote a beautiful letter, which got worldwide exposure, wherein you focused attention to the needs of our senior citizens. And I'd say that one letter is worth the \$20,000 being spent on you this year!—Editor Bob Hastings in his column 'A letter from home' in the 'Illinois Baptist'



One layman's opinion

Daniel R. Grant / President, OBU

Who will go the second mile?

Last November Dr. W. O. Vaught Jr. announced to the Arkansas Baptist State Convention that the Mabee Foundation of Tulsa, Okla. had offered Ouachita Baptist University a half-million dollars if it could be matched dollar for dollar by Aug. 31, 1975. He challenged churches to respond to this unusually generous offer by making a "second-mile pledge" simply by extending their earlier pledge to the Ouachita-Southern Advancement Campaign as much as three, four, or five years after the original expiration date. The Convention messengers responded by adopting a resolution encouraging such pledges without any kind of high pressure effort or formal campaign with a special organization of workers, staff, etc.

Since last November Dr. Ben Elrod and I have proceeded on faith that enough pastors and churches would feel led to extend their pledges so that the half-million dollars would be raised by Aug. 31. This would permit Ouachita to finance a beautiful new classroom building, complete the pedestrian bridge and campus drive, and finish certain other campus improvements. At the time of this writing, God has already blessed this voluntary, low-key effort. Second-mile pledges have passed the \$400,000 mark. I doubt if this much money has

been raised on a totally voluntary basis in the history of Arkansas Baptists. Among those churches making second-mile pledges are some very small and some very large churches, including two large churches without a pastor. Some laymen in these churches shamed me for my little faith and recommended new and generous pledges, even without the leadership of a new pastor!

It just might be that the remaining \$100,000 in pledges would come in without any kind of special reminder or appeal in this column. I have learned not to doubt what great things Arkansas Baptists are willing to do for a good cause like Christian higher education. However, those who have already gone the second mile seem to have been blessed so greatly by the action that I would like to see that blessing spread around wide and far!

The Mabee Foundation has a commendable record of helping colleges that are distinctly Christian in their commitment, but the terms of their challenge are that Ouachita will not get one penny until the entire \$500,000 is matched. It is this layman's opinion that there are more than enough churches, deacons, finance committees, and pastors, who want to go the second mile for Christian education before Aug. 31.

News about missionaries

David Cheyne, missionary journeyman to Kenya, has completed his term of service and may be addressed at Southwestern Seminary, P.O. Box 20000, Ft. Worth, Tex. 76122. The son of Southern Baptist missionaries in Addis Ababa, he was born in Ft. Worth, Tex., and also lived in Rhodesia. Before he was employed by the Foreign Mission Board in 1973, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

Miss Sharon Kluck, missionary journeyman to Brazil, has completed her term of service and may be addressed at 1214 Center, Arkadelphia, Ark. 71923. She was born in Ft. Worth, Tex., she also lived in Atkins and Arkadelphia, Ark., while growing up. Before she was employed by the Foreign Mission Board in 1973, she was graduated from Ouachita Baptist University, Arkadelphia, Ark.

Mr. and Mrs. Russell L. Locke, missionaries to Nigeria, have arrived in the States for furlough (address: 611 W. Jackson, Bolivar, Mo. 65613). He was born in San Diego, Calif., and also lived in Polk County, Mo., while growing up.

The former Veda Williams, she was born in Shirley, Ark., and also lived in Alton, Mo. They were appointed by the Foreign Mission Board in 1955.

Mr. and Mrs. Richard E. Walker, recently reappointed missionaries to Brazil, have arrived on the field (address: Caixa 226, 69000 Manaus, Amazonas, Brazil). Born in Texas City, Tex., he also lived in Carroll County, Ark., while growing up. She is the former Beatrice Ridgers of Bauxite, Ark. They were appointed by the Foreign Mission Board in 1964, resigned in 1972 and were reappointed in 1975.

Mr. and Mrs. James H. Stiles Jr., missionaries to Colombia, have arrived in the States for furlough (address: Box 3770, Dallas, Tex. 75208). He was born in Little Rock, Ark., but spent most of his childhood in Tucumcari, N.M. Mrs. Stiles is the former Oneida Milford of Texas; she was born in Kamay and also lived in Wichita Falls while growing up. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of First Church, Bridegeport, Tex.

Offering in reverse turns tables

by Helen Parmley

DALLAS (BP)—Some of those attending a Baptist Wednesday night prayer service here left the church with more money than they had when they arrived.

After an offering was taken at Beverly Hills Baptist Church, pastor Howard Conatser directed the deacons to return to the congregation with the baskets of money.

"It's God's money," said Conatser. "If you need money and have asked God to help you get it, take what you need."

It was the only time a collection had been asked for at the weekly prayer service and before it was taken, Conatser told the congregation, "The church doesn't really need the money. We are already \$100,000 over our budget for this year.

"But you need to be blessed. You need to experience the grace of giving."

The pastor, who has been under fire from some corners of the Southern Baptist denomination for his charismatic ministry at the 4,000-member church, told the *Dallas Morning News* he had been preaching on the types of offerings described in the Old Testament scriptures.

He said the exception of taking an offering Wednesday night was a spontaneous reaction to those sermons.

"It was a 'wave offering,' a freewill offering," Conatser said. "No one came prepared for it, but more than \$1,000 was given."

He said most of the money was still there when the service ended. But for a few, the reversed collection was a Godsend.

One of the 950 persons attending the service told about a young man sitting next to him.

"He was clean, but shabbily dressed," he recalled. "When the baskets were redistributed, he slowly reached in and took a couple of bills, then raised his head and said, 'Praise the Lord!'"

Helen Parmley is religion editor of the *Dallas Morning News*.

Murfreesboro rebuilds after fire

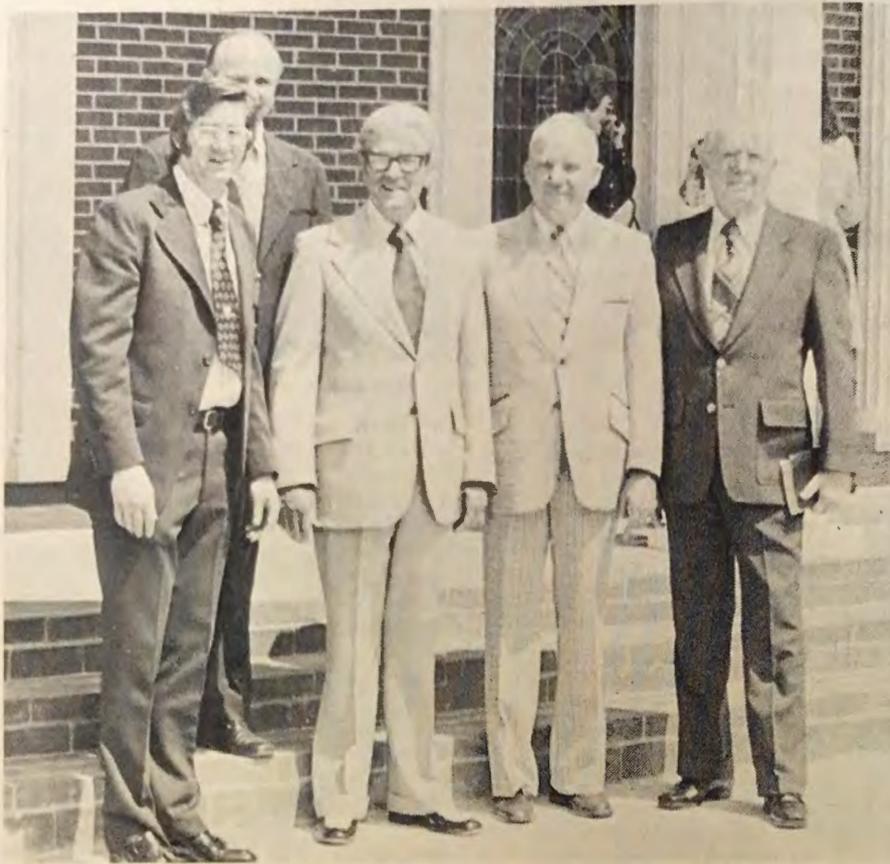
First Church, Murfreesboro, dedicated a new church building June 1. That was a year and four months after fire destroyed their previous building.

The new sanctuary has 3,600 square feet of space and the educational building contains 7,680 square feet. Eighteen classrooms, a fellowship hall, pastor's study, and a library are contained in the education building. Cost of the new facilities was \$275,000.

Dedication services were held at 2

p.m., following a meal at the church. Present were two former pastors, Gaines Armstrong and Robert Tucker. Also attending were James Dean, associational missionary, and Charles H. Ashcraft, state executive secretary, who brought the dedication message.

Building committee for the project was Clarence Anthony (chairman), Mrs. Twyla Stewart, Mrs. Mary Smith, Joe Chaney, and Bob Cummings. Von Weaver is pastor of the church.



Taking part in dedication ceremonies were (from left) Pastor Weaver, Gaines Armstrong, Executive Secretary Ashcraft, Robert Tucker, and James Dean.

Add Chaffee to Christmas in August

At the request of the Home Mission Board and Woman's Missionary Union of the Southern Baptist Convention please add Camp Chaffee to the list for supplies for Christmas in August. Supplies needed there by the Education and Cultural Center are: pencils, construction paper, spiral notebooks, magazines and catalogues. These are to be used in teaching English. Supplies should be sent to: Education and Cultural Center,

Building 1489, Fort Chaffee, Ark. 72901.

As you promote this need please be reminded that we as Christians need to do much more. Response from Baptist churches in sponsoring families has been pitiful. Money is needed in the religious program. As you assist with the supplies listed above please pray for these homeless people and ask God to direct you in what you should do.

Arkansan gets seminary degree



Krouse

MILL VALLEY, Calif.-- Stanley Samuel Krouse, son of Mrs. Wanda Hardy of Mena, was among 72 candidates for graduation from Golden Gate Seminary in ceremonies June 6. Krouse was awarded the master of divinity degree. He

holds the associate of arts degree from Yuba College, Marysville, Calif., and the bachelor of arts degree from California State University, Chico, Calif. He is the associate pastor of First Church, Colusa, Calif.

Krouse is married to the former Ann Caroline Bowdin and they have two children.

He plans to continue studying in the doctor of ministry program at Golden Gate Seminary.

Arkansans serve at Glorieta

GLORIETA, N.M.--Four Arkansans are serving on the staff this summer at Glorieta Baptist Conference Center.

They are Mrs. Gladys Oglesby, Stamps, gift shop and newspaper; Ruth Ann Thompson, Fayetteville, preschool crew; Vern E. Guthrie, Booneville, hostess; and Tony C. Johnson, Monette, chuck wagon.

Deaths

Earl A. Triplett, Marianna, died June 29. He was a deacon in First Church, Marianna.

Julius Knox Goodwin, a retired school teacher, died July 6. He was a member of Wynne Church and was the son of the late Rev. and Mrs. John W. Goodwin.

Ernest Baker, 82, a retired Baptist preacher, died May 26. He was a member of First Church, Mansfield. Baker retired in 1957. He is survived by his wife, Maudie Baker; a daughter, Mrs. Earl Conoway of Mansfield; two sons, Harold Baker of Denver, Colo., and Charles Baker of Memphis; five grandchildren and three great-grandchildren.

Ray W. White, 68, Montrose, died June 26. He was chairman of the deacon board of Montrose Church.

Staff changes

Ronald Condren, pastor of Indian Hills Church, North Little Rock, for the past seven years, has accepted the pastorate of Glen Park Church, Memphis, Tenn. Condren also has served Arkansas churches at Ola and Alma.



Condren



Lovell

Captain F. Lovell is the new pastor of First Church, Harrisburg. He has served the past five years as pastor of New Hope Church, Ash Grove, Mo. He also has served other churches in Missouri, and churches in Tennessee and Florida. Lovell surrendered to the ministry while serving with the U.S. Army in Korea. He has held various positions of service for Lawrence County Association in Missouri. Lovell holds a degree in

theology from Baptist Bible College, Springfield, Mo. He is married to the former Ruby Lee Sanders, and they are the parents of a son and a daughter.

Allen D. Thrasher is now pastor of Forrest Park Church, Pine Bluff. He is an Alabama native who holds the B.S. degree from Auburn University, and the M.Div. degree from Midwestern Seminary. Thrasher has served as pastor of Heath Creek Church, Nelson, Mo., and as associate pastor of Towering Oaks Church, Memphis, Tenn. Thrasher and his wife, Sherry, are the parents of a four-year-old daughter.



Thrasher



Anders

Chester Michael Anders is serving as

youth minister and associate pastor at First Church, El Dorado. He has just completed two years as pastoral intern and youth associate at First Church, Pine Bluff. Anders, a native of Crossett, was graduated from UALR in 1971. He holds the M.Div. degree from Southern Seminary, and is currently enrolled in the doctor of ministries degree program from the school. Anders also has served as minister of youth in First Church, Farmington, and Park Hill Church, North Little Rock, and at Victory Memorial Church, Louisville, Ky. He was a volunteer pastoral intern at Crescent Hill Church in Louisville. He was ordained to the ministry in 1974 by First Church, Pine Bluff. Anders is married to the former Sarah Jane Patterson.



Richardson

Sheldon D. Richardson, a recent graduate of Midwestern Seminary, is serving as minister of education and outreach at Second Church, El Dorado. He comes to the post from Nall Avenue Church, Overland Park, Kan.

where he served as adult Sunday School coordinator. Richardson holds the B.S. degree from Kansas State College of Pittsburgh and the master of divinity and master of religious education degrees from Midwestern Seminary. He was named to Who's who in American Colleges and Universities and was graduated with honors. He and his wife, the former Gerry L. Barrett, are the parents of two sons.

Jack L. Ramsey, pastor of the Lamar Church, near Clarksville, since August, 1971, resigned effective July 19, to become pastor of Lee Memorial Church in Pine Bluff. During the past four years there have been 151 additions to the Lamar Church, 86 of these by baptism. A new 2350 seat, air conditioned and central heated auditorium has been built, and the old auditorium, other educational space, and the parsonage have been completely remodeled. Ramsey is a graduate of Arkansas Tech. He has served four years on the main encampment staff at Baptist Vista and was this year's Camp Pastor. He was chairman of the associational BSU committee, director of the associational Brotherhood and chairman of the 1974 budget committee.



Woman's viewpoint

Iris O'Neal Bowen

Running ahead of God

In the song, "Take Time To Be Holy," there is a line that is worth thinking about - and putting into practice. It says "And run not before him, what ever betide."

We call on God to guide us in our daily living, in making decisions, in the handling of our affairs. We expect him to go before and lead us.

Many times I have taken my little brood and ventured to town, and often about the time I thought I had them "in hand" one of them would dart out away from me, and sometimes into the street.

Many small children, as well as children of God, place themselves in jeopardy because they "run before" rather than following their guide.

Too, we miss many blessings because we can't wait for God to bestow the very blessings we are so eager for.

Brother Roy Hilton used to tell how he, as a child, went with his father to feed the pigs. Now, those pigs were so enthusiastic about food that when Mr. Hilton tried to pour their food into the

trough, they climbed into that trough and tried to climb the fence to get the food, and often upset the feed bucket.

We are like that, Brother Hilton pointed out. We want God's blessings, but we keep knocking the blessing-bucket out of God's hands!

Then we may even ask for our own punishment!

When our youngest got her driver's license, her first night out with the car, she proceeded to have a wreck.

No one was hurt, but she was terribly upset.

"You ought to ground me for a year," she sobbed.

Now, her parents hadn't thought of that, and it was a temptation, and if we had, she would have had no one but herself to blame for "running before" us and picking her own punishment!

Things work out much better with Christians if we try not to run ahead of God, but give him time to work things out in our lives.

Doctrinally speaking.

The millennial views

by Ralph W. Davis
(54 in a series)



Davis

The word "millennium" comes from a Latin word, which means a thousand years. This period of a thousand years is mentioned only once in the Bible, Revelation 20:1-10.

1. The premillennial view is that Christ will

return before (pre) the thousand years. The world will grow increasingly wicked, culminating in his return. During the thousand years Satan will be bound, only

to be released for a time after the millennium. At his coming Christ will triumph over his enemies and destroy the antichrist (2 Thess. 2:8; Jude 14-15). After a preliminary judgment of the living nations, the risen saints will reign with Christ a thousand years. After the thousand years Satan will be loosed for a period of flagrant wickedness (Rev. 20:7-10). This will be followed by the resurrection of the wicked, succeeded by the final judgment and eternal rewards. (Rev. 20:12-15)

2. The postmillennial view is that Christ will return after (post) the thousand years and that the world will become progressively better. The gospel

will bring about a gradual conquest of evil which will usher in the thousand years. This view is held by very few people today. The last well known Baptist to champion this view was B.H. Carroll, first president of the Southwestern Seminary. It seems that two world wars put an end to postmillennialism.

3. The amillennial view is that there will be no literal millennium. This view is well explained in Ray Summers' interpretation of the book of Revelation, *Worthy Is the Lamb*, pp. 204-206. Those who hold this view call attention to the many passages throughout the New Testament which clearly teach the second coming of Christ but which make no reference to a thousand years. They consider the thousand years to be taken as a symbol of a period of indefinite time. They consider that the interpretation of one passage from a highly figurative book should be interpreted in the light of the entire New Testament. They believe the second coming of Christ may be at any time, at which time there will be the resurrection and the judgment. At this time he will consign the wicked to hell for eternity and will receive the righteous for their eternal home in heaven. They believe that Christ will come to wind up the affairs of this world and establish his eternal order without the interim of a millennial order.

Next issue: *The resurrection of the dead*

Organize for Campaign

According to the records of the Administrative Secretary in the Baptist Building the following associations have recently completed their organization for the '76 Life and Liberty Campaign:

Association	Superintendent of Missions	General Chairman
Buckner	Elva Adams	Howard Laneer
Calvary	Bill Burnett	James Wiley



First Church, Hamburg, has built a three bedroom brick parsonage for the use of pastor Raymond Atwood and his family. The dark brick house features a fireplace and brick hearth in the paneled family room. The house contains 2,800 square feet of space and the cost was \$51,500. Jack Carpenter was chairman of the building committee.

Baptist heritage

by Bernes K. Selph

Fellowship and inspiration are basic to a people like Baptists whose cooperation is voluntary. For long, many American Baptist leaders desired some alliance with Baptists of other nations.

At the annual meeting of Southern Baptists in 1904, J.N. Prestridge, editor of the *Baptist Argus*, Louisville, Ky. introduced a resolution calling for an appointment of a committee to study the best means of accomplishing this. In October of that year British Baptist leaders invited Baptists of the world to meet July 11-18, 1905. Representatives from 23 nations responded. A plan for organizing the Baptist world Alliance was adopted July 17.

This Alliance meets once every five years, is under the direction of a General Secretary, and sponsors inspiration and fellowship.

That's how it happened 70 years ago among Baptists. □□

R.A. Baker, *The SBC and its People*, 1607-1927. Broadman Press, Nashville, 1974, p. 304



by R. Wilbur Herring



Dr. Herring

The selection of a General Chairman in each church for the '76 Life and Liberty Campaign is most important. God's plan is a man, and it must be God's man to lead out in this important work.

The Pastor and the Nominating Committee should be giving prayerful consideration now in electing the full committee for the '76 Life and Liberty Campaign in the local church. Many churches already have the full committee.

Who will your church select to serve as General Chairman? The way I see it there could be any one of three individuals to serve in this capacity.

The first person to be considered should be the Pastor. In the manual for the campaign which is being sent to each pastor our steering committee very strongly recommends that the Pastor of the local church serve as the General Chairman in his church. We would strongly suggest that the Pastor prayerfully consider accepting this leadership in his own church. This would assure the success of the program on the local church level.

If the church is fortunate enough to have a Minister of Evangelism on the staff, then this staff worker would be ideal to head up this evangelistic program. Some of our churches do have a Minister of Evangelism, and this staff position is growing in popularity. The Minister of Evangelism could give his undivided attention to this work on the local church level.

If for some reason these first two choices are not feasible then the next best thing would be for the Pastor and the Nominating Committee to select one of the most outstanding laymen in the church who has both a burden for evangelism and the ability of administration. If the church finds just the right layman or laywoman to assume this major responsibility, then the Pastor would need to add his full support to assure the committee's successful execution of leadership in the local church.

Mayflower dedicates new auditorium

First Church, Mayflower, dedicated their new auditorium on July 13. The new facility has 2,916 square feet and was erected for a cost of approximately \$30,000. The new facility, which will seat 280 people, has an insured value of \$75,000. The sanctuary is fully carpeted and has new furniture. The new building is equipped with a public address system, central heat and air, stained glass windows, and a new Hammond organ, and has two dressing rooms or class rooms at each end of the baptistry.

Executive Secretary Charles Ashcraft was the guest for the morning service. Dr. Ashcraft said "Southern Baptists own four million dollars worth of churches, the interest alone on these exceeds twice our total gifts to world missions through the Cooperative Program. The banks receive an interest on our buildings more than 200 percent than the total receipts of the Executive Committee of the Southern Baptist Convention for all causes, and yet these churches are used less than any public buildings in the nation. We must make more use of our magnificent churches.

"There are more Baptist churches in America than there are post offices. These churches declare to the world that Baptists have a serious intention to respect God in this nation.

"There is nothing too good for God," Dr. Ashcraft declared. "How people feel

about God is reflected in the buildings they erect for him. While there is nothing too good for God, these buildings are too good if they are too nice for the poorest family in the village. These churches must be open for everyone for whom Christ died at Calvary."

The afternoon dedicatory message was delivered by director of missions J.A. Kuehn, who spoke from II Chronicles 2:4. He said "People must see beyond the church house as a place of worship. John asked of his people a love which reflects a greater love. This building gives a first appearance of our greater love of God and our work. Only your individual love and devotion will reflect God's love which will attract others to God and you. Greater efforts from God's people continue to direct the lost. Mayflower shows growth in numbers, facilities and outreach desire. Leadership in the person of pastor Herman Hurd, the building committee and the teachers who support the growing programs have made First Church, Mayflower, a greater witness and a greater church to the glory of God."

In commenting on the future of the church pastor Herman Hurd said: "The Lord has really blessed us. We are thrilled with the new facility and it is unbelievable to think what we got for the money invested. But greater days are ahead for our church as we join hands and labor for the Lord."



Mayflower Church's new auditorium will seat 280 worshippers.

Whoever the Lord leads you to, find that person now and let him help select the other members of the committee. The time is drawing near, and the committee should be elected right away.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.



Bible Chair to be started at Boise, Idaho

"Our Baptist work at Boise, Idaho, continues to make great progress," declares Carroll Reynolds, a Baptist layman from Boise. "One of our most exciting and needed efforts is the establishment of a Bible Chair which will afford Bible study opportunities for students at Boise State University."

The new Bible Chair is to be called the Charles H. Ashcraft Chair of Bible. Tentative plans call for this to be housed in a building adjacent to Boise State University. The J. Kelly Simmons Associational Library will be located in the same building and will provide books for the students.

The new project has a number of needs due to an extremely limited budget. Books, overhead projector, chalk boards, teacher desks and student desks are all among the immediate needs. The Arkansas Baptist Student Union who is one of the sponsors of the Boise BSU work, is assisting by shipping any donations made to Boise. A future need will be to employ a full time teacher for the Bible Chair. Initially Dan Robinson, who is pastor of the University Chapel and BSU Director for Boise State, will serve as the instructor.

The University Chapel continues to grow and eight people have been baptized during the new associational year. "Things are going real well and their attendance is increasing," said Carroll Reynolds, a native of Arkansas who is an accountant for the Idaho Power Company. "It is an exciting opportunity to serve in pioneer mission work. We will have an area-wide crusade in the near future. Our Southern Baptist churches in our association, consisting of ten churches and one mission, are cooperating in this endeavor. They have paid one dollar per resident member toward a promotion budget. We are excited about what the Lord is doing in our churches and missions, what He is doing on Boise State University campus, and what He is going to do through our area crusade. We believe also that the Bible Chair will mean much to the future work of Baptists in the Boise area."



The mission's new building replaces the old one at left.

Warren Mission holds dedication service

Southside Mission, Warren, sponsored by the First Church, dedicated their new educational building on July 13. The new facility has 2,450 square feet and was erected for a cost of \$26,600. The educational building contains a fellowship hall and kitchen, one nursery, three pre school Sunday school rooms, two childrens' Sunday School rooms, four youth Sunday School rooms and an office.

Pastor H. Lee Lewis, who presided in the service, gave recognition to special visitors which included former Director of Missions Don Williams; Raymond H. Reed, Director of Missions for Bartholomew Association; and J. Everett Sneed, Editor of the *Arkansas Baptist Newsmagazine*. The prayer of dedication was given by Raymond Reed.

A message of encouragement and hope was delivered by James Walker, pastor of the First Church, Warren. Using as his text I Corinthians 3:9, Walker said that the Southside Mission and the First Church had labored together in furthering mission causes in Warren. All of our agencies are to labor together for God. "Paul carried," Walker said, "some of the mission emphasis he gained from one church to the other churches that he visited. Each church to be healthy must

be missionary. For 13 years First Church and Southside Mission have had this healthy relationship."

Walker pointed out some of the relationships that the mother church and the mission had sustained across the years. In discussing their money relationship he pointed out that with the buildings, equipment and other involvements that First Church would have given \$75,000 by the time the building was paid for. Walker said: "We have done this here at home and yet we have not sacrificed other mission causes. We now give 20 percent to the Cooperative Program, 4½ percent to associational missions and three percent to the Ouachita-Southern Higher Education Campaign."

He pointed out that it had also been an involvement with people. Many of the people from First Church had served at Southside Mission. "But now," Walker said, "Southside Mission has matured enough that they are able to care for their own workers."

Pastor H. Lee Lewis said "Our Mission has a bright future. We look forward to our present membership maturing, to the reaching of the lost of the community and to the erection of a new auditorium."



Idahoan Reynolds (right) sees a great future in the Bible chair named for Dr. Ashcraft (left.)

News briefs

□ First Church, Ward, will observe their 50th anniversary Sunday, July 27, with a dinner on the grounds at noon time and a program featuring former pastors and members.

□ First Church, Tyrone, has been challenged by Pastor Paul Brown to double the attendance in all

organizations during the coming year. A Sunday School attendance goal has been set at 270.

□ Rehobeth Church, Moorefield, held a recognition service June 27 honoring three members of Acteens. Honored were Queens Shelia Pool and Kim Seuberth, and Queen-with-Scepter Becky Seubarth.

Little Rock Church's 'God and Country' rally is 10th annual event

by Gene Herrington

A Navy Honor Guard presenting The Colors, a lone trumpeter playing "Taps," special music emphasizing God and country, and Pastor Russell Clearman preaching on "Which Way America?" was the 10th annual God and Country Rally of Little Rock's Olivet Church, Sunday June 29.

Winner of four Freedom Foundation awards for patriotic sermons delivered on previous special observances, Clearman declared "The nation that was born in Philadelphia on July 4, 1776, must be born again or we will all die together! The choice is clear. It is repent or perish, revival or ruin, Christ or chaos. The question of the hour is "Which Way America?"

After calling attention to the Christian heritage that is America's, Clearman pointed out that the nation today faces a real and present danger.

"That danger point lies," he said, "in the loss of much of the pristine purity, rugged honesty, stern simplicity, militant courage and Christian ideals that have made our country great.

"We must confess with troubled heart that America has forgotten God. She is rolling in luxuries, reveling in excesses,

rollicking in pleasure, reeling in drunkenness, revolting in morals, and rotting in sin.

"Our nature is perfumed with an aroma of religion and culture, an aroma that too many times turns out to be the sweet and sickly smell of spiritual formaldehyde, disguising the deadly decay of a society that may be on its last legs. What can we expect of a society in which passions are riderless horses; in which there is a desolation of decency; in which love has become a jungle emotion, lust exalted to lordship, sin elevated to sovereignty, hell substituted for heaven, Satan worshipped as a saint and man magnified above his Maker?"

Americans looking for the way out, Clearman suggested, might well follow the answer discovered and recorded by David, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God."

A special telecast featuring a shortened version of the rally's sermon and special music by Second Church's Eighth Street Singers was carried on KTHV, Channel 11, Little Rock, at 6:30 p.m. on Thursday, July 3.

CCF names assistant



Gipson

The Christian Civic Foundation of Arkansas has announced the election of a new educational assistant, Michael S. Gipson, 26, of North Little Rock. He will lead the Alcohol-Narcotics Education Program of the Christian Civic

Foundation in the public schools. He will begin his new employment Aug. 1.

He is a graduate of Sylvan Hills High School, and holds the B.A. degree from Henderson State University, with a major in sociology and race relations, and a minor in speech. Gipson holds the M.A. degree from East Texas State University, with a major in sociology and a minor in criminology. Gipson has been assistant instructor at East Texas State University, teaching Criminology, and was an Instructor of Sociology at Westark Community College, Ft. Smith, 1971-75. During that time, he served as a director of the Youth Service Bureau (Sebastian County), and held an "honorary" commission as deputy sheriff.

Gipson is a Baptist layman. He is married to the former Linda K. McClellan, and they have an infant son.

In addition to the program in the public schools, Gipson is available for engagements at churches, colleges, civic clubs, P.T.A.s, and other groups. Appointments may be arranged by calling the office of the Christian Civic Foundation in Little Rock, 372-0318.



Services were held by the Shiloh Baptist Church, near Lake Village, June 15, 1975, to dedicate their new parsonage. The house is a four-bedroom, brick structure built mostly by church members. A special feature of the house is a separate bedroom with bath for visiting preachers. Under the leadership of the present pastor, Rev. J.C. Singleton the membership has grown by 17 baptisms and 46 by letter in 3 1/2 years.

'THANK YOU FOR SAVING MY LIFE' TEENAGER WRITES 'POWERLINE'

"Thank you for saving my life," wrote Margaret from Canada. Before she ran away from home after a final fight with her parents, she had written "Powerline" for advice.

"Powerline," produced for young people by the Southern Baptist Radio and Television Commission, encourages those with problems to write. One of the counselors at the Radio-TV Commission answered Margaret's letter immediately. A friend forwarded it.

"I was going to commit suicide by taking sleeping pills," she wrote, "but I read your letter first. I figured that if anybody could possibly help me it had to be God. If your letter hadn't come when it did, I would be dead. But I decided to give God a chance. Thank you for saving my life."

On Vietnamese resettlement



Dorris

The State Missions Department works in cooperation with the Home Mission Board and directly through Church World Service at Fort Chaffee to expedite the resettlement of refugee Vietnamese families.

Southern Baptists have consented to resettle 400 Vietnamese families across the Convention territory, which would be approximately 2000 persons.

Arkansas Baptists are just now getting deeply involved in the project which presents a great spiritual and missionary

opportunity. To date, 12 sponsors have been given the privilege of helping 13 families settle in Arkansas. Numerous other would-be sponsors are waiting for the proper clearance of the Vietnamese and necessary processing before receiving their families.

To summarize questions and answers regarding sponsorship, the following information is offered:

1. There is no legal obligation involved in sponsorship. It is only a moral and spiritual commitment, a ministry of Christian love and concern.

2. A sponsor may be a church, a secular group, a family or an individual.

3. A potential sponsor must make plans to provide or aid in securing employment for the Vietnamese family "breadwinner." The job should pay a

salary commensurate to that paid any other person for the same service.

4. Until employment is obtained, the sponsor should provide clothing, pocket money, food and other necessities for the family. The quicker the refugee can find employment that will provide for his own family, the better the situation will be.

5. Be prepared to cover ordinary medical costs (though this is not clearly spelled out.) Perhaps a medical insurance policy is the best solution.

6. Plan to meet the refugee when he arrives in the community. He will arrive by public transportation usually paid for by the Church World Service through HEW from Fort Chaffee.

7. Because of cultural differences, it is not the best practice to keep the refugee and his family in the sponsor's home for any length of time. They are much more comfortable in their own lodging. Thus, as early as possible permanent housing should be provided.

8. Application for sponsorship should include completion of a form provided by the State Missions Department indicating:

(A) The church has voted in conference to be a sponsor.

(B) If an individual, a letter from the church, or by the pastor authorized by the church, should be attached. List also a reference.

(C) The application must be signed by the proper person in the church, or by the individual requesting sponsorship.

9. Return the form attachments to the Missions Department, Arkansas Baptist State Convention, P.O. Box 550, Little Rock, Ark. 72203.

10. It will be forwarded directly to the Church World Service office at Fort Chaffee which will screen possible refugee assignees. CWS will contact the sponsor for information, possible interview with the refugee, and arrange transportation to the sponsor's city.

11. Be alert to the refugee's every need. Be patient. Be generous. Be willing to teach and help the refugee gain his citizenship as well as fit into the community.

12. The relationship between the sponsor and the refugee will continue until the refugee has become self-supporting, and thereafter as long as the sponsor wishes to be supportive in other ways.

Information is available to sponsors to assist in preparation for the refugees' arrival and for the adjustment of the two cultures. This will be sent to the sponsor when the application is forwarded to Church World Service.

Please advise the State Missions office of interest in sponsorship and of questions that may not yet have been answered.—R. H. Dorris, Director of State Missions Department

New subscribers:

Church	Pastor	Association
New Budget:		
New Providence, Hackett	James N. Wright	Buckner
Cadron Ridge, Conway	Bill Griffith	Faulkner

Church Training

Celebrate the bicentennial!



Holley

America's bicentennial anniversary will be a special time when churches can celebrate the establishing of religious freedom and Baptists may examine contributions made by Baptist forefathers.

"Celebrating the Bicentennial," a kit

developed by the Church Training Department of the Southern Baptist Sunday School Board, will offer churches several suggestions for activities related to the Bicentennial.

Contents of the kit will be directed mostly toward Baptist involvement in the past, present, and future of the United States.

A 16-page guidebook, "Celebrating the Bicentennial: A Church Guide," is included in the kit to explain the use of the items.

Almost 50 different ideas-activities are included in the kit which cover areas such as celebration through community and family awareness, celebration of past, present and future and celebration through recreation.

Crafts from the past described include

carving, sculpture, mosaics, glass etching, molding and paper mache.

Topics of discussions related to the present include "Using a Voting Machine," "Writing Your Congressman," "How a law is passed" and "How to Be a Christian Patriot." Education, government and churches are discussion topics related to the future.

Other items include "A Family Bicentennial Calendar," "Baptists and Religious Liberty Drawings," "Process Guide for Baptist Treasure Hunt," "Study Suggestions for Great Baptist Historical Documents," a "Bill of Rights Poster" and "20 Decades of National Experience Cards."

A filmclip composed of 12 frames depicting Baptist history is in the kit, along with an eight-inch vinyl recording to accompany the filmclip. A narration sheet also is included.

In the ideas section of the kit items give instructions for pageants, community projects, church anniversary celebrations, quiz games, street theaters, puppets and party games for small groups.

Discussion starters are included for civil religion, issues in Baptist history and separation of church and state.

"Celebrating the Bicentennial" kit may be ordered on the October, 1975, church literature order blank.

YOUTH EVANGE

First Baptist Church

62 Pleasant Valley • Little Rock

July 31 - August 1

General Sessions—

Thursday 7:30 p.m.

Friday 10:00 a.m.

2:00 p.m.

7:30 p.m.



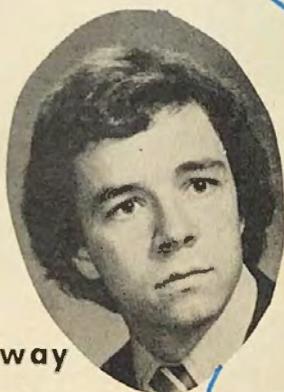
Carey
Bates



Kathy
Ferguson



Scott
Bull



Blake
Greenway



Mark
Miller

ISM CONFERENCE

*“Let Christ’s
Freedom Ring”*



Barry
StClair

“The Place” –

Thursday 1-4:00 p.m.

Friday 9-9:50 a.m.

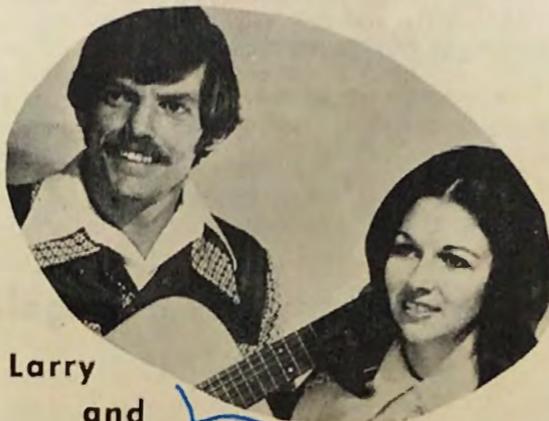
1-1:50 p.m.

6-7:15 p.m.

9 p.m. - Fantastic
Fellowship



Steve Davis



Larry
and

Brenda
Nelson



Steve
Landers

Boys Training School chaplain is named



Henderson

Larry Paul Henderson has been employed by the Executive Board as chaplain of the Arkansas Boys Training School at Pine Bluff, succeeding the late F.A. Richmond. He will assume his duties Aug 1.

A native of Little Rock, he was licensed to the ministry by South Highland church in 1964. He was ordained by the Lyndon Church, Lyndon.

Henderson graduated from Mabelvale Senior High School, received the Bachelor of Arts degree in religion and philosophy from Ouachita University, and the Master of Divinity degree in Psychology of Religion and Pastoral Care from Southern Seminary, Louisville, Ky. He will receive the Doctor of Ministry degree in December upon completion of his thesis-project.

Since January, 1974, he has been employed by the River Region Mental Health-Mental Retardation Board at the South Dixie Mental Health Center, Louisville, Ky, where he has served as a Pastoral Counselor, Coordinator of Volunteer Services and Clergy Coordinator.

Henderson holds a second lieutenant's commission in the Army Reserve and is a graduate of the Army Chaplain School at Fort Hamilton, N.Y.

He is married to the former Martha Gray of Mississippi, and they are the parents of a two-year-old son, Jonathan Paul.

Foreign mission briefs

Madrid, Spain—Julio Maranon was ordained a minister in the Vallecas Baptist Church where he has served as pastor for five years. Taking part in the ordination were several national pastors and Charles W. Whitten, Southern Baptist missionary, representing the Baptist Mission of Spain.

Seoul, Korea—Seoul International Baptist Church has ordained June (Mrs. James G. Jr.) Goodwin, Southern Baptist missionary, as a deaconess. The role of the deaconess in Korean churches is traditional, but most of them serve in the responsibility unordained. T.W. Garrison, a leader in Agape (an organization of Campus Crusade), was also ordained. It was the first ordination of a deacon or deaconess by the church.

Kingston, Jamaica—Jamaican Baptists saw a 50 per cent increase in church membership in 1974. Some 2,000 new Christians were baptized during the year. The large increase is partly due to the "very successful" national evangelistic crusade held last year, according to Southern Baptist missionary Dottson L. Mills. About 140 of the 272 churches in Jamaica participated. The evangelists were Jamaican pastors and lay preachers.

Lome, Togo—The Togo Baptist Mission (organization of Southern Baptist missionaries) outlined and adopted a 10-year strategy program during its annual meeting here recently. The goals for the 10-year period include establishing 100 new churches and preaching points for a total of 122; adding 3,240 new members for a total of 4,000 (an annual increase of 18 per cent), increasing leadership training; forming five new associations; and developing special ministries including student work, agriculture, religious education, mass communication, literacy, medical and dental. One major goal of the mission is

to lead in the development of a nationwide Baptist convention.

Gaza—The Gaza Baptist Hospital has received a gift of \$11,000 from the Benevolent Society of the Gaza Strip as an expression of their common concern for the needs of the people. An individual member of the society donated an additional \$300 for the purchase of a wheelchair for the physical therapy department. Community support, according to Southern Baptist missionary Mrs. R. Edward Nicholas, has been stimulated in recent months by the extension of services of the physical therapy department where the number of patients treated doubled in the past year.

Abidjan, Ivory Coast—Strategy studies by the Ivory Coast Baptist Mission (organization of Southern Baptist missionaries in the Ivory Coast) took on new significance when it was learned that the government of the Republic of Ivory Coast was also involved in strategy studies, according to Southern Baptist missionary Mrs. D. Edwin Pinkston. The government officials challenged strategists to "invent the future" in order to insure prosperity and security during the next 25 years for the six million citizens of this West African country.

Salisbury, Rhodesia—Southern Baptists, through the Baptist Recording Studio here, are broadcasting two 30-minute programs weekly over Trans World Radio's new transmitter in Manzini, Swaziland. Broadcasting began in the Shona language with the Baptist program, "Vabati Pamwe Chate" (Laborers Together), which is a magazine type program. On Sunday evenings the program is in English, entitled "Music With a Message." The broadcast reaches all the formerly English-background countries throughout Central and East Africa.

327 are now trained for Lay Evangelism Schools

The following men were trained May 5 at First Church, Danville and qualified to teach Lay Evangelism Schools: J.D. Bryant, Second, Russellville; Harold Presley, First, Danville; W.L. Williams, First, Ola and W.L. Jenkins, First Atkins. This brings the number of qualified directors to 327. Add these names to your list.

The Danville School May 4-8, averaged 41 in attendance. Thirty-six went out on witnessing night and read the booklet 27 times and seven people were saved. Two days before, two Junior High youth read the booklet to two fellow students and they were saved.

John Finn, Director of Missions in North Arkansas Association, recently conducted a school at First, Berryville. Pastor E.E. Griever Jr. wrote Finn and said, "The values of the W.I.N. School which you directed for us will never be tallied this side of heaven. The participation was one of unequalled success. No other promotion for our church has met with the enthusiasm and response that this witness training brought to First Church in Berryville.

"We made plans for it and we promoted it according to the abbreviated schedule. Our organizational leaders were sold on it. This was certainly, as you had said earlier, better than any other

method for generating a spiritual sensitivity to more people.

"As you know, we thought we were being optimistic in planning for 50 people to take the course. When we put out the first opportunity to sign up for it there were 56 who committed themselves to take it. We had 69 to enroll for the School and there were 50 present to go out visiting on Thursday night. Several of these testified that it was the very first time that they had ever gone out witnessing for the Lord."

Thirty-one trainees turned in Background Information sheets and 25 had never had training in personal witnessing. — Jesse S. Reed

Financing our missionaries

A staff member of one of our churches was recently overheard in a public place being asked the question, "What is the difference between Missionary and Southern Baptists?"

The one being questioned responded by saying, "The main difference is the way in which we send missionaries."

There is probably very little difference, if any, between the theology of missions held by Southern Baptists and that of other Baptist fellowships. Most Baptist groups have very high standards as a prerequisite for missionary appointment, and the dedication and commitment of their missionaries may be just as high as those of ours.

There is, however, a basic difference in the methodology employed by Southern Baptists when compared to other evangelical groups, and that main difference lies at the point of financial support.

Most evangelical missionaries, other than Southern Baptists, are supported directly by a church or group of churches. In many cases, that system works satisfactorily, but not always. Under that system the missionary's support is not completely stable. It means that his financial support may be in jeopardy, or at least subject to

adjustment, every time the church changes pastoral leadership, or enters a major building program, or goes through some financial or fellowship crisis of its own.

The missionaries serving under this arrangement frequently find it necessary to spend much of their time on the mission field writing letters to enlist or encourage financial support of their work.

In many cases, and perhaps most cases, such missionaries spend a major portion of their furlough period in financial fund raising. The writer has personally known several furloughing missionaries whose return to the mission field was delayed simply because they had been unable to enlist adequate financial support.

Through the Cooperative program Southern Baptists are enabled to provide more equitably for the needs of each missionary and each field of service. The missionary is not placed in jeopardy every time one or even several churches here at home are undergoing a crisis of their own, for the support is spread throughout the denomination.

By pooling the financial resources through the Cooperative Program, each field of service is assured an equitable

portion. The distribution of mission funds is made very carefully and prayerfully, based on comparative needs instead of a sentimental attachment or emotional feeling for one particular area.

Of course, if Cooperative Program receipts fall short of the anticipated amount, some mission work may be curtailed and some new projects may not be initiated, but even where these circumstances occur, the missionary is relieved of any personal worry about the support of himself and his family.

Our missionaries repeatedly tell us that one of the main benefits of the Cooperative Program is the freedom it gives the missionary to do his work to which God called him, rather than becoming burdened with fund raising.

We need to be careful that we never in any way disparage or cast any reflection upon consecrated men and women serving as missionaries under banners other than Southern Baptist. At the same time, we need to be grateful to our Lord that we have found a method called the Cooperative Program of doing mission work more economically and more effectively than any other method known.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Child Care

Baptist women get first-hand information

A group of Baptist Women from First Church, Van Buren, visited on campus of Arkansas Baptist Home for Children recently to share a time of prayer and get information on needs of Arkansas Baptist Child Care ministry.

The evening meal was served at the Home and followed by a short program of sharing and prayer requests. Following the program, the ladies spent the night at a Monticello motel.

Breakfast was served in the kitchen of the Home on Saturday morning after an exercise program in the Baptist Home gym.

The grand tour of the campus was followed by a quiet time. The slide-cassette presentation that is now available to all our churches, along with various other needs of the Home and youth, was presented.

The retreat was a good time of sharing old memories, renewing old acquaintances and sharing Christian aims and goals. It was a time of counting blessings, and determining in their hearts to do more in the field of Christian Child Care, because, "This, too, is missions". —Fula Armstrong, Child Care Worker, Arkansas Baptist Home for Children.

Summer missions report: Cheryl Degges



Miss Degges

I hope from this experience as a summer missionary I will be able to see more clearly the type of work I can do best and want to do in life. I also hope to learn to follow the Lord day by day and witness for Him in fruitful ways.

During these first two weeks I have learned to live and work closely with someone whose personality is quite different from mine. I've discovered that I work better with 6th and 7th grade children. I'm beginning to learn to walk day by day with the Lord because so much of our planning has to be done on the spot. I'm also learning to make changeable plans and not worry when I don't follow them completely.

Most of all I learned a beautiful lesson from a blind child who was here at the park. Despite his handicap, he was able to capture the respect and obedience of children his age and younger. He told stories one night around the campfire and was a real comedian. He told stories when we played in the swimming pool, and he was able to swim under water like the other children. His laughter sounded like he was saying, "I'm finally a part of a group." It really blesses me to know that our work with the children has made a definite impression on them and their parents.

The children all cry when they leave and the parents tell us to write and not forget their children. One lady told us "What you two are doing has restored my faith in the young people of today."

Pray for us as we keep trying to get the message to Jesus to everyone we meet.

(Cheryl Degges is one of 34 BSU summer missionaries serving for 10 weeks. She is a student at the University of Arkansas, Monticello, and is serving at Devil's Den State Park.)

Boyce Bible School center proposed for Little Rock

The Boyce Bible School of Southern Seminary, Louisville, is exploring the possibility of providing educational opportunities for Arkansans. A meeting to determine the interest of Arkansas students will be held on Saturday, July 26, Baptist Building, 525 West Capitol, Little Rock, from 10 a.m. to 2 p.m. A noon day meal, without cost, will be provided for those who are in attendance. All who are interested in learning more about this opportunity should attend.

The Boyce Bible School is planned primarily for Southern Baptist ministers who have not had a chance to attend college or seminary. A high school diploma or its equivalent is prerequisite to receiving a Boyce School diploma. A student may be admitted to the Boyce School without a high school diploma or "General Equivalency Diploma" but can only register for his senior year of studies after a GED is earned. Boyce School will assist such students in earning the GED.

The Boyce School is not seeking to replace any existing station of education. It is interested in helping those who may not be able or may not wish to attend college or seminary.

The Boyce School is an accredited school and is in the family of the Cooperative Program supported institutions. Thus, in many colleges work

done in the Bible School may be transferred toward a degree.

The Boyce Bible School faculty are drawn from experienced Southern Baptist leaders who are active or retired pastors, denominational workers, professors and church staff workers. Every teacher in the Bible School must agree with the 1963 *Baptist Faith and Message* as adopted by the Southern Baptist Convention. The emphasis is on Bible study, evangelism, missions and church work.

The steering committee for the endeavor is Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention; Bernes Selph, pastor of First Church, Benton and board member for Southern Seminary; and Allen W. Graves, executive director of the Boyce Bible School. Dr. Graves will be present for the discussion on July 26. The schedule allows for great flexibility and may be changed at that time.

The initial proposed faculty are W.T. Holland, pastor of First Church, Cape Girardeau, Mo. Raymond Coppenger, former Ouachita professor currently teaching at the Boyce Bible School in Louisville, Ky; Charles Ashcraft, Executive Secretary of the Arkansas State Convention; and J. Everett Sneed, Editor of the *Arkansas Baptist Newsmagazine*.

Proposed class schedule

Term I, Aug. 29 - October 18, 1975

Friday	8:30-10:25 a.m.	Pastoral Care and Visitation	W. T. Holland
Friday	11 a.m. - 12:55 p.m.	Bible Doctrines	Everett Sneed
Friday	8:00 - 9:55 p.m.	Preparation & Delivery of Sermons	W.T. Holland
Saturday	8:30 - 10:25 a.m.	Pastoral Evangelism	Charles Ashcraft
Saturday	11 a.m. - 12:55 p.m.	New Testament Survey I (Matthew, Mark & Luke)	W. T. Holland

Term II, Oct. 24 - Dec. 20, 1975

Friday	8:30 - 10:25 a.m.	Old Testament Survey I (Historical Books)	Raymond Coppenger
Friday	11 a.m. - 12:55 p.m.	Essentials of Church Administration	W.T. Holland
Friday	2:00 - 3:55 p.m.	The Baptist Faith and Message	Raymond Coppenger
Friday	8:00 - 9:55 p.m.	Biblical Preaching	W.T. Holland
Saturday	8:30 - 10:25 a.m.	Baptist History	Raymond Coppenger
Saturday	11 a.m. - 12:55 p.m.	New Testament Survey II (Gospel and Epistles of John)	W.T. Holland

New training priority declared at Glorieta

GLORIETA, N.M.—A new priority in Church Training—"Christian Discipleship," which will encompass the next three years in Southern Baptist life—has been unveiled here by Philip B. Harris, secretary of the Sunday School Board's church training department.

Speaking during the Church Training Leadership Conference at Glorieta Baptist Conference Center, Harris said the emphasis in Church Training for the next three years will be "CHURCH: the Sunday Night Place for Training Disciples."

The new thrust will be the spearhead for Church Training throughout the Southern Baptist Convention beginning with the 1976 church year and ending in 1979.

"The call to a Christian is the call to discipleship," Harris stated. "Discipleship is not an office reserved for certain Christians. Every Christian is a disciple."

"The end product of a sound Christian training program is a Christian disciple of high-quality performance. This is the objective of a new emphasis—to train church members and leaders to do the work of the church in the world."

According to Harris, the new priority will be divided into three one-year emphases—"Exploring Christian Discipleship," "Experiencing Christian Discipleship" and "Expressing Christian Discipleship."

The church's mission is a three dimensional responsibility according to the New Testament, said Harris.

The "upward dimension is to praise and obediently relate to God. The outward dimension is to proclaim and confront the world with the message of the gospel.

Harris stated that the church also has a third mission which may become "inward," which embodies "Equipping the People of God." This inreach dimension has to do with realizing the potential of redemption in the lives of persons within the church. This facet seeks to create the support and cooperation among the church fellowship that will result in growth of all persons within the church.

"The mission of the church is not the church's option—it is a mandate, a necessity," Harris stated. "It is the church's nature and destiny—to worship God, nurture Christians and witness to the world."

"I am not afraid that Southern Baptists will give too much attention to the inward aspects, but I am concerned that we not give too little attention to this dimension!"

Likes Baptist 'sunshine'

MIAMI BEACH (BP)—A Miami Beach restaurateur is happy that Southern Baptists held their annual convention here in early June.

He backed up his feelings with a letter and a \$50 check in appreciation for the 16,212 elected messengers who descended on Miami Beach, June 9-12.

"Never, and I say never, has Miami Beach been so graced by the presence of people who emanate such sunshine and contentedness and just plain, happy, pleasant countenances," wrote Charles S. Kaufman of the Flame Steak House in a letter to John Williams, director of financial planning and assistant to the treasurer of the Southern Baptist Executive Committee, Nashville.

"Especially, in such troubled times as we are now experiencing, does your (denomination) shine forth," he said.

"Let me thank you and your group for the 'sunshine' they brought to Miami. I am enclosing a small check to be given to one of your favorite charities."

Williams said his favorite charity is the Southern Baptist Convention's Cooperative Program unified budget, which celebrated its 50th anniversary in Miami Beach.

It'll be \$50 richer because of Charles Kaufman.

Names interim editor

JEFFERSON CITY, Mo. (BP)—Miss Elene Stone has been designated interim editor of the Word and Way, official publication of the Missouri Baptist Convention, until a successor to W. Ross Edwards is elected and begins work.

Edwards retired July 1 after eight years as the Word and Way editor. Before joining the Word and Way in Nov., 1967, he had spent 40 years in the ministry, the last 20 as pastor of Swope Park Baptist Church, Kansas City. He is a former Missouri Convention president.

Miss Stone, a native of Jackson, Mo., has been on the Word and Way staff for 27 years—20 years of that time as assistant to Editors H.H. McGinty and Edwards.

Rheubin South, the Missouri Convention's executive director, said she will continue as interim editor until Edwards' successor begins work.

89-Year-Old ordained

SAN JOSE, Costa Rica (BP)—An 89-year-old father was ordained here on Father's Day.

The new minister is Wilfred Watson,

founder and lay-leader of Costa Rica's Siquirres Baptist Church. Southern Baptist Missionary Jackie B. Cooper arranged the service.

Along with Watson, Charles Cyrus, who is "only" 68, was ordained as pastor of the Guacimo Baptist Church.

Both English-speaking churches are on the Atlantic side of Costa Rica.

Bonding company settles

SPRINGFIELD, Ill. (BP)—The Illinois Baptist State Association has received checks totaling \$87,325.46 from the United States Fidelity and Guaranty Company, as partial reimbursement for embezzlement of funds at the Baptist Children's Home in Carmi.

An extensive investigation of the Children's Home finances has taken place since Aug. 31, 1974, when James E. Paynter, the home's business manager, disappeared.

Paynter, who reportedly is living in another state, has since been indicted on two counts by the White County grand jury. The first indictment was for converting a \$500 check intended for the children's home to his own use. The second indictment was for transporting \$36,721 across state lines which he deposited in an Evansville, Ind., bank. Paynter is now free on \$5,000 bond after pleading not guilty to a charge of theft.

Leader flexibility urged

MEMPHIS (BP)—Southern Baptist vocational renewal specialists called here for more flexibility among church leaders, particularly more shared leadership among the clergy and laity.

The two needs were among those isolated at a two-day meeting of 20 vocational renewalists from seven states, sponsored by the Southern Baptist Convention's Home Mission Board and Brotherhood Commission.

The renewal specialists also called for a greater emphasis upon personal renewal by the laity as opposed to church renewal.

TEXAS BUSINESSMAN, THROUGH WITH GOD LEARNS GOD WASN'T THROUGH WITH HIM

"I thought I had it all together," said Doug Stroud, an Arlington, Tex., businessman. "I was through with God. Thank goodness, he wasn't through with me."

Months of listening to "Country Crossroads" while he traveled at night made Stroud sympathetic enough to Christianity so that when a Christian layman witnessed to him, he listened

Among the vocational renewalists attending the meeting were retreat center directors, renewal conference speakers, and other renewal specialists, who are independent of the Southern Baptist organizational structure, yet who are members of Southern Baptist churches and committed to the denomination.

The meeting was arranged so Southern Baptist renewal leaders and independent renewal specialists could report on the progress of their work and explore common areas of need.

David Haney, director of lay renewal, and Glendon McCullough, executive director, both of the Brotherhood Commission, and Reid Hardin, director of renewal evangelism for the Home Mission Board, addressed the group.

Haney told the vocational renewalists the Southern Baptist denominational renewal emphasis is upon a deeper spiritual life, commitment, fellowship, evangelism and ministry.

Lackey named consultant

NASHVILLE (BP)—James V. Lackey, who has been president of his own consulting firm for the past two years, has been named a sales consultant for Broadman Press, publishing arm of the Southern Baptist Convention's Sunday School Board.

Lackey, former executive director-treasurer of the Southern Baptist Stewardship Commission, will serve Broadman accounts in Alabama, Louisiana, Arkansas and Virginia.

A native Oklahoman, he served on the Stewardship Commission staff, 1962-73. For nine years before joining the Stewardship Commission, he served as superintendent of young people's work for the Sunday School Board.

He earned a bachelor of arts degree from Oklahoma Baptist University, Shawnee, and master and doctor of religious education degrees from Southwestern Baptist Theological Seminary, Fort Worth.

"instead of booting him out of my office."

"I didn't accept Jesus," Stroud said. "Jesus accepted me. Now I'm a Christian, and our two little daughters are Christians. Thank goodness for the (Southern Baptist) Radio and Television Commission and 'Country Crossroads.' It's meant the world to our family."

Inflation and recession:

one-two punch for the poor

by Tim Nicholas
For Baptist Press

The poor have taken the blows of inflation on the chin, and the unemployment of the recession in the solar plexus.

Poverty programs have been cut back. Regulations have tightened. Red tape has become ensnarled. Most of all, the job market for the poor and uneducated, sparse at best, has been drying up.

Bare living expenses, coupled with minimum fixed incomes, have made soap-opera dramas a reality in many poverty-stricken ghettos.

Fifty Baptist centers across the nation, located mostly in pockets of need where unemployment and inflation are worst, are surrounded by such dramas. Their personnel, including many Christian social ministry missionaries of the Southern Baptist Home Mission Board, face an awesome task.

For example, Larry Gardner, director of the Cincinnati Baptist Center in Ohio, reports economic conditions have caused a cut in churches' gifts to the center's food pantry.

"But they are saving us the discount coupons for items they have no use for," added Gardner. "This does help."

Centers, depending on volunteers from Baptist churches to carry on many of their programs, are getting varied responses toward their pleas for help.

Cincinnati has had no problems, but volunteers to Cass Park Baptist Center in Detroit, directed by Floyd Emmerling, are afraid to come into the inner-city to work.

"The demands on our services have increased, but help hasn't increased in proportion," said Ken Schmidt of Telegraph Community Center, Oakland, Calif. "A year ago, when I first came to Telegraph Center, we were running approximately 25 families a week. Now we're averaging 35 to 50 families requesting help each week.

"Just about every counseling session I'm involved in deals with the economy," he said.

Frank Thomas, who directs the Baptist Neighborhood Center in Albuquerque, N.M., believes inflation hurts his neighborhood's people more than the recession.

"You consider that Spanish-speaking people put most of their money into beans and consider that in the last year beans have gone up from 25 cents to about 90 cents a bag," said Thomas. "Nowadays, many of the women we work

with eat no meat at all."

Utility bills are among the poor's major complaints. "Our gas company is extremely unsympathetic," said Thomas. "I know of a family with two small children whose gas was cut off when the temperature was zero."

"Our food spending has steadily risen," adds Harry Woodall, who directs a center in Hot Springs, Ark., "and 1973-74 doubled what we spent in 1972-73."

Food situations are bad, but so is housing. "You'll pay \$35-40 a week in this town for a house to rent I wouldn't put a dog in," Woodall said.

"We never thought we'd be in this type of ministry," comments Antoinette Anderson of an aggressive food distribution program to the poor operated by Baptist Friendship House, Newport News, Va. "January a year ago we had 17 people ask for food. This January we gave 126 people food and referred 75 to other agencies. We gave out one ton of food in one three-week period."

Along with food and clothes, sold once a week in the Friendship House basement at bargain prices, goes a scripture portion and the statement that the giving is done in Jesus' name.

"If it weren't for this place, my kids couldn't even go to school," commented one woman whose 10 children got all their school clothes from Friendship House.

Her situation is typical of the inflation crunch felt by hundreds who come by Baptist centers.

Out of \$329 per month in welfare income, she pays \$105 per month in rent. Her electric bill was \$52 in January. Every three months she pays \$25 each for water and sanitation service.

Each month she pays \$144 for \$310 worth of food stamps. But food stamps can't be used for non-food items such as washing powders, band-aids or toothpaste.

Mildred McWhorter, who directs two centers in Houston, has a work program for people in the community who do maintenance and cleaning for the centers in return for what they need most—"like school supplies and blue jeans, but not money," said Miss McWhorter.

Much of the work program's "salary"—which pays about 100 people in each of the two centers—comes from major companies in the area.

Not only has the economy hurt people, it has also hurt the institutions and agencies trying to help them, such as the Baptist centers and rescue missions themselves.

Baptist Men's Mission in New Orleans, which ministers to down-and-outs on skid row, this year raised prices for a night's lodging, shower, supper and breakfast from \$1.50 to \$1.60.

"I'd rather not raise the charge again," said Director Ed Lilly. "But the mission itself has felt the pinch of inflation. Our utilities bill has jumped about 50 per cent since last June."

The mission employs about 30 men in its rehabilitation program and pays incidental salaries to those who work in maintenance, food services and other areas of the operation.

Manny De la Rosa, an unemployed Mexican-American and former director of an urban coalition in El Paso, Tex., points to the inadequate support of the El Paso Baptist Mission Center and argues that the church really doesn't care about the poor.

While praising the work done by the director Willie Mae Giles, with minimal resources, De la Rosa points out that "here is a very conspicuous absence, a lack of visibility by the Baptist churches, except for Willie Mae.

"They don't give her any money to run a program. They put a beautiful building there, but from what I've seen, they've given it a very small budget and staff. They don't give her any money to run a program."

Vaughn Manning, El Paso Baptist Association's missions director, says the association, which has 37 churches, only 15,000 Baptists and a number of ministries to finance, is committed to continue a ministry to South El Paso in the Mexican-American neighborhood.

But he admits they have no money to add staff to the 19,000 square-foot mission center. Besides Willie Mae, the center employs only two pre-school teachers.

"It would take eight people to operate it properly. We don't have eight people or the money to pay for them," he says.

It's a thorny problem everywhere—from Telegraph Hill in San Francisco to Newport News, Va.—as financially-beleaguered Baptist centers try to help the financially-devastated poor. (BP)

Adapted from World Mission Journal

Arkansas' Beauty

The beauty of Arkansas' land attracts natives and tourists alike who travel to scenic spots like Cedar Falls on Petit Jean Mountain, the site of Petit Jean State Park. Summer affords more opportunities to enjoy the wonders of God's world. (Arkansas Parks and Tourism photo by Wylie Browning)



News about missionaries

Mr. and Mrs. James M. Gayle, missionaries formerly assigned to Vietnam, are working with Vietnamese refugees at Camp Chaffee, Ark. (address: Woodcrest No. 58, 5200 South U St., Ft. Smith, Ark. 72901). Both are natives of Texas. He is from Houston; the former Margaret McMahan, she was born in North Zulch and lived in Dayton and Freeport while growing up. Before they were appointed by the Foreign Mission Board in 1965, he was pastor of Calvary Church, Corsicana, Tex.

Mr. and Mrs. Wayne E. Maness, missionaries to the Philippines, have completed furlough and returned to the field (address: Box 94, Davao City, Philippines). Born in Kansas City, Mo., he also lived in Tarkio, Mo., and Wichita, Kan. Mrs. Maness is the former Jeanne Swope of Plattsburg, Mo. Before they were appointed by the Foreign Mission Board in 1971, he was pastor of First Church, Dell, Ark.

Mr. and Mrs. Gene V. Tunnell, missionaries formerly assigned to Vietnam, are now in the States working with Vietnamese refugees at Camp Chaffee (address: Woodcrest No. 66, 5200 South U St., Fort Smith, Ark. 72901). He was born in St. Louis, Mo., and grew up in Miami, Fla. She is the former Priscilla Jones of Atlanta, Ga. Before they were appointed by the Foreign Mission Board in 1971, they served with the Southern Baptist Home Mission Board in Fort Worth, Tex.



Spreading the word

Baugh's Chapel Pastor Larry Blackmon (right) and the church's music director, Larry Burns have on their chests what's on their hearts. Mrs. Blackmon painted the symbol of the '76 Life and Liberty Campaign on the shirts for the men and made them for herself and her two children.

SBC THEOLOGICAL SEMINARIES —

Meeting the Need

for Trained Leadership in SOUTHERN BAPTIST CHURCHES



The need for seminary-trained personnel continues to increase at all levels of Southern Baptist life—in churches, boards, and agencies throughout our land and the world. From funds contributed through the Cooperative Program, the SBC operates six fully-accredited theological seminaries offering Bible-centered curriculums designed to meet this need.

- Southern Seminary, Louisville, Kentucky
- Southwestern Seminary, Fort Worth, Texas
- New Orleans Seminary, New Orleans, Louisiana
- Golden Gate Seminary, Mill Valley, California
- Southeastern Seminary, Wake Forest, North Carolina
- Midwestern Seminary, Kansas City, Missouri

These schools, founded between the years 1859 and 1956, vary somewhat in size (one—Southwestern—is the largest theological seminary in the world) and in the courses and degrees they offer. All, however, maintain a basic continuity of commitment to leadership training in theology, in religious education, and in sacred music. Instruction is provided at levels varying from diploma programs for students without college degrees (this includes almost 40% of our pastors) to advanced doctorates in ministry, teaching, and research. Upwards of 6000 full-time students are presently enrolled.

In addition to their regular on-campus programs, the six SBC seminaries combine to sponsor the Nashville-based Seminary Extension Department. This unit maintains a network of more than 200 extension centers and also provides a large number of correspondence courses. Thus, by attendance at nearby locations housed in churches and associational offices throughout the Convention, or through mail-directed home study, 6000 additional students have access to much-needed training opportunities.

Most but not all of the students in our seminaries are Baptists. Significantly, 20% of *all* seminary students in the United States are schooled at Southern Baptist campuses. The fact is, our seminaries deliver an excellent theological education at about half the cost of comparable schools. Why? Because *no tuition is charged*—only the nominal fees most schools list as extra-cost items above tuition.

This approach is possible, of course, because of generous support from the Cooperative Program. Which means, in essence, that our seminaries operate because of *you!* You and your church, contributing funds through the Cooperative Program, make the vital educational work of our Convention possible. *Your* gifts, indeed, provide the *MEANS*. Our seminaries provide the *WAY*.



**COOPERATIVE
PROGRAM
50th ANNIVERSARY**

Sixth in a series of ads on the Cooperative Program.

The Holy Spirit in Christian Growth

July 27, 1975

John 16:12-15
Romans 8:26,27;
Galatians 5:16, 17, 22-25



Myers

God, in his wisdom, has provided for our every need through the ministry of the Holy Spirit. Jesus assured his disciples that it was best for them that he go away so he could send the Comforter. He surely must have meant that while his work was geographically circumscribed, the work of the Holy Spirit would be unlimited.

Every facet of the Christian life is dependent upon the Holy Spirit, and this includes growth. Indeed, without his help Christian growth is impossible. When we recognize this truth and claim the ministry of the Holy Spirit in our lives, we will begin to experience real growth.

In this lesson, we note some of the ways in which the Holy Spirit helps us. By giving serious thought to his ministry, we will become more conscious of his presence in our lives. This, in turn, should cause us to seek his help as we strive for spiritual maturity.

Our gracious guide (John 16:12-15)

The Holy Spirit is our gracious guide to the truth about Christ. There were many things that Jesus wanted to teach his disciples, but he knew they were not ready to comprehend them. He could teach them only what they could understand at their level of spiritual maturity. But the Holy Spirit would guide them into all truth. He would not speak of himself, but would magnify the ministry and teachings of Christ. He would declare to them "the things that are to come," such as the crucifixion and the resurrection of the Lord.

The supreme mission of the Holy Spirit is to carry forward the work of Jesus in the lives of his followers. He takes the things of Christ and makes them clear to all who will hear and accept. The Holy Spirit has no message of his own. He is in the world to impart the glorious truth that Jesus gave to mankind. He glorifies Christ; therefore, any theology which exalts the Holy Spirit above Christ cannot be of God.

When we open our minds to the Holy Spirit, he shares with us the truths of God that belong to Christ. He is our tutor, guiding us to a deeper understanding of our Savior. He enables us to "grow in the

grace and knowledge of our Lord and Savior Christ Jesus." (2 Peter 3:18)

Our indomitable intercessor (Rom. 8:26, 27)

The Holy Spirit is our indomitable intercessor in prayer. Our limited knowledge and our "infirmities" prevent us from being able to pray as we should. We do not know what to pray for or how to voice the prayer. Because of our human weakness, we do not know our real need and what is best for us.

However, when we pray, we are not alone. The Holy Spirit "helps" us in our weakness. The picture is that of One standing by our side helping us to carry the burden of our prayer to the listening ear of God. He intercedes on our behalf with "groanings which cannot be uttered." This phrase translates one Greek word and means "unutterable," "inexpressible," or "unspeakable yearnings."

Prayer is more than just words; often we cannot find words to properly express the deep yearnings of our souls. God searches our hearts and knows the secret longings that abide in our innermost being. The mind of the Spirit is in perfect harmony with God, and he translates our prayers into petitions that are in accord with God's will.

What a comfort to know that when we go to God in prayer, the Holy Spirit is by our side to assist us in expressing our petitions to God! Implicit faith is the ingredient which will enable the Holy Spirit to make our petitions acceptable to God. Praying Christians, submitted to the will of God, are growing Christians. Their faith is strengthened; their commitment is deepened; and their joy is increased.

Our superior strength (Gal. 5:16-17)

The Holy Spirit is our superior strength to aid in overcoming the desires of the flesh. The Christian life is a continual conflict between the desires of the Spirit and the desires of the flesh. Our fleshly desires are contrary to what the Spirit wants for us and what is best for us. This is more than just a conflict between our so-called higher and lower natures. It is a battle between our earthly nature and the indwelling Holy Spirit. Even the apostle Paul acknowledged such a struggle in his own life, preventing him from doing what he wanted to do.

Victory over the evil desires of our sinful nature is achieved when we yield ourselves to the control of the Holy Spirit. We are to "walk by the Spirit." This means to lead a life dominated by the

power of the Holy Spirit. Be so actively engaged in things that are pleasing to God that there will be no time or desire for sinful and questionable pursuits.

Verse 16 is not a command but a promise, and a very strong one. The New English Bible translates the promise in this way: "If you are guided by the Spirit you will not fulfil the desires of your lower nature." Here is strong assurance that the Spirit-controlled and Spirit-directed life will be able to resist the enticements which appeal to the lower nature.

Our necessary nourishment (Gal. 5:22-25)

God has provided nourishment for our spiritual growth in the fruit of the Spirit. We cannot produce this fruit in our lives by our own efforts. Although we have a part in its development, basically it is the fruit of the Spirit. He plants this fruit in our lives, and these attributes are the outgrowth of the Spirit's indwelling presence.

These are the virtues that should characterize every Christian life. Love, the most basic factor in the Christian's life, means caring for others and wishing for them the best. Joy and peace have their basis in our relationship to God and are independent of earthly circumstances. "Longsuffering, gentleness, and goodness" should describe our attitude toward others. These words go together and indicate that when we are patient with others, we are disposed to be kind toward them with expressions that reveal our goodness. The last three traits are better translated "faithfulness, gentleness, and self-control." Placed together, they reveal that we are to be reliable and honest in our transactions, gentle in our actions, and in control of our reactions.

No law forbids these qualities, for society needs no protection against their expression. These are Christian traits, and the Christian has died to his old nature and lives no longer in the power of its evil desires. He is now living under the control of the Holy Spirit and walking as he directs.

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Wisdom regarding sexual purity

July 27, 1975

Proverbs 2:16-19, 5:3-23
6:23-35, 7:4-17,
9:13-18, 23:27-28, 31:3



Adams

Wisdom is concerned with every aspect of life. She not only surveys the universe and all of its laws and facts, but is intimately involved with the activities of human flesh. Wisdom intertwines physical and moral laws. She seeks to gain the attention of men and woman for their own good. She strives to win us to her paths and her ways in order that we may be delivered from wrong and suffering. It should not be thought unusual, therefore, that Wisdom speaks loudly and clearly regarding human sexual relations.

Sex within marriage: joyful and good (Pro. 5:18-20)

Accepted and used as God intended it, sex is a blessed gift from a wise Creator. It is the most intimate form of tenderness and loving kindness for husband and wife. When love is thus expressed, all other bonds of relationship are strengthened. Sexual love both perpetuates the human family and enriches the feelings of husband and wife. It is an expression and an undergirding of the marriage relationship.

The writer of Proverbs 5:18-22 thus emphasizes that sex within marriage is both joyful and good. He encourages husband and wife to enjoy it with satisfaction for marriage was ordained to give such happiness and well-being. The Hebrew quite literally signifies that this is sensual love which is expressed and that in the bonds of marriage it is quite important. Wisdom speaks here of a morally permissible love-ecstasy or of an intensity of love connected with the feeling of tremendously great happiness.

Such is certainly the ideal of the sexual relationship within marriage. The imagery of verses 18 and 19 is derived from the lovely fountains and beautiful animals of the natural world. The writer regards such imagery as descriptive of the delicious refreshment and perfect loveliness of the union of marital love.

Sex outside marriage: wrong and destructive (Pro. 5:3-6, 6:23-29)

The writer of Proverbs strongly warns against having sexual relations outside of marriage. Our larger lesson text provides several examples of these warnings but

we shall consider only two in this brief space.

Proverbs 5:3-6 is sometimes interpreted figuratively as applying to idolatry or false doctrine, but there can be no doubt that the primary intention is to warn against sexual immorality. The passage first of all warns against even listening to the seductive voice of adultery. The Hebrew denotes the voice of one who does not belong to him to whom she offers herself. The love and pleasure which she offers are very tempting and are painted with beautiful colors. Her voice is like sweet honey pouring forth from the honeycomb; her words smoother than oil that there may be no suspicion of harm.

Verse 4 calls upon the reader to consider that the opposite or reverse of the sweet and smooth external is what ultimately takes place. The final consequence of adultery or fornication is bitter and cutting. It is the hope of the writer that by wise foresight one shall see the bitter end and never taste the tempting honeycomb...that one may consider the sharp edges of the result and never reach out to be wounded. Inner bitterness, self-condemnation and anguish of heart are the concluding factors to be encountered.

The steps of sexual immorality lead downward to death. Death (the Hebrew word refers to the stretching of the corpse after the stiffness of death) in this instance denotes departure as a punishment and is associated with the idea of divine anger. The direct tendency of adultery is toward the destruction of body and soul. The purpose of temptation's sweet enticements and desirable offers is to keep the individual from "pondering the path of life." Satan knows that if men and women once come to seriously study and consider life and its meaning that he shall surely lose them. Sexual impurity is a sin that does as much as anything to blind the understanding. By it Satan seeks to keep men ignorant and blind and to prevent them from choosing the path of life.

The passage in the sixth chapter of Proverbs looks upon the word of God both as a law and as a light. The law is of divine origin and therefore has the power to enlighten the man who submits to it. Its light directs men to do what is right, thus lighting all the darkness of ignorance with reference to human

conduct and its consequences. God has thus given his law and light to keep men from sin, in this instance, adultery or fornication.

Temptation comes with flattery. Temptation lures with smooth words. It comes with great beauty. The beauty of a woman is a powerful weapon. Such beauty may be a means of being a blessing to others. It may, however, be debased and cast strong men down! Do not allow a woman's beauty nor her amorous glances to become a net and a snare!

At this point the wisdom writer suggests several reasons why he so strongly warns against sexual immorality. First, such immorality reduces a man to poverty. Many a man purchases immorality at the expense of his livelihood. The prodigal son spent his living on harlots and he came to eat at the "table" of swine. Nothing leaves a man so perfectly defrauded and poor.

Secondly, it leads toward death. "The adulteress will hunt for the precious life." Eventually, the sin aims at life, as in the case of Samson. The punishment for adultery in those days was death and everyone was aware of it. Again, it cannot be handled without destroying. One cannot harbor fire in his clothing without the clothing being burned. One cannot walk upon coals of fire without burning his feet. Neither can one "get away with" adultery or fornication. By the very nature of sexual impurity, one who deals in it is on the high road to destruction. The coals of immorality kindle the fires of Hell. Whoever commits adultery is not wise and will suffer the bitter and harmful consequences.

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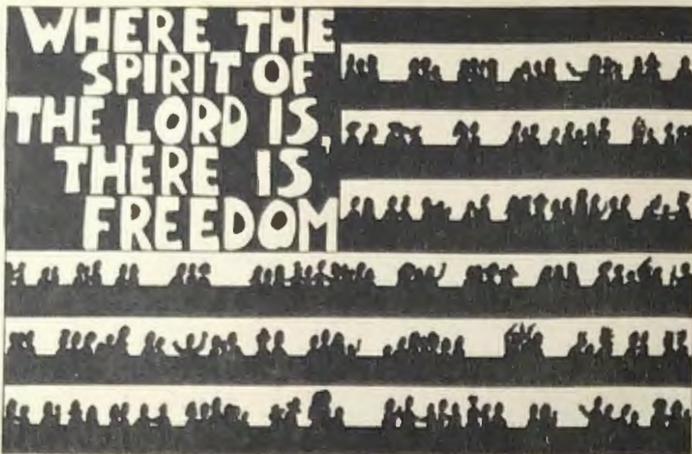
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Attendance report

July 13, 1975

Church	Sunday School	Church Training	Church Adns.
Alpena	71	18	
Alexander, First	91	39	
Bentonville			
Central Avenue	73	34	1
First	225		1
Mason Valley	85	41	2
Berryville			
First	172	74	
Freeman Heights	119	65	2
Rock Springs	66		4
Booneville			
First	260	221	1
South Side	88	80	
Camden, Cullendale	520	128	4
Cash, First	109	52	3
Concord, First	94	24	3
Conway, Second	298	73	
Crossett, Mt. Olive	400	200	1
El Dorado			
Caledonia	37	25	
West Side	356	354	1
Forrest City, First	576	128	
Fort Smith			
East Side	257	134	4
First	1132	252	13
Grand Avenue	776	234	4
Moffett Mission	19		
Temple	158	80	1
Windsor Park	758	214	2
Gentry, First	190	55	
Grandview	55	38	
Greenwood, First	253	104	
Hampton, First	117	84	
Hardy, First	138	48	
Harrison			
Eagle Heights	277	116	
Woodland Heights	84	47	
Helena, First	239	79	
Hope			
Calvary	160	74	
First	463	141	2
Hot Springs			
Grand Avenue	453	189	10
Leonard Street	110	52	2
Memorial	107	44	
Park Place	335	80	2
Hughes, First	163	43	
Jacksonville, Marshall Road	259		2
Lavaca, First	313	136	
Little Rock			
Crystal Hill	132	47	
Cross Road	122	88	
Geyer Springs	672	135	2
Life Line	439	107	1
Woodlawn	121	45	1
Magnolia, Central	579	147	1
Monticello			
First	243	41	2
Second	284	73	4
Murfreesboro, First	124	47	
North Little Rock			
Calvary	379	130	1
Gravel Ridge	205	83	
Levy	414	75	
Park Hill	645	73	2
Paragould			
Calvary	217	148	
East Side	203	91	5
First	406	75	1
West View	160	85	1
Paris, First	409	101	1
Pine Bluff			
Centennial	140	55	
East Side	233	125	2
First	421	90	3
Second	145	70	
South Side	681	105	2
Oppelo	10	7	
Tucker	14		
Sulphur Springs	191	107	3
Watson Chapel	370	115	
Prairie Grove, First	142	61	
Rogers, Immanuel	444	115	1
Russellville			
First	375		
Second	149	72	
Sheridan, First	235	63	7
Springdale			
Berry Street	96	63	
Caudle Avenue	112	59	
Elmdale	308	82	
First	1163		1
Texarkana, Trinity	381	190	8
Van Buren, First	526	134	6
Mission	26		
Vandervoort, First	57	30	
Warren, West Side	83	53	
West Helena, Secor.	178	74	
Wooster	98	62	



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A smile or two

A boy often earned money by mowing lawns. Shortly before noon one morning he announced to his father he was going out to scout the neighborhood for lawnmowing jobs. "But why are you starting out so late, son?" asked his father in surprise.

"Oh," explained the youngster, "I always wait till they get started. I get most of my jobs from people who are already half through."

□

While you keep your ear to the ground be sure to keep the dirt out of your mouth.

□

A small town bank gained the title to a filling station via a foreclosure. To show his interest the bank president sent one of his loan officers to the gas station to check the operation.

The loan officer decided to get the feel of the business by helping at the pumps. When his first customer said, "Fill 'er up," the loan officer started to spring into action, but then asked the customer:

"How far are you going?"

"Just down to the state line," the customer replied.

"Then you won't need a full tank," cautioned the banker. "I'll let you have five gallons."

□

An 8-foot man applied for a job as a lifeguard. "Can you swim?" he was asked. "No," he replied, "but I sure can wade!"

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A bicentennial reminder:

Your heritage: religious freedom

by J. Terry Young

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus the First Amendment to the United States Constitution guarantees religious freedom, a precious heritage of American life through these two centuries of our history. But it did not come easily.

In our day we take religious freedom for granted. We are occasionally reminded of our forefathers suffering under the tyranny of religious oppression in Europe. They braved unknown seas to found a new civilization in the New World of the Americas. They chose to face death rather than endure the religious oppression of England and the Continent.

What many do not realize is that America came within a hair's breadth of having a state church system similar to that of many European nations.

The first settlers in America were fleeing from the religious persecution of a state church system, but it was not in their minds to establish religious freedom in America. Their idea was rather to establish their own particular church as the official church. Thus, Roger Williams was forced to flee from the Massachusetts Bay Colony to Providence, Rhode Island, in 1639 to find religious freedom. Perhaps Williams, who was a Baptist, sounded the first

trumpet call for religious freedom in America.

Between 1768 and 1777, some 83 Baptist preachers in Virginia suffered persecution, 44 of them serving prison terms. Their only crime was preaching Baptist doctrines.

Christian stalwarts like Roger Williams, William Screven, Obadiah Holmes, Isaac Backus, John Clarke, and John Leland struck telling blows for religious liberty. As the American nation took shape they insisted that religious freedom be made one of the fundamental freedoms reserved to the citizens. It is thought that their influence upon James Madison led him to secure the first amendment guaranteeing complete religious freedom, including the separation of church and state. Why did they valiantly fight for the right of religious liberty?

Christianity teaches that every individual has the responsibility—and the right—to make his own peace with God. Religious faith and commitment cannot be coerced either by ecclesiastical or secular authorities. Conversely, no power can stand between man and God. Secular government, which is ordained of God to regulate the ordinary affairs of men, can neither require nor restrict the religious beliefs and practices of men.

Our American pattern of religious freedom is often reduced to a misleading designation: the separation of church and state. Religious liberty includes the separation of church and state, but it is much more. Religious liberty means that each person has an inalienable right to choose or not to choose religious beliefs or practices. The individual is responsible only to himself, and ultimately to God, for his choices in religion. This is a political truth of the Constitution, and Baptists further believe that it is the theological truth of the Bible.

An immediate reaction to the idea of the separation of church and state is that the two are essential allies. How can they be separated? The state guarantees the right of the church and its members to worship and work in the community. If necessary, it provides police power to insure that right. The state provides an ordered society in which the church may prosper. On the other hand, the church furnishes citizens of sound character and integrity to serve as leaders in the state. Occasionally it raises its voice to prick the conscience of the state and the public at large. At times it may play the prophet's role. But the two have distinctly different responsibilities. They must remain separate in their mutually complementary roles.

The separation of church and state means that one must not—cannot—interfere in the affairs of the other.

Specifically, what does this mean? It means at least the following:

1. No religious test can be required of any public official.
2. No religious group may have jurisdiction over any governmental matter.
3. Government may not have jurisdiction over religious matters.
4. No religious group or teaching may be endorsed or officially established by government. Neither may it be given preferential treatment.
5. No religious group or teaching may receive government support or promotion even though such support is offered to all alike.
6. No government funds can be expended to support any religious activity or institution.
7. No person may be required to support any religious group or teaching.
8. Every person shall have the right of religious freedom. Religious faith is a voluntary matter arising from the heart of a man and must neither be coerced nor restricted by government in any way.

In the words of Thomas Jefferson, one of the framers of the Constitution, "We have erected a wall of separation between church and state." Religious liberty is a precious American heritage accorded to all our people.

Preserving religious freedom and maintaining the wall of separation between church and state are continuing tasks. The price of religious liberty is vigilance. You also should be a watchman on the wall. Stay alert for any attempt to weaken or destroy this precious freedom. Inform yourself and those about you. When you see a danger sign, raise a cry of alarm. Governmental personnel are sensitive to the voice of the individual citizen. Express yourself—often!

We have enjoyed 200 years of religious liberty in America, but only because Baptists and other have kept a watchful eye on those who would compromise this precious heritage. Remember, the price of liberty is vigilance.

In this bicentennial time lead your church in a special religious liberty observance. You may well want to invite the community at large to join you in this celebration of religious liberty. Religious liberty stands at the heart of our American heritage as well as of our Christian doctrine.

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