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Arkansas Baptist Newsmagazine

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8-7-1975

### August 7, 1975

Arkansas Baptist State Convention

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August 7, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE



WMU's new executive secretary  
page 14



## I must say it

Charles H. Ashcraft / Executive Secretary

### Welcome, Vietnamese

Rarely does history afford any people the golden opportunity which is ours of embracing so many strangers to our hearts as has the coming of the Vietnamese to our native land. Our fellowship has sent thousands and spent millions to extend God's love across the seas, now... "the mission field has come to America." - Jim Gayle.

The supreme expression of any true missionary spirit is how well we relate to the objects of our missionary thrust, people. It has been said of us that we will send missionaries all around the world, even going ourselves, when we would not cross the street to witness to a lost person of that race for whom our mission concern was initiated.

It has been said of us that we give most any sum to pay someone else to be a missionary for us rather than be one ourselves. If these indictments were ever true they can be erased forever by our treatment of the Vietnamese among us, but our response must be forthcoming real soon.

Every day these proud Vietnamese people await a sponsor contributes to a diminished hope of reaching them for Christ. We must quickly, cheerfully, enthusiastically and sincerely make our application through our Missions Department, R.H. Dorris, director, and get these families settled in our beautiful homeland.

The test of our mission devotion at this moment may exceed the devotion required at Lottie Moon offering time or of the time when Cooperative Program budget allocations are made. No small degree of hypocrisy can be avoided by a hearty response of settling our Vietnamese friends into self-supporting jobs among us quickly.

The question of who really cares will find its answer within the very few months immediately before us. Are we willing not to take the same people into our hearts, home, churches, and our businesses and do for them what we send missionaries half-way around the world to do in our stead? No leader among us will ever sleep well again until all these people are one among us.

There are many victories the church should have enjoyed, but they are forfeited forever. This one is even yet before us, let's not blow it. This sponsorship program is the kind of a project which affords the church a time for greatness, a time to really do its thing.

Who is to take the motivation in this appeal? The person who reads this article, who else? Why not call your pastor this moment, expressing your concern and support. If you really mean it, he will know and proceed to do it. Application forms are available: Missions Department, Arkansas Baptist State Convention, P.O. Box 550, Little Rock, Ark. 72203.

Wilson Deese, director of Chaplaincy Ministries of the Arkansas Baptist State Convention, now on short-term military duty at Fort Chaffee, gives this statement, "The Vietnamese are beautiful people. They are proud and wish to earn their own keep. They want a home in

America and they want to work to support their families. They deserve a chance to build a new life in America. We must give them that chance. They were true friends of our GIs in their country. We must be true friends to them in our country."

*I must say it!*

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# Arkansas Baptist

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# Salvation is forever

## The editor's page

J. Everett Sneed



"I live in constant fear of losing my salvation," declared one concerned church member. Yet, the Bible teaches us that if one has been truly saved, it is for all eternity.

Those who fear losing their saving relationship with God, either have misunderstood the process of salvation, or have never experienced it. Salvation is possible because of justification. Justification may be defined as being declared just by court order.

Since one must be saved by coming before God's divine court for examination, how is it possible for the accused to be found free of fault and blame? Alas! Man, apart from God, is without hope. Paul declared that man can do nothing to gain God's acceptance.

Before Paul discussed the process of salvation he said "There is none righteous, no, not one." (Rom. 3:10) The apostle continued by declaring "Therefore by the deeds of the law, there shall no flesh be justified in his sight." (Rom. 3:20) The use of the future tense indicates that no one ever will be considered just on the basis of his performance.

After illustrating man's plight, Paul shows that the source of man's justification is by the grace of God. The apostle says "Being justified freely by his grace...." (Rom. 3:24) Grace means unmerited favor for one who is lost. This grace is "freely" given, therefore, given without cost.

Since Paul uses the present continuous tense "being

justified," the state of remaining justified is included as well as the act of becoming justified. We never get past the need for justification by grace and we can only remain in God's favor by pure mercy.

Paul tells us that the only way to have justification is by Christ. Romans 5:9 says "...being now justified by his blood, we shall be saved from wrath through him." So the only basis for acceptance with God is what Christ has already done.

Finally, the only condition for receiving justification is faith. Paul says "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5)

Salvation by grace through faith in Christ is a beautiful teaching. If we were reliant upon our works, our case before God's divine court would be hopeless, since he demands that the individual be totally free of faults and blame. But each true believer can rejoice that he is clothed in the name and virtue of Jesus Christ.

It should be noted, however, that salvation by justification is not a substitute for purity of life, obedience and service. Since we are saved by God's grace through the atoning act of Jesus, the Christian's whole life should be committed to him in both word and deed. Each of us should dedicate our all to the Master because of an inner prompting rather than an outer restraint.

## Guest editorial

# Christians are demanding

Christians are too hard on each other. At the risk of misnomer we say it is the Christian's most "unChristian" characteristic. We are too demanding, too unforgiving, setting impossibly high standards for our fellow Christians and expressing strong disapproval of anything less than perfection.

We follow after a perfect God, but we walk with feet of clay. We study a perfect Gospel, but we live it as imperfect human beings. This sometimes leads to further frustration as we engage in one of the four sins of the Christian's relationship with fellow Christians:

**Rationalization**—As we see the bad conduct of another Christian we see ourselves as better by comparison. This leads to great consumption of time and effort in fault-finding. It is closely related to another sin:

**Passing Judgment**—God expects the Christian to use all his powers of reasoning to act with discretion and wisdom. But he asks us not to condemn another because we have no way of knowing that individual's

personal relationship to God.

**Adding Requirements**—Christ states very clearly and simply the qualifications for becoming a Christian. These are the guidelines for all the Christian growth experience. We respond to Christ individually and in different ways. Grave danger comes when church policies become interpreted as God's guideline.

**Excessive Tolerance**—As Christians expect much of each other they tend to expect nothing of the non-Christian. This attitude is emerging dangerously in the past 10 years or so as Christian-oriented social codes tumble.

We can grow as Christians, being drawn closer to each other and effectively drawing converts into the ranks by loving, forgiving, making peace with those who transgress and finding reconciliation with those who are different. This is the way Christ taught. This is the way we must live.—**John E. Roberts in the "Baptist Courier" (S.C.)**



## One layman's opinion

Daniel R. Grant / President, OBU

### The deportment of Dr. Ben Elrod

High up on any list of elements in the greatness of America is the opportunity of an individual to succeed in spite of humble beginnings. What mother has not read to her child the story of Abraham Lincoln starting in a log cabin, struggling through repeated failures, but finally becoming President of the United States? Whether it is from rags to riches or from Helen Keller's mute childhood to a beautiful mastery of communications, America has been a land of dreaming and achieving the impossible dream.

In recent years we have had some cause to doubt the continued vitality of this American dream. In the wake of Watergate, Vietnam, and a host of domestic problems, some are saying that the opportunity for an individual to triumph over adversity is a thing of the past. I cannot accept this pessimistic appraisal.

The achievements of Dr. Ben Elrod are a case in point. This man who has led in a remarkable development program for Ouachita Baptist University in the early 1970's, and who recently received his second earned doctor's degree, was not always so clearly successful. At a recent National Consultation on Foreign Missions at Miami Beach I had occasion

to talk with Ben Elrod's third grade teacher. She remembered well having him as a pupil in the Rison Elementary School, and was gracious enough to share with me some of those vivid memories.

Following a tongue-lashing from the teacher for failure to bow his head during the morning prayer, young Ben was impertinent enough to ask the teacher how she could know that his head was not bowed if her head was not bowed. Among her bountiful supply of Ben Elrod stories, the best one centered around his reaction to getting his report card and discovering that he made a "C" in deportment. As she described it, "I can see him now, standing erect in the middle of the aisle, chin jutting out, red-faced, feet spread apart, and asking defiantly, '...and just what is deportment?'"

Ben Elrod's progress from that shameful day of obstruction to the educational process has been truly remarkable. His present role as brilliant builder for Christian education should give encouragement to us all, young and old alike. Third grade teachers especially should be encouraged.



## The president speaks

Don Moore / President, ABSC

### There they are, Brother

This is what Jesus was saying when He told his disciples to "look on the fields that are white unto harvest." The citizens of Sychar were coming out to Jesus in mass when He challenged them with harvest. He might have appealed more specifically by saying,

There they are, broken in spirit, destitute of direction;

There they are, tortured by guilt and circumstance;

There they are, misunderstood, downtrodden and outcast;

There they are, hateful, resentful, and striving;

There they are, enslaved, embittered and hurting; as sheep without a shepherd.

At this point his effort to hold back his emotions may have weakened and his discourse would have ended in his own

brokenness over man's need. This was his spirit over Sychar, Jerusalem, and Nazareth. This is his spirit of concern over your community. To the extent you let his spirit of brokenness and concern indwell and infill you, to that extent you will be driven to do something about the lost in your community.

Scores of churches in our State Convention go year after year without winning and baptizing a single soul. As we draw near to the end of the church year let me challenge every church to examine her effectiveness in reaching the lost. The congregation of a church and her pastor are deluded and deceived if they go on calling themselves a New Testament church but never winning and baptizing anyone. It says of the New Testament church, our pattern and example, "the Word of God increased, and the number of disciples multiplied in

## Deaths

W.J. Lewallyn, 74, a member of Park Place Church, Hot Springs, died July 14. He had served as chairman of deacons for several terms.

Roy Horton Galyean, pastor of Sunnyside Church, Rogers, died July 13. He was 60. He served as pastor of Sunnyside from 1952 through 1956 when the church was a mission. He returned to pastor the church in 1969. Galyean had a radio program at Rogers for 21 years.

W.A. "Bill" Red, 76, Little Rock, died June 19. He was a member of First Church.

Mrs. Lena Cornish Terrell, 88, Murfreesboro, died recently. She was the oldest member of First Church, and had taught a Sunday School Class for more than 60 years.

## OBU yearbook rated

The 1975 *Ouachitonian*, the official yearbook of Ouachita University, recently received the Medalist certificate for the second consecutive year from the Columbia Scholastic Press Association.

The *Ouachitonian* was ranked in the top 10 per cent of "First Class" yearbooks to win the highest association honor in the 41st annual yearbook critique at Columbia University in New York City.

The publication also received four All-Columbia honors given in supplement to the Medalist rating for, "unusual merit, those which are setting a trend in scholastic journalism." Citations received were, design of the book, content, creativity and photography.

Mike Goodwin, a senior communications major from Little Rock edited the *Ouachitonian* and will serve as editor for the third consecutive year in 1975-76.

Jerusalem greatly." (Acts 6:7)

Let me suggest some practical things that God will bless in bringing souls to himself.

(1) Do everything possible to create a warm, spiritual fellowship where there is concerted prayer for specific lost people and families. Take steps to heal broken relationships and strife. (Acts 6:1-4)

(2) Have a Vacation Bible School—it isn't too late.

(3) Enlist the unsaved and pay their way to church camp.

(4) Have a revival meeting and claim the blessing of God on it.

These are like spiritual fertility drugs. A barren church could give birth to 4 or 5 new born at once. Hallelujah! What a great step forward and what joy will fill that fellowship.

They are there, brother, go after them!

## First-hand missions involves two whole congregations

A joint mission adventure was born in the hearts of two pastors in the Arkansas River Valley many months ago as they discussed what First Church, Russellville, had done the previous year.

Tony Berry, pastor of First Church, Dardanelle, and Jack T. Riley, pastor of First Church, Russellville, began asking the Lord to open the door for the two congregations to join hearts and hands in a mission adventure.

Their prayers were answered July 11-19. The Lord opened the door to the Zuni Indian Mission, Zuni, N.M., through the recommendation of Mrs Willa Burton, a member of the Dardanelle Church. She had taught school in that area and knew the needs. The two pastors contacted the mission pastor in January of this year and received an invitation to work among the Indians.

Work among the Zuni Indians is sponsored by the SBC Home Mission Board, the Baptist General Convention of New Mexico, and First Church, Gallup, N.M. Area Missionary is Ray McKinney, and mission pastor is John Bailey, whose wife and daughter work with him.

The Indians, about 7,000 of them, are religious people, believing in the devil and worshipping many Gods, but not knowing Jesus Christ. Southern Baptist work to the people is small but strong.

The Arkansas congregations' purposes in "Mission '75" was more than the work with the Zuni tribe.

The pastors sought to get two Baptist congregations personally involved in missions. The two congregations called those who stayed home "missionary senders," and those who went

"missionary goers." Both groups were rewarded. One of the goers said, "We received much more than we gave to our Indian friends." One of the senders said, "As I prayed and gave my money, I realized that I too was receiving more than I gave."

Thirty-four people, adults and youth were the goers. Their work was conducting six Bible clubs each day, and providing recreation worship, singing, and genuine friendship for the Zuni teens each evening. The pastors preached each evening and the program enrolled 42 teenagers. Four of them accepted Christ.

Missionary John Bailey told the Arkansans that the Zuni people felt these two congregations loved them and related to them better than any group who had come to Zuni.



Recreation was conducted outside the mission building which mission offerings helped build.



In session: a Bible club conducted by the missionaries for Zuni teenagers.

## Staff changes

Leslie Buchanan has been called as youth director by First Church, Mountain View. He is a native of Memphis, Tenn., where he attended Mid-South Bible College.



Buchanan



Williams

R.L. Williams has been named pastor emeritus of North Main Church, Jonesboro. He was the first pastor of the

church, which was organized in 1957. He is now retired.

Clayburn C. Bratton has accepted the pastorate of First Church, Stamps. He comes to the post from First Church, Charleston. Bratton is a graduate of Southern Baptist College. He holds the B.A. degree from Ouachita University and the master of divinity degree from Southwestern Seminary. Bratton is a chaplain in the Arkansas National Guard, holding the rank of major. He is a member of the Board of Trustees of Southern Baptist College. He served Concord Association as clerk, chairman of the seminary extension committee, and was advisor for the missions committee in its work with Vietnamese refugees at Ft. Chaffee. He and his wife, the former Jessie Hice, are the parents of two daughters and have a granddaughter.

## Youth Choir Day set at Ouachita

ARKADELPHIA--More than 2,000 members of youth choirs from Baptist churches throughout Arkansas are expected to arrive at Ouachita University Sept. 13 for the fifth annual "Youth Choir Day."

The young singers will present a special halftime show during the OBU-McMurray College game set for 3 p.m. at A.U. Williams Field. Previous to this year, the musical presentation had been performed at a night football game, but was changed to allow the various groups to arrive home earlier.

Rehearsals for the youth choirs will begin at 10 a.m., to be followed by a free picnic lunch prior to the game.

Choirs wishing to make reservations for the event are asked to contact Dr. Paul Hammond, OBU Box 710. The deadline is Sept. 5.

# 1975 Annual meetings of associations

Sept. 27-28	Buckville	Mount Tabor DeQueen;
Oct. 6-7	Little River	Kern Heights, Dierks, First
Oct. 6-7	Van Buren County	Pee Dee
Oct. 10	Searcy County	Leslie, First
Oct. 13-14	Benton County	Highfill; Mason Valley
	Caddo River	Black Springs; Refuge
	Centennial	Hagler; South Side, Stuttgart
	Concord	Booneville, First; Temple, F.S.
	Current River	Pocahontas, First; Calvary, Corning
	Delta	Shiloh; South McGehee
	Liberty	Maple Avenue, Smackover; Joyce City; Ebenezer
	Ouachita	Hatfield; Wickes, First
	Trinity	Pleasant Grove; Calvary, Harrisburg
Oct. 14	Ashley County	Hamburg, First
	Calvary	August, First
	Carey	Fordyce, First
	Caroline	Cabot, First
	Clear Creek	Ozark, First
Oct. 13, 14, 15	Faulkner County	Wooster; Friendship; Conway, Second
Oct. 13, 14, 16	Dardanelle-Russellville	New Hope; Pottsville, First; Ola, First
Oct. 13, 14, 16	Independence	Calvary, Timbo; Rehobeth; Batesville, First
Oct. 14, 16	Buckner	Winfield; Dayton
Oct. 13, 14, 16	White River	Pilgrim Rest; Hopewell; Summit
Oct. 14, 16	Buckner	Winfield; Dayton
Oct. 16	Central	Malvern, Third
	Hope	Immanuel, Texarkana
Oct. 16-17	Big Creek	County Line; Spring River
	Conway Perry	Union Valley; Oppelo Mission
	North Arkansas	Omaha, First
Oct. 16-17	Rocky Bayou	Belview; Horseshoe Bend
Oct. 17	Red River	Mount Zion
Oct. 20	Arkansas Valley	Barton
	Bartholomew	Enon; Saline
	Harmony	Lee Memorial
	North Pulaski	Jacksonville, Second
Oct. 20-21	Black River	Imboden; Diaz
	Gainesville	New Hope, Pollard
	Greene County	Paragould, First
	Mississippi County	Wilson, First
	Mount Zion	Philadelphia; Caraway, First
	Pulaski County	Sheridan, First; Forest Highlands
	Tri-County	Barton Chapel; Wheatley
	Washington-Madison	Elmdale, Springdale
Oct. 20-22	Little Red River	Quitman, First

(If the date for your associational annual meeting is incorrect please notify Nadine Bjorkman as soon as possible.)



by R. Wilbur Herring



Dr. Herring

The goal of the state steering committee is to have every church in the Arkansas Baptist State Convention with a local church committee for the '76 Life and Liberty Campaign by Oct. 1, 1975. Please don't wait until the deadline to have

your committee elected and at work. This is the time to get this job done. The church nominating committee can handle this important matter right now. Or if your church has a committee on committees get them busy with this top priority matter. Since this is such a major project, the pastor will want to be with the persons responsible for the naming of the '76 Committee so he can help lead them in the selections.

Surely your association already has its '76 Life and Liberty Committee appointed and in full operation, so the Superintendent of Missions or the committee members can answer any question you might have concerning the committee for your church.

Just as soon as you have your church committee elected notify your associational office of the names of your committee members. It could very well be that a special association-wide workers conference will be held to instruct and inspire the chairmen of the local churches. As a matter of fact, some of the associations have already done this.

The seven persons on the committee for the local church are: (1) the general chairman, (2) the vice chairman and chairman of personal evangelism, (3) the prayer chairman, (4) the special events chairman (mass evangelism), (5) enlistment chairman, (6) training chairman and (7) sending chairman. These last three chairmen work in the area of personal evangelism.

How many members of your church do you feel the committee can enlist, train and send forth in personal evangelism? If you are like many pastors the figure you just said is about one member out of every 30 on your church roll. Isn't that a

Doctrinally speaking

## The final Judgment

by Ralph W. Davis  
(56th in a series)



Davis

The second coming of Christ will bring about the resurrection of the dead (1 Thess. 4:16; 1 Cor. 15:23, 52); the transformation of the living (1 Cor. 15:52); and the final judgment. The second coming will mean a separation of the righteous

from the wicked as seen in Luke 17:34-36. In Matthew 25:31-46, we read of the division of the sheep from the goats, and the time of this is seen in verse 31: "When the Son of man shall come in his glory..." Verse 46 shows that the wicked will go into eternal punishment and the righteous into eternal life. In Matthew 19:28 his coming will bring about the judgment of the wicked and the exaltation of the righteous. In 2 Timothy 4:1 Paul says that Christ at his coming will judge the living and the dead.

There are three basic passages that give information about the judgment: (1) the sheep and goat judgment (Matt. 25:31-46); (2) the judgment seat of Christ (Rom. 14:10; 2 Cor. 5:10); and (3) the great white throne judgment. (Rev. 20:11-15) Some, including Scofield and Larkin, hold that these are different judgments, taking place at different times, for different purposes, involving different people. According to this view, the sheep and goat judgment is judgment upon the nations to determine which nations will continue during the millennium. The judgment seat of Christ takes place in heaven during the great tribulation of seven years and is the judgment on believers. The great white throne judgment takes place at the end of the millennium and will be upon the

condemnation to the churches of today, that is, to get one out of every 30 Christians busy and concerned about the Great Commission?

If we reach the state goal that our many leaders have set, we will have to enlist, train and send one out of every five members to witness for Christ. You say that this is a high goal and perhaps unreachable? Do you mean to say that we can't rally one-fifth of the Christians to the work and task of telling the good news to a lost and confused world? If this is the case, then this is our trouble. We must be dedicated to the fulfillment of the Great Commission. The way I see it, if we are not dedicated to the work of the Great Commission then we have no dedication at all.

wicked. According to Ray Summers, this theory of distinction of judgments begin in the middle of the nineteenth century by John Nelson Darby, the founder of the Plymouth Brethren Movement, followed by Scofield at the beginning of the twentieth century. (See *Life Beyond*, p. 148)

A great number of Bible students and Bible scholars believe that there will be one general resurrection and one final judgment when Christ returns at the end of time, and they support their belief on Scriptures, a few of which we list in the first paragraph. These men include Herschel Hobbs, Summers, Hodge, Strong, Mullins, Conner, Robertson.

The purpose of the judgment will not be to decide man's destiny. "The object of the final judgment is not the ascertainment, but the manifestation, of character, and the assignment of outward conditions corresponding to it" (Strong, *Systematic Theology*, p. 582). Conner gives the purpose of the judgment in three statements. (1) The first purpose is to bring out into the light each man's character. This is the reason the final judgment does not come until the end of human history. (2) Another purpose is to assign one a final destiny in accordance with his character. "This does not mean that one must wait until the judgment to know whether he is saved or lost...But it does mean that the final and complete possession of such rewards for good or evil does not come until the end of time." (3) The third purpose of judgment is to bring the affairs of human history to completion and to vindicate God's dealings with people. "The affairs of the race in its history in time on earth will be consummated." (A *System of Christian Doctrine*, p. 548)

Next issue: *Heaven and Hell*

### Life and Liberty manuals available

The '76 Life and Liberty Campaign Manuals have been completed and one copy mailed free to all pastors and superintendents of missions. Additional copies are available to the churches at \$1 each. Please order from:

Mrs. Nadine Bjorkman  
Box 550  
Little Rock AR 72203



# Boyce Bible Center to begin in LR

Boyce Bible School of Southern Seminary, Louisville, Ky., will provide educational opportunities for Arkansans. An exploratory meeting which was held recently revealed that a large number of students desire to enroll in the Bible Center. Others wishing to attend the first term, beginning Aug. 29, should contact Executive Secretary Charles Ashcraft, 525 West Capitol, Little Rock, Ark. 72203. The Boyce Bible School catalog, which is available through the executive secretary's office, contains detailed information on enrollment, as well as an application for admission. All applications for admission must be registered with the Boyce Bible School by Aug. 15.

Those enrolling in the school should plan to come to each class for which they desire to matriculate 30 minutes prior to the time scheduled for the class to begin. Classes will be held in the Baptist Student Center, adjacent to the University of

Arkansas, in Little Rock. A special orientation will be held for all first-term students Aug. 29, at 7 p.m. The library facilities of UALR will be available to students enrolled in the Boyce Bible School. The Baptist Book Store will sell textbooks at the Center at the time of enrollment.

The Boyce Bible School program was approved in June, 1974, by the Southern Baptist Convention. Courses are specifically designed for those who have not had opportunity to complete college and seminary preparation.

The flexible class schedule of the Boyce Bible School makes it possible for part-time students to obtain credit. Students are consulted to determine the best time for scheduling of specific courses. Faculty members of the Boyce Bible School are experienced, trusted Baptist leaders. Each one is committed to teach in accordance with the "Baptist Faith and Message" statement adopted

by the Southern Baptist Convention in 1963.

Upon the request of the students present for the initial discussion, a course for ministers' wives has been added. The study, which will be taught by Mrs. Charles H. Ashcraft, will explore the role of the minister's wife. It will seek to aid her in discovering her role in the church as well as her own personal identity. The course will be offered on Friday evening, at 8 to 9:55 p.m., during the same time period that the course entitled "Preparation and Delivery of Sermons," will be offered.

The first eight-week term will run Aug. 29, through Oct. 18. The classes for this term have been finalized. The second term will be convened on Oct. 24, and will conclude on Dec. 20. Students will be consulted regarding the exact courses to be offered as well as the exact hours the classes will meet.

## 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
Friday	8:00 - 9:55 p.m.	The Minister's Wife	Mrs. Charles H. Ashcraft
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

## Proposed class schedule

### 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

## Knowles Church has new plant



Knowles Church's modern building: a loan and building aid from State Missions helped get it built.

Knowles Church, Liberty Association, dedicated a new church plant on the afternoon of June 29. The modern brick facility replaced a frame building, part of which was built 68 years ago, soon after the church was organized, and named after Riley Knowles for his contribution to it.

The new building was begun in July, 1974. Practically all of the 72 members from the church's 23 families contributed funds, time and labor in order to finish the building within a year. In addition to both building aid and a loan from the State Missions Department, other financial arrangements had to be made during construction. However, the church fully expects to be free of indebtedness within four years.

Pastor Walter Fay presided over the dedication service and preached the message. He has served the church for six years. During the morning service on June 29, he and Mrs. Fay were honored by the church and presented an engraved silver tray to mark the completion of the building under his leadership.

Former pastors Lloyd Tucker, John Taylor, Johnny Hargett, and Harold Diffie were present to share in the dedication.

James Nash, Elliott church, led the congregational singing. Randall Sturdivant of the Knowles church sang, accompanied by Susan Fay, a Ouachita student who is the pastor's daughter.

The new building will seat 250 persons in the auditorium, which is fully carpeted and equipped with year-around central air. There are four classrooms and a fellowship hall adjoining the auditorium, with two more classrooms off the main foyer. The building design will easily accommodate future expansion as needed.

The baptistry is adorned with an oil painting done by Mrs. Sandra Leiber, a member of the church. Mrs. Leiber has also done a painting of the old building which will hang in the foyer as an historical keepsake.

Mrs. Marzelle Kingrey, another member of the Knowles church, summed up the feeling of the congregation in saying, "The faithfulness of our members, although few in number, can be credited with the completion of this building so soon. Many sacrifices were made in order to build what the Lord had laid on our hearts ... This last year has been one of complete dedication to one cause. And we were blessed in our effort." — R.H. Dorris, Director of State Missions

### News briefs

□ An area-wide crusade will be held Aug. 10-17 at Union School in Texarkana, under the sponsorship of several churches in Hope Association. Jack Hazelwood will be the evangelist and Frank Arnell will lead music.



### Woman's viewpoint

Iris O'Neal Bowen

#### On entering into closets

Either something was lost in the translation, or Christ did not anticipate the condition of my closets when he said, "but when thou prayest, enter into thy closet."

Dear Friends, there is not a closet in my house I can get into to pray. If I knelt to pray, I would have to climb into a box of books or an egg case of old shoes.

When I was a young mother of four he l-dragging rock-kickers, I thought the ultimate in luxury would be to have a pair of shoes to match every outfit (with oodles of outfits) and a purse to match each pair of shoes.

I did not realize at the time that my mother's frugal nature would be my undoing and I would not have the willpower to throw away my old shoes. After all they don't wear out anymore; they just go out of style.

Polyester does not wear out, either; nor do purses. White blouses turn yellow or gray, but wear out? No!

I don't believe I am the only one who can't get into her closets. Look at all the

carport sales in progress over town. The most popular Saturday pastime around here is going to such sales, though why people need more to fill their closets, I don't know.

An average Saturday finds signs posted up and down the streets, attesting to the fact that some ladies have had it with their closets and are ready to do something about it.

They tell me that one can find great buys at the sales, but if I stop by, all they have is out-grown baby buntings, size seven slacks or some mother's first efforts at sketching.

Then again, the Lord might have known what he was talking about when he told us to go into our closets to pray. For we might have to do a good bit of cleaning out before we could pray.

Our prayer-closets don't need to be all cluttered up with selfish desires and envious thoughts and malicious intentions.

I'm glad I thought of that!

## Baptist takes task of refugee sponsor

Harry Woodall, director of special ministries for the Central Association, is sponsoring a Vietnamese family. Woodall learned of the need of the Nghi huu Vuong family for sponsorship through Mrs. Lisa Franks, the sister of Mrs. Vuong.

Woodall discovered the procedure for sponsoring the Vietnamese family through information carried in the *Arkansas Baptist Newsmagazine*. Immediately, Woodall called Trueman Moore and sent a letter of credentials voted by his local church to the Church World Services Agency at Ft. Chaffee. Woodall is now assisting the Vuong family.

Vuong was a Major in the Vietnamese Air Force. He has finished high school in Vietnam and is a graduate of the Vietnamese Air Force Academy. He also attended language school at Lackland Air Force Base in Texas. His numerous assignments for the Vietnamese Air Force include an Aircraft Commander and Flight Inspector. He is married and has four daughters and two sons.

Woodall said "My wife and I count it a real blessing to assist the Vuong family. They are delightful people. It is my hope that Mr. Vuong will soon find work as a pilot."



Woodall (right) and Vuong (center) were aided in setting up their sponsor relationship by missionary Jim Gayle, working at Ft. Chaffee.

**LOOSEN THE MONEY SQUEEZE**

Missionaries Depend On Your Support Through The COOPERATIVE PROGRAM



ABOVE: The church's "Hawaiian luau" was more than fun, it was educational because Pastor Chesser told members more about the mission work to be done.

RIGHT: Guests at the luau were Executive Secretary and Mrs. Charles Ashcraft (extreme right and first in line.)



Photos by Stillwell, courtesy Malvern Daily Record.

## Malvern church aids Baptists in Hawaii

Seventeen members of First Church, Malvern, are now in Hawaii, seeing first-hand some of the mission work they have helped support directly, and working in Baptist camps and Vacation Bible Schools.

Pastor Zane Chesser, his wife, another church staff member, and 14 members left Aug. 1 and will work through Aug. 18 at the invitation of Pali View Church and in cooperation with the Hawaii Baptist Convention, sponsors of the camps. Chesser will serve as pastor for the state RA camp Aug. 4-8, and for the state youth camp Aug. 10-15. Dr. C.R. Ellis, a member of the church, will be camp physician. Others will work in VBS and as camp staffers.

The Malvern church became involved in missions in Hawaii in 1963 through BSU summer missions. They have since provided funds for a building and a parking lot for the Pali View Church.

The church celebrated their plans a few weeks before the trip with a luau-type meal and an overview of the project, included slides on mission scenes and an explanation by the pastor, which featured taped messages from Hawaiian Baptists with whom they have worked to plan the trip. Special Guests at the celebration were Dr. and Mrs. Charles Ashcraft. Dr. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, is a former member of the Malvern Church.

## Summer program places student in position to befriend inmates

"Not every college student could do this type of ministry, but Dwight is not the average person and he is doing a commendable job," says Chaplain John Hagan. It is his assessment of the summer assistant chaplaincy program now in progress at the Tucker Intermediate Reformatory. Dwight McKissic of Pine Bluff, a Ouachita Baptist University student, serves in the program.

McKissic is the son of a Baptist Pastor, and youngest brother in a family that includes social workers, teachers, and another preacher. This may help explain his feel for the ministry he performs.

"I spend a lot of time rapping with the

men in their dormitories," McKissic said, "and I have discovered that these young men are quite different than I expected them to be. Each one is unique as an individual, and each one has his special reasons for being here, but many of these men just need a real friend in life to make it when they are dismissed."

The men in Tucker Reformatory are young first offenders. "We think, percentage-wise, more of these men can be rehabilitated than if they were older," Chaplain Hagan said, "and so the need arose in my mind that a young minister of like ethnic identity could communicate effectively. The results

thus far have confirmed my thinking."

Hagan was the person responsible for bringing the idea to Wilson Deese, Chaplaincy Director of the Arkansas Baptist Convention. "Deese came to see me and asked if the Cooperative Ministries with National Baptist would be interested," said Robert Ferguson, Director of Cooperative Ministries for the Arkansas Baptist Convention. "I immediately said 'Yes, but let me contact the Regular Arkansas Missionary Baptist State Convention and the Consolidated Missionary Baptist State Convention and see if the Arkansas National Baptists like the idea.' They did, and so another Cooperative ministry was born." The budget is furnished by joint participation of Arkansas National and Southern Baptists, and the Home Mission Board of the Southern Baptist Convention.

Among the varied activities of McKissic's ministry, which consists of counseling, conducting Bible study classes, chapel preaching, leading the choir, being pianist and organist, and conducting small group therapy, is one special challenge. He was invited to speak to the men in the maximum security unit each Sunday morning. This gives him added opportunities to work and witness with men ordinarily beyond his reach.

Letters to family members concerning their loved ones at Tucker consumes some of McKissic's time and he also studies for his role as teacher and preacher. Few college students have experienced the variety of challenges that are his on this summer assignment. Helping a soon-to-be-paroled youth with college entrance concerns is easier now than it would have been a year ago.

"Seven of the men have professed faith in Christ as a direct result of Dwight's work and he has assisted me in baptizing 25 persons the first 6 weeks of his ministry. Please tell National and Southern Baptists I am grateful for their support of Dwight's ministry," emphasized Chaplain Hagan. "And tell them I am grateful for their confidence in this opportunity," said McKissic with a smile.

A firm decision regarding the future relationship of Dwight McKissic to the Tucker Intermediate Reformatory Chaplaincy program is yet to be made, but every one, inside and outside, hope he is around for a long time.

Offering friendship is McKissic's way of helping inmates at Tucker. The assistant chaplain (right) talks with a new inmate.



Chaplain Hagan is pleased both with McKissic's work and with Baptists' support of the program.

# Arkansas' 34 BSU summer missionaries



Sandy Renfro  
Henderson  
Mississippi



Richard Edds  
Ouachita  
Resort Ministry



Buddy Daley  
Southern State  
Childrens' Home



Carol Seaton  
Ouachita  
Colorado



Leigh Thurman  
Henderson  
West Virginia



Brenda Moore  
UofA, Little Rock  
Resort Ministry



Dalinda Johnson  
Southern Baptist  
South Carolina



Mike Hegarty  
Southern State  
Alaska



Debra Chowning  
Henderson  
Resort Ministry



Susan Brumley  
Ouachita  
G. A. Camp



Barbara Billingsley  
UofA, Little Rock  
Resort Ministry



Cheryl Degges  
UofA, Monticello  
Resort Ministry



Jane Luckie  
Arkansas State  
Canada



Carl Holder  
PCCC  
Kentucky



Jo Hays  
U of A  
Georgia



Larry Grasskopf  
Ouachita  
2nd Bapt., Clarksville



Willene Goza  
Arkansas State  
Youth Home



Judy Cathey  
UofA, Monticello  
Missouri



Rickey Trimble  
Ouachita  
Resort Ministry



Sheila Young  
Henderson  
Siloam Springs



Julia Lloyd  
U. of Central Ark.  
G. A. Camp



Margie Faver  
UofA, Monticello  
Camp Paron



David Johnson  
Southern Baptist  
Trinidad



Sue Traylor  
U of A  
Childrens' Home



Jan Crabtree  
Arkansas State  
Internationals, UofA



Stan Wikson  
U. of Central Ark.  
Resort Ministry



Terry Brown  
U of A  
Fairfield Bay



Bill Putman  
U of A  
Oklahoma



Nancy Broege  
Southern Baptist  
2nd Bapt., L.R.



Geneva Carpenter  
U of A  
Lake Ouachita



Anna Marie Posey  
Southern Baptist  
G. A. Camp



Martha Van Hoozer  
Southern Baptist  
Youth Home



Carole Bradley  
Southern Baptist  
G. A. Camp



Julia Hartford  
Henderson  
Washington State

The above summer missionaries have been sent out by the fellow students. Another 38 Arkansas students have been employed by the Home Mission Board.

## Church study course Changes announced

Several changes in the Church Study Course, to become effective Oct. 1, 1975, will be of interest to Sunday School workers.

Workers now may earn a Sunday School Leadership Diploma with the completion of six courses in their particular area of work. Advanced diplomas are expected to be offered later.

Variable credit for study of a book will be eliminated and courses — not credits — will count toward diplomas. Most courses will call for five hours of class work. Courses also may be completed by individual study.

In addition to the leadership diplomas, a Christian Development Diploma may be earned with the completion of eight courses in each two-year frame, beginning with 1975-77. Courses such as those offered during January Bible Study, Christian Home Week, and missions studies may count toward this diploma.

For additional information on the Church Study Course as it will be structured after October, see the Church Study Course Catalog, 1975-76. Also, refer to the free leaflet "Training Sunday School Workers", available from state Sunday School secretaries after August, 1975, and to the August and October issues of *Outreach* magazine.

## Use available tool—Brotherhood

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah 54:2-3)

The words of the prophet Isaiah to the children of God assuring victory is timely for God's people today. Especially is this true in the area of missions and missionary education for men and boys in our churches.

If the world is to be won for Christ all the manpower available will be needed and the battle must begin at home. No army can win battles unless they are enlisted and trained.

In the same manner the mission task of the church cannot be attained unless the manpower is enlisted and trained for the job.

Isaiah said, "Enlarge thy tents." Churches today need to enlarge their educational program to encompass every Baptist man, including the 80 percent not now involved in any activity, in a program of missionary education.

The cords of outreach and involvement of men and boys in mission activities "need to be lengthened", to the point of ministering to the needs of the

## Marriage enrichment retreats set



Jackson

Three Marriage Enrichment Retreats have been scheduled in Arkansas this fall. The retreats will be held Nov. 3-4 at Hillhigh Spa, Horseshoe Bend; Nov. 6-7 at the Lake Hamilton Holiday Inn, Hot Springs; and Nov. 10-11 at Lost Bridge Village Lodge, Garfield.

Harold Bergen, consultant in the family ministry section, Church Administration Department, Baptist Sunday School Board, will lead each retreat.

A marriage enrichment retreat is a time apart with learning experiences designed for making good marriages better. Participating couples will discover opportunities for enriching marital

relationships in a Christian context; increase their awareness and understanding of self and their spouse; and learn ways of communicating, problem solving, and marital planning. In the experience, couples discover more of God's gifts in their discovery of each other.

Each retreat will begin at noon the first day and conclude in late afternoon the second day. Participants need to attend all of the retreat's sessions.

Detailed information about registration and costs will be publicized in the *Arkansas Baptist Newsmagazine* and sent to all pastors and church staff members before long. Costs will include room, meals and materials in addition to transportation to and from the retreat site. All reservations will be through the Church Training Department of the Arkansas Baptist State Convention.—Gerald Jackson

Your state  
convention  
at work

Evangelism

## Area conferences will hear Dr. Herring

Wilbur Herring, pastor of Central Church, Jonesboro, and General Chairman of "Life and Liberty Campaign '76" will be the preacher for the adult conferences of the Life and Liberty Area Evangelism Conferences, Sept. 7-11.

Dr. Herring was born and reared in Little Rock. He received a J.D. degree from the University of Arkansas and is a graduate of Southwestern Seminary. John Brown University, Siloam Springs conferred a D.D. degree upon him.

After serving 11 eleven years as a successful lawyer he surrendered to preach.

Dr. Herring is a tremendous organizer, personal witness, state Baptist leader and a devoted pastor. He will speak on, "Set Apart, Equipped, and Sent."

Jimmy Millikin will be the Bible teacher for the conferences. Steve Boehning and Neal Guthrie will have charge of the youth conferences.

Each conference will begin with the ringing of the Liberty Bell. We shall pledge allegiance to the Christian and American flags and sing "America." We shall also sing our new chorus on "Let Freedom Ring." Ervin Keathley, Secretary of Music, will be in charge of the music.

Special programs are planned for preschoolers, and nurseries will be open.—Jesse S. Reed, Director of Evangelism.

## WMU associate named to head state work

Julia Ketner, Girls in Action-Mission Friends Director for Arkansas, has been elected Executive Secretary-Treasurer of Arkansas Woman's Missionary Union.

Miss Ketner came to Arkansas WMU July 1, 1970, following graduation from Southwestern Seminary. Prior to entering the seminary, she taught school for four years in Florida, her native state. A graduate of Carson-Newman College in Tennessee, Miss Ketner worked in Florida GA camps for three summers. Her planning for camp has resulted in capacity registrations for Girls in Action weeks at Camp Paron. She has served on a convention-wide WMU work group for 1977-78 dated plan.

After the retirement of Miss Nancy Cooper, Miss Ketner was appointed to assume the duties as WMU Associate for the department.

Miss Ketner is a member of First Church, Little Rock, where she is active in all phases of church work.

Mrs. George Tharel, state WMU president, feels that Miss Ketner's five years' experience as Children's Director and six months as WMU Associate "has given good indication of the type of leadership Arkansas Woman's Missionary Union can anticipate."

## On the cover



Julia Ketner, Arkansas' new WMU Executive Secretary (seated), presently works with a staff of three in the state office. They are (from left) Betty Jo Lacy, director of youth division; and DeLois White and Frances Murphree, who are office secretaries.

## Words of congratulations...

To Julia Ketner: Congratulations and welcome to your new post of leadership in the exciting and mutually engaging work of missions—R.H. Dorris

Congratulations to a dedicated and deserving person—Earlene Clearman

Congratulations, Julia! We feel you are the right person for God to use as Executive Secretary-Treasurer of WMU—Rose Jones

Best wishes to you for being selected to lead in the crucial areas of missions education, giving, and involvement—Tommy Bridges

In my humble opinion, Arkansas Baptists could not have found a woman in the Southern Baptist Convention more dedicated to world missions than Julia Ketner—Jesse S. Reed

Congratulations to Julia and to the Woman's Missionary Union of Arkansas! Our Sunday School Department pledges prayer, support, and cooperation—Lawson Hatfield and Don Cooper

It is, indeed, a joy to welcome Miss Ketner as executive secretary-treasurer of the WMU, as her abilities, skill, and leadership should serve the women of Arkansas greatly—J. Everett Sneed

Arkansas W.M.U. has truly made one giant step forward with the selection of you to lead them. Congratulations!—Johnny G. Biggs

Among the many qualified people who might have been chosen as our new WMU director, Julia Ketner is my choice. I have commended the WMU executive board on choosing this very able leader as our new director—Charles H. Ashcraft

Best wishes to Miss Julia Ketner in this new position. I know she will lead the WMU of Arkansas in a splendid way.—Neal Guthrie

Dear Julia, congratulations on your new position. May the Lord be with you as you give leadership to this vital area of our state work—Freddie Pike

Congratulations and best wishes to you in your new position of leadership with Arkansas' Woman's Missionary Union—Pat Ratton

Julia, congratulations on being elected Executive Secretary-Treasurer of the WMU of Arkansas. You will do a great job I'm sure and you will be in my prayers—Harold Vernon

The staff of the Church Music Department extends sincere

congratulations to Miss Julia Ketner on being elected Executive Secretary of the State W.M.U. department. A "home-run slugger" is always welcome to join the team—Ervin Keathley

## Merger, not intergration, tried by black-white churches

by Polly McNabb

It is with pleasure that I look forward to serving with Miss Julia Ketner as Executive Secretary-Treasurer of the Arkansas Baptist W.M.U. Miss Ketner is a very capable leader—Harry D. Trulove

Julia: I rejoice in your selection as our state WMU Executive Secretary and pray God's guidance in your leadership of this vital program of missionary education and mission support in our churches—Robert Holley

Dear Julia: I am happy to learn you have been selected our new Executive Secretary-Treasurer of the WMU of Arkansas because your leadership will further the cause of world missions through the work of WMU in our state—Gerald Jackson

During this interim period while the WMU of Arkansas has been without an executive secretary, I have been impressed with the administrative ability and executive leadership demonstrated by Julia, and I am personally delighted that she has been elected to this position.—Roy F. Lewis

Let me add my word of congratulation to both Julia Ketner and the ladies of the W.M.U. of Arkansas for the election of the new executive Secretary-Treasurer, who is a proven soldier of the cross—Robert Ferguson

We welcome Miss Ketner as director of Woman's Missionary Union and look forward with pleasure to cooperating in helping to make missions more meaningful to all of Arkansas Baptist's—C.H. Seaton

We have enjoyed providing BSU summer missionaries to work with Julia Ketner at C.A. Camp, as we have enjoyed being her next door neighbor in the Baptist Building, and we look forward to a fruitful ministry together—Tom J. Logue



CARSON, Calif. (BP)—Members of predominantly-white Central Baptist Church here were determined to minister to blacks in their racially changing community, but, try as they might, they couldn't seem to accomplish their goal. That is, until they decided on a major experiment.

Failing in efforts to integrate, they decided to merge with a black Baptist group, with the black pastor taking leadership of the merged group and the white pastor serving in an associate role.

It's an unusual action, which followed a long process of study and has had some interesting results.

Organized in 1970, in the midst of a transitional area, Central Church, a Southern Baptist congregation, is surrounded by a 50 percent black population.

Central's pastor, Robert Bridges, and members knew they needed an integrated ministry, but found it difficult to enlist black leadership, which they knew would be needed to have the type ministry they envisioned.

They enlisted several black children, but even then it seemed that the children carried over the problems in the schools. A large attendance of one group seemed almost automatically to guarantee a small attendance of the other.

Bridges said he kept getting the advice "integrate." And while he knew it was the ideal, it was difficult to accomplish.

Finally, after much study and consultation, the church decided the answer might be to merge, rather than to integrate. But then it faced the question: "With Whom?" With several black churches interested in the experiment, Central had to decide which one was the right one.

So, more conferences, more prayer meetings, more of everything until finally a small group of blacks came into view. They had been meeting for some time as a mission in the Carson City Library and had saved some money toward the purchase of property. Their problem was finding the property. During the search their pastor, David Buggs, was advised to contact the Southern Baptist association office for help in locating property.

Thus, a mission group looking for property and a white church looking for a black group with which to merge were introduced.

The groups held meetings and more meetings to learn about each other. The white group came to a conclusion that the black group had known all along, that Buggs, a layman before his call to

preach, was "a sound and solid preacher."

By the time the two B's (Bridges and Buggs) had really got to know each other better, they decided that Buggs would be the pastor and that since he had not yet had the opportunity for the training that Bridges had had, that Bridges would be the associate in charge of the teaching and training programs.

The merged church will retain Central's incorporation, loan and name and the church building at 1641 E. Carson houses the congregation.

Bridges reports that Buggs has made him feel completely at ease with whatever program he comes up with. There has been no restraint at all. The pastor simply implements the program of the associate.

On the other hand, Buggs says that he's quite satisfied with the arrangement and has experienced no problems so far at all. He says that Bridges is a "very spiritually minded person, incomparably qualified" and that he feels honored to be working with him.

Buggs also complimented the Sunday School director, Mrs. Harriett Moine, who served in that capacity in Central. "She has done an outstanding job of making the groups feel comfortable with each other," he said.

Bridges is not yet ready to recommend this type merger as the solution for other churches in transition communities, for he believes that this is a unique situation. It could never have been done without the "deep Christian feeling that the groups have for each other," he said.

Both men believe that the two groups can learn from each other. Bridges said that the black children have a great deal to teach the whites in the matter of reverence. He said they have far fewer discipline problems than white children. Even those who come alone and from unstable home situations sit in the front and listen. Many of them, he said, already know some scripture verses, even though they don't come from church going families.

Even with the pitfalls and problems which can hamper any congregation—white, black or merged—both pastors predict growth. It should be an interesting experiment in Christian cooperation.

Polly McNabb is associate editor of *The California Southern Baptist*, official news publication for The Southern Baptist General Convention of California.



The RADIO AND TELEVISION  
COMMISSION  
a **Ministry**  
for **Christ**  
THROUGH THE  
BROADCAST MEDIA



Baptists continually seek new and different ways to reach people for Christ. In recent years, two avenues of communication, radio and television, have provided huge audiences that might otherwise never have been reached. From funds contributed through the Cooperative Program, the Radio and Television Commission of the Southern Baptist Convention continues to utilize these media for sending out the gospel message.

At present the Radio-Television Commission broadcasts 37 programs. These are aired more than 3,600 times weekly from more than 2,700 different radio and television stations throughout the country. The Commission is deeply committed to sharing the gospel—and it doesn't just proclaim the message, then quit. The Commission offers spiritual growth that takes the listener beyond his first contact with God to a deeper encounter.

The television ministry of the Commission includes programs such as the children's series, "Jot"; the award-winning series, "The Human Dimension"; and specials for all three networks. In addition, the Commission has produced the "Spring Street, USA" series for the Home Mission Board.

The Commission's radio ministry employs a variety of approaches in exposing people to the gospel. These include teenage musical programs; "Country Crossroads," which mixes gospel with the country music sound; "Master Control," with short, powerful, religious messages aimed at young adults; and the "Baptist Hour," aired since 1941. The Commission's newest radio show, "SoulSearcherS," is a half-hour program for black young people.

Occasionally listeners tune in to these programs unintentionally. But once they hear the approach, they linger — and the gospel gets through. Often people write to ask personal questions and seek answers to problems. The Commission carefully answers these letters—and includes with each reply a clearly-defined plan of salvation.

Over the years, many lost persons have chosen Christ because of appeals made through the broadcast media. Significantly, the SBC Radio-Television Commission has shared in this successful ministry. Because you and your church support the Cooperative Program, which in turn supports the Radio-Television Commission, continually effective broadcasts are possible. In essence, your contributions provide the *MEANS* to another important Southern Baptist *WAY* of winning people to Christ.



**50th ANNIVERSARY**

*Eighth in a series of ads on the Cooperative Program.*

David George of Stuttgart presided at the banquet which opened the two day meeting.

The top floor of the ski lodge served as meeting place for the committee and directors.



## B.S.U. committee selects STS workers, aids pioneer work in other states

At their summer meeting at Marble Falls, the Baptist Student Advisory Committee selected two Student to Student workers and approved part-time director assistance at three other colleges.

Carol Seaton, a graduate of Ouachita, was selected as a Student To Student worker at Arkansas Tech; and Ron Wynn, a graduate of Arkansas State University, was selected to serve at Westark Community College at Fort Smith.

The recent college graduates work for one year in the area of visitation, evangelism, and Bible study.

Gary Hargrove was chosen to serve as part-time associate at Arkansas Baptist

Medical Center, Maureen Thompson at University of Central Arkansas and Harding, and Don Wright in the area of music at University of Arkansas. Bill Burnett of Beebe brought the recommendations to the committee.

Bob Parker of Batesville and Roy Jolly of Jonesboro announced that Baptist Student work had reached \$32,500 in funds invested in Baptist Foundation and led in the discussion of enlarging the funds.

Showing concern for Baptist student work elsewhere, the committee voted to spend \$5,000 in 1975-76 to help in BSU work in pioneer areas, primarily at Boise State University in Idaho where Dan

Robinson serves as BSU director and at the University of Michigan and Eastern Michigan University where Linda Phillips serves as director. These funds are made possible by the 1973 Cooperative Program overage. Funds for the STS workers are from the same source.

Dr. Bob Langston of Harrison reported on the use of the slide and tape presentation and showed current publicity materials being mailed to incoming freshmen.

Area BSU committee chairmen were guests at the meeting, as were the state's BSU directors and wives.

Dr. David George of Stuttgart serves as chairman of the state student committee.



Personal experiences with students are shared by BSU Directors in the closing session.



State Executive Secretary Charles Ashcraft spoke at the banquet at Marble Falls.

## Missouri Baptists pick Terry as editor



Terry

JEFFERSON CITY, Mo. (BP)—Bob S. Terry, associate editor of the Kentucky state Baptist newspaper, *Western Recorder*, has been elected editor of the *Word and Way*, state newspaper of the Missouri Baptist Convention.

Terry, 32, who joined the *Western Recorder* staff in 1968, will also serve as director of the Missouri convention's communications division.

As editor, his primary role, he will be responsible to the communications committee of the convention's executive board for the *Word and Way*'s entire operation, according to committee chairman, John E. Hughes. He will be responsible to Missouri's executive director, Reuben South, for operation of the communications division, apart from the *Word and Way*, Hughes said.

He succeeds W. Ross Edwards, who retired in July after eight years as *Word and Way* editor. Miss Elene Stone, a staff member for 27 years, will continue to serve as interim editor until Terry arrives

in mid-August.

Before joining the Kentucky paper, Terry, a native of Decatur, Ala., served as news director for Southern Baptist Theological Seminary, Louisville, while completing a master of divinity degree. He holds a bachelor of arts degree in history and communications from Mississippi College, Clinton, and is currently enrolled in Southern Seminary's doctor of ministries program.

Student church staff positions have included the pastorate of Salem Church, Owen County, Ky., pastor internship at Jefferson Street Chapel, Louisville, and positions as minister of music and minister of youth education at churches in Mississippi and Michigan.

As news director at Southern Seminary, he served as managing editor of the school's alumni publication, *The Tie*, and at the *Western Recorder*, he has served as acting editor during illnesses of C.R. Daley, the editor.

As the *Western Recorder's* associate editor, he had responsibility for the paper's news and feature content, advertising, circulation promotion and layout and production.

He is married to the former Miss Eleanor Ruth Foster of Vicksburg, Miss., and has two children.

## Baptist heritage

by Bernes K. Selph

The support of laymen to Baptist causes is legend. After receiving his medical degree, Dr. William Jewell moved to Columbia, Mo., 1822, where he established himself in practice. He gave \$1800 to help secure a location for the University of Missouri. In 1843 he saw the need of a Baptist school and gave a total of \$10,000 toward its founding. The school honored him by giving it his name.

The college opened in 1849 in the basement of the Second Baptist Church, Liberty, Mo. Sensing the pressing need of space, Dr. Jewell personally supervised construction of the first building. Due to the excessive heat and his exposure to it in this work he became ill and died as the result, Aug. 7, 1852.

That's what happened to this Baptist layman 123 years ago.

□□

*Encyclopedia of Southern Baptists*, Broadman press Nashville, Tenn., Vol. II p. 707.

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The Southern Baptist Convention meeting in Dallas, June 1974, asked the new president of the convention to name a special committee on Baptist State Papers. This committee is now reporting to the convention. The first part is a departure from the usual convention report. It is purely personal. I asked the committee to indulge me this privilege.

As a young Baptist preacher in West Kentucky, I found a great sense of identity when my name appeared for the first time in the *Western Recorder*. Then I felt that somebody beyond my local church and association knew that I was and where I was. A few years later Dr. R.T. Skinner, editor of the *Western Recorder*, was present at the Blood River Association in west Kentucky when I tried to bring the annual sermon. Much to my surprise, he decided to editorialize on the sermon. What he said was an important boost to a young preacher's spirit and a tremendous encouragement in the gospel ministry. I was and continue to be grateful for this attention and help. My story is the story of countless others. Today, in a world that is growing increasingly impersonal, this personal dimension in the ministry of Baptist state papers is all the more significant.

There is nothing more distinctly Southern Baptist than Baptist state papers. These papers have been representative of the life of Southern Baptists and a strong support for the work of the convention. Soon after Luther Rice launched his world mission campaign, Baptist papers came into being. They were first individually owned and operated but at the same time they enjoyed the recognition and spiritual support of the associations and conventions of the states in which they were located. It was evident to most that these papers, though individually owned and operated, were denominational assets. Gradually their ownership and management shifted from individuals to denominations so that now all of the thirty-three Baptist state papers in the Southern Baptist Convention are denominationally owned.

As these papers came into being in

response to a mighty missionary movement, it is important to remember that they themselves were possessed of a great missionary purpose. In a sense the purpose of Baptist papers is one, but this purpose has many aspects. This noble missionary purpose has been served well as these papers have informed, indoctrinated, inspired, and unified our people. Throughout the history of the Southern Baptist Convention and more particularly in recent years many other publications have come forth to serve our Baptist causes. Remarkably while these publications with their specialized interests have contributed significantly to our work, they have in no way become substitutes for Baptist papers.

Now, as much as at any time in our history, Baptist state papers are a visible symbol of what we are doing and what we believe as a people and how in the ecstasy and unity of the spirit we work together to fulfill the mission committed unto us by our living Lord. It is, therefore, altogether fitting that this convention should be aware always of the enormous influence of Baptist state papers in its work of "eliciting, combining, and directing the energies of the denomination for the proclamation of the gospel", and that every encouragement and support should be given to the enlargement and strengthening of the ministry of these papers.

In the 1940 *Southern Baptist Convention Annual*, Dr. L.R. Scarborough is quoted in support of Baptist state papers: "These papers are a fundamental necessity to the promotion, expansion and growth of our churches and the causes of Christ. To be without them or to fail to adequately support them is denominational suicide. The denomination has yet to come to the highest and best evaluation and utilization of these mighty assets for the ongoing of Christ's kingdom."

Southern Baptists responded to this ringing challenge from one of its great leaders by setting a goal of 500,000 in circulation by 1945, the centennial of the convention. In 1940 there were nineteen

Baptist papers with a total circulation of 192,312. In 1945 there was a total circulation of 547,254. In succeeding conventions, reports were made regularly and growth in circulation was experienced. In 1952 a goal of one million was set for 1953. When the report on Baptist state papers was made in 1953, there was a total circulation of 1,017,496. Growth continued, and in 1960 circulation had reached 1,465,471.

At the 1961 Southern Baptist Convention in St. Louis, Louis D. Newton brought the report of the committee on Baptist state papers. The following paragraph from this report should be brought to our attention: "Now please fasten your safety belts. The committee, with the hearty endorsement of the state secretaries, the state editors and the Executive Committee of the Southern Baptist Convention, with added personal endorsement by President Ramsey Pollard and Executive Secretary Porter Routh, is recommending that Southern Baptists undertake a goal of 1,750,000 by 1964 and a goal of 2,000,000 by 1980." By 1964 circulation had risen to 1,522,972. The present circulation is 1,757,035. Moving from this point to the goal of 2,000,000 by 1980 is not an easy undertaking. As Southern Baptists we must commit ourselves in the spirit of Christ to meet this challenge.

Your committee on Baptist State Papers therefore recommends: (1) that we reaffirm our minimum goal of 2,000,000 by 1980; (2) that we commend the idea of a vigorous campaign in all the states to increase the circulation of our Baptist papers; (3) that we encourage the churches to include Baptist papers in their budgets; (4) that this committee be continued for another year to work with the editors in strengthening the ministry, and increasing the appeal and impact of Baptist state papers.

**H. Franklin Paschall, pastor of First Church, Nashville, Tenn., is chairman of the Committee of Baptist State Papers elected by the Southern Baptist Convention. Others serving are Glen E. Braswell, Richard A. Jackson, Julian H. Pentecost, Andrew W. Tampling, and SBC President Jaroy Weber, ex officio.**

## Baptist papers: a report

by H. Franklin Paschall

# SBC churches report growing violence

by Bonita Sparrow  
for Baptist Press

In Ft. Worth, Tex., recently, a church treasurer delivering Worth Baptist Church's Sunday collection to a bank's night deposit window was shot in the back and robbed. He died as his teenaged daughters watched in horror.

In Donelson, Tenn., three deacons at First Baptist Church were counting the offering when four armed men wearing ski masks took up the collection at gunpoint.

In Charlotte, N.C., staff members at Woodlawn Baptist Church came to work one morning to discover the offices ransacked and thousands of dollars worth of new music equipment gone.

Across the Southern Baptist Convention, churches report such incidents, indicating that while the meek may well inherit the earth, the violent seem out to snatch it from them.

Many churches are putting feet to prayers for God's protection by hiring extra security guards, installing burglar alarms and surveillance systems and adding additional lights. Unlocked door policies have gone the way of the passenger pigeon and the five cent cup of coffee. Doors are kept locked at all times.

Protection is expensive. First Baptist Church of Dallas, largest church in the nation's largest Protestant-evangelical denomination, reportedly spent "between \$40,000 to \$50,000 on extra guards over the past year." The April 21, 1975, issue of *U.S. News and World Report* said the church "is installing a new lock system for the building. Already in use is an electronic surveillance system."

Russell Dilday, pastor of Atlanta's Second Ponce De Leon Baptist, said that church has provided additional lighting and installed burglar alarms and equipment at a cost of about \$10,000 over the past three years.

"We aren't in a heavy crime area," he said, "but whenever I attend a meeting of metropolitan pastors that's the main topic of discussion."

Robert LeFavre, associate editor of the *Georgia Christian Index*, agreed. LeFavre, former associate pastor in charge of ministries at Atlanta Baptist Tabernacle, described the problem as a progressive one.

"When I went to the church in 1964, the front doors were left unlocked. There was an open courtyard and open church offices. Then we had to install heavy wire screens over the windows. Next, doors

were locked and easy access to the church offices was denied. Then high swinging gates closed the courtyard and a decorative wall—10 feet high—was added.

"When I left in 1972, everything was closed up tight. Visitors had to ring the buzzer on the door, identify themselves and then those inside unlocked the door."

Adrian Rogers said Bellevue Baptist Church, Memphis, has bought property around the church plant and cleared it away for parking. "We have electronic burglar alarms," he said, "and we've moved our scattered church offices into a more compact complex. We have uniformed patrolmen on the parking lots and we've increased parking lot lighting and landscaping to give a campus effect and still allow people to see what's going on."

James Pleitz, pastor of First Church, Pensacola, Fla., reported "a real problem" in his city.

"Deacons patrol the building during services and we have armed policemen on the parking lots around the church," he said. "We leave the Sunday morning offering in front of the sanctuary until the end of the service when it's bagged, taken to the bank by several men, and counted the next day by a committee." (Since the robbery in Donelson, Tenn., First Baptist Church, they follow the same procedure.)

Bill Bell, director of the church extension department for California Baptists, said some churches in his state are installing elaborate and expensive silent alarm systems.

"I know one was installed at Temple, in Redlands," he said, "and a church in Oakland finally had to build a high fence around their parking lot and keep it locked during services."

At First Baptist Church, Lexington, Ky., some unused rooms in the educational building were converted into a rent-free apartment for college boys who serve as live-in caretakers. "It's worked out fine thus far," said Ted Sisk Jr., pastor.

Larger churches with more elaborate equipment report more robberies, but they aren't alone in the misery.

James Sledge of Lakeland, Fla., said that his church, New Home Baptist, was broken into and robbed. Troy B. Land of Mendenhall, a small town in Mississippi, reported a window air conditioner stolen from the educational building, and Gerald T. Smith of Bannertown Church in

Mt. Airy, N.C., recalled a recent choir room robbery where purses were rifled and billfolds taken during services.

In Ft. Worth, where the murder and robbery occurred, pastors at University and Broadway Baptist Churches described themselves as very fortunate and said "nothing really major has happened to them."

"But at University, we are in the process of protecting, during the day, the organist who is rehearsing; the secretaries at work," said James G. Harris, pastor.

John R. Claypool, Broadway pastor, also reported churchwide precautions. "We try, through Broadway's community ministry, to get at the people redemptively so we do not have to experience their frustrations negatively," he said.

"We have not built walls around the church. We do have to have security, policemen about and that sort of thing, but that is more a precautionary measure than anything else."

W.O. Vaught Jr., of Little Rock, said that precautionary locks, lights and a burglar alarm connected to the fire department didn't deter a break-in at Immanuel Baptist Church. Five plate glass doors were destroyed with a crowbar and the church sustained damages amounting to more than \$3,000 before the culprit was finally discovered.

B.C. Tschudy, pastor of Woodlawn, in Charlotte, summed up the situation.

"One staff member suggested we turn police dogs loose in different parts of the building," he said, "but the problem is who will be the first staff member every morning to collar those dogs. I guess the mice had this problem when they decided to bell the cat."

Churches, in their battle against robberies and vandalism, are trying to bell the cat. But it's expensive and, occasionally, embarrassing.

Orville Scott, public relations director for Baptist General Convention of Texas, reports that when his church, First Church, Richardson, finally installed a silent alarm system the first person to trip it was the pastor, Clyde Fant.

Fant had decided to stop by his office one Saturday afternoon. As he reviewed the next morning's sermon in his office, he was forced to stop and produce identification for some of the city's armed policemen, who suddenly appeared at his door and expressed great interest in his business there.

## Tensions and Christian growth

Aug. 10, 1975

Romans 12:1-2; James 1:2-8, 12



Myers

The pressures of life create many tensions. All of us are at one time or another confronted with hard and difficult experiences; there are no exceptions. The manner in which we react to these trying situations is an important factor in finding the best way to resolve them.

The complexity of modern life creates tensions for which there are no solutions in our own strength. Even Christians face problems that cause tensions which bring them to the very border of despair. Jesus did not promise his followers they would be exempted from the pressures and trials of life. But he did give them the assurance that his strength was always available in the time of need. The purpose of this lesson is to help us discover how to cope with the tensions of life and learn that through them we make progress in growth toward maturity.

### The tension of conformity (Rom. 12:1-2)

One of the strongest tensions in the Christian life is created by the temptation to conform to the ways of the world. Christian discipleship demands a total surrender to God, and this includes the body. The appeal of Paul is that we yield our bodies to God and completely consecrate them to his service. This he describes as a "living sacrifice." Contrast this with the familiar sacrifices of the Old Testament and an eternal truth emerges. Old Testament sacrifices were made with something other than self, slain animals which never again could be used for this purpose. Christian sacrifice calls for the offer of nothing less than self, completely dedicated for continued service in God's kingdom.

To be acceptable as a sacrifice the body must be holy. The word "holy" means to be set apart for the service of God. It also carries the idea of purity and cleanliness, freedom from contamination. Thus, when the body is dedicated to God, it is holy because it has been set apart for God's service and is being used for pure and wholesome and righteous purposes. Such a sacrifice of the body is a reasonable service to God.

Tension occurs when the consecrated Christian is tempted to conform to the standards of the world. Christlike living is

difficult in a world that is determined to mold everyone into its pattern. But the true child of God must refuse to conform to worldly behavior. Instead he must be "transformed by the renewing of (his) mind." The word "transformed" indicates that the outward appearance must be changed to match the inward nature of the new life in Christ. Every action then becomes a reflection of the indwelling Savior and brings honor to him.

Those who live the transformed life, resisting conformity to the world, are able to discern the will of God. Through daily practice, they acquire a better understanding of the good life which is acceptable to God. The inevitable result is growth and development toward maturity.

### The tension of trials (James 1:2-4, 12)

The trials of everyday living often create tension in the mind of a sincere Christian. We know that we cannot escape the problems and adversities which are common to all men. But we are shocked to learn from James that we are to "count it all joy" when we find ourselves in the midst of difficulties. Yet that is exactly what we can and should do. James does not mean that we are to invite trials with a martyr complex. Nor are we to rejoice in the misfortunes themselves. He is simply saying that Christians are to rejoice since trials can become means of moral and spiritual growth.

Our reaction to the trials of life is far more important than the trials themselves. The way we react to trying situations is an indication of the strength of our faith. Spiritual growth is stimulated by the proper attitude toward these trials. If we meet every test with full confidence that God's purpose will prevail, it becomes a positive force in developing a mature faith.

Testing produces patience, and patience produces strength of character. The word "patience" does not mean passive endurance of things we cannot prevent. It means persistence in faith, endurance under fire, and a strong trust in God. It is an aggressive quality which enables us to accept the experiences of life and allow God to use them for our spiritual benefit. Therefore, we are to let patience have its perfect work in the development of a Christlike life.

The ultimate goal is maturity, full development of Christian faith and character. Though we cannot attain perfection in this life, we can cooperate with God's desire that we grow in this

direction. We can rejoice that in times of testing we are drawn closer to our Lord and receive from him grace and strength to face every battle of life. Nothing will be lacking in our lives if we permit God to complete his work of grace in us.

### The tension of double-mindedness (James 1:5-8)

Double-mindedness is an inevitable source of tension. The double-minded man is a deeply divided man. He is torn between his desire to serve God and his desire to serve the world. At one moment he wants to trust God, but at the next moment his faith falters and he wants to trust himself. A continual battle is waged between his own selfish desires and what he knows is God's desire for him.

James says that the double-minded man is "unstable in all his ways." Like a wave of the sea that is tossed back and forth by the wind, he is driven first in one direction and then in another. He wavers between faith and doubt. His uncertainty and vacillation make him unreliable in every area of life. Men cannot trust him because they cannot depend on him. God cannot bless him because his faith is deficient. Such a man must not think that he will receive anything from the Lord.

There is only one way to resolve the tension of a divided heart. The one guarantee of victory lies in a single-minded devotion to God. Our Lord demands total surrender to him and absolute loyalty to his kingdom. To those who make such a total commitment, God reveals himself in all his power. He bestows on them his wisdom to help them in their struggle with the tensions of life.

The best solution for the tensions we endure is to be found in the wisdom of God. James assures us that God will supply this wisdom to all who ask him believing he will keep his promise. Ask God for his wisdom; he will supply it generously.

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## A sober look at intoxicating beverages

Aug. 10, 1975

Prov. 20:1; 21:17; 23:20-21, 29-35; 31:4-7.



Adams

The results of the use of intoxicating beverages in America has increasingly presented our nation with problems that few people are willing to look at and examine objectively and wisely. The problems are individual and

collective, social and economic, physical and spiritual, moral and governmental.

In recent years, several areas of industry have been rebuked because of the harmful results of their products. At the same time America has continued to "wink at" the alcoholic beverage industry whose products probably cause far greater suffering and death than all of the other products combined!

The saddest commentary is that Christian people including the majority of Baptists feel little or no sense of responsibility in using their abilities and influence to stem the increasing tide of the sale and consumption of alcoholic beverages. This particular lesson encourages a sober look at intoxicating beverages.

### Foolish—the followers (Prov. 20:1)

In New Testament days wine was looked upon as a medicine or a solvent for medicines and as a beverage. When it was used as a beverage, it was mixed with water. The ratio of water to wine usually varied from 1 to 1 on up to 20 to 1 or higher. A mixture of 1 to 1 was looked upon as a "strong drink" and frowned upon. "Wine" in this verse refers to that beverage diluted with water and "strong drink" refers to all other strong drinks beside wine.

Understanding both words to represent all intoxicating beverages, it is apparent that they are deceptive. They promise what they can never give. They smile at the beginning but mock man later; they make a fool of man. No person ever intends to become a drunkard but all too often an individual finds himself the unhappy victim of the deceiving mocker. A drunken individual often blindly breaks through the limits of morality and propriety. He is overpowered and is no longer master of himself. A comparatively harmless and useful man may become dangerous and useless.

The deceptive influence of alcoholic beverages—the miserable results of allowing it to gain mastery over us—shout

loudly the utter foolishness of tampering with such. None can claim ignorance of its nature and effects for its destructive results are evident in all too many lives and homes around us. The follower of alcoholic beverages is very foolish!

### Poverty—the child (Prov. 21:17 and 23:20-21)

Pleasure and wine are often sought by men as objects which afford happiness. However, self-indulgence is not happiness; the follower of sensuality cannot maintain his desires except at great expense and ruin often comes to his earthly interests.

Continuous self-indulgence leads to loss. A man who sacrifices prudence and foresight to the love of pleasure is well on the road to poverty. Intemperance in eating is condemned. Gluttony or over-eating is contrary to God's will and detrimental to the individual. A man grows old normally and gradually, but he can travel through life more swiftly through over-eating.

Intoxicating beverages can also hasten destruction and bring poverty: how many automobile accidents, hours lost to productive labor, unheated homes, hungry children, unpaid bills, depressed husbands and wives are a direct result of the use of intoxicating drinks.

Drinking alcoholic drinks is an invitation to disaster. It is the antithesis of work. It causes deterioration of body and mind which leads to lack of ability and production. How many lead poverty-stricken lives today because of intoxicating drink! Not only is the individual and his family the poorer for it, but how much poorer the nation! Millions of dollars must be spent annually for law enforcement personnel and the need for such is directly related to the consumption of alcoholic beverages. The loss of lives in highway accidents and industrial loss due to absenteeism because of the use of alcoholic beverages is staggering.

All told, losses sustained individually and collectively exact a heavy toll and reduce many to the deplorable level of poverty. The ancient wisdom writer's words have been fulfilled for generation after generation. How foolish the people who continue to ignore the warning!

### Misery—the companion (Prov. 23:29-35)

After having warned against intoxicating drinks, the writer vividly describes the effects which they produce: "Who hath woe? Who hath sorrow? Who hath wounds without cause? Who hath dimness of eyes?" Drinking is accompanied by sorrowful

thought, empty purse, neglected work, waning strength, personal reproaches. Contemptible vices walk hand in hand with drink. It involves men in contention and quarreling.

When wine is in, wit and good sense are out; the passions are up and fights and disputes are common. Wounded and injured bodies are often the result. These are wounds received without cause and are marks of shame. Drink weakens moral character and makes men insolent. The eyes become unruly and "behold strange women, and thine heart shall utter perverse things." The Hebrew describes the unleashed activity of the imagination of the drinking person—he sees the abnormal, the bizarre, mad, dreadful things.

Further, drink introduces man to dangerous bondage. The state of the drunken man is one that is separated from reality. He has no judgement to protect himself from danger. He is bound by the phantoms of his imagination and may be so foolish as to lie down to sleep in the midst of the sea and so drown. Or he may be in such intellectual confusion as to lie down on the highest mast of a ship and expose himself to great danger for an accident may suddenly put an end to life. Such modern day tragedies are multiplied on our highways because of drinking drivers.

### Responsibility—the control (Prov. 31:4-7)

In our modern day it would seem that there is little control of alcoholic drink. Though it be so destructive, yet our society continues to allow its increasing use. Only responsible leadership will effectively control its use. Proverbs 31:4-5 indicates the heavy responsibility of national leaders in this respect. They should avoid alcoholic beverages in order to accomplish clearly and wisely for the people that which is right and just.

At the same time every Christian is a "king and priest" and must apply this responsibility to himself. Only in personal and dedicated acceptance of such responsibility will Christians come to effectively influence the control of alcoholic beverages and hold rein on their destructiveness.

Indeed, wise national and Christian leadership would limit the use of alcohol to those areas of human need where it would be beneficial to humanity as an effectively prescribed pain killer or medicinal agent. This is the suggestion of verses 6 and 7 where it is prescribed as an act of kindness and mercy.

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# Mission tour never leaves home, reaches hundreds

by Lynn P. Clayton

WICHITA, Kan. (BP)—"I have lived down the street for 19 years, and I have never heard anything like this," the elderly gentleman marveled after the concert on the church parking lot.

"Do you want to know more about this?" the concert director asked.

"Yes," the man replied, "and I'm going to be returning to find out more." The retired widower who lives 75 yards from the church was in the worship service for the first time the next Sunday.

This and much more happened on a mission tour that never left town.

"We had gone all the way to West Yellowstone, Mont.—some 1,200 miles—on a mission trip last summer; but we felt we had not been as effective as we should in reaching the immediate neighborhood around our building. So we decided that this summer we would do at home what we had gone so far away to do."

With that statement Richard Bradford summarized the motivation for the "blitz"—an intensive campaign of youth mission activities in the neighborhood surrounding Immanuel Church, Wichita, where he serves as minister of administration-music.

"I never realized what we did could have such gigantic, positive overtones in our community," adds Terry McIlvain, the congregation's youth minister.

Those "overtones", according to McIlvain, include at least five professions of faith; 125 children attending backyard Vacation Bible Schools in the neighborhood; reaching about 300 people in open-air concerts; and finding approximately 240 "unchurched" families living within

walking distance of the church.

Immanuel's immediate neighborhood is an inner-city compilation of social and economic diversity.

The "blitz" was much like other youth mission tours. The events of the five-day effort were: early breakfast; quiet time with God; backyard Bible clubs; lunch; two hours of religious census; planned recreation; supper; open-air choir concerts and witnessing; and some brief moments of free-time. Then the youth met in teams to pray for specific needs of the next day. Fleeting hours of sleep came at the close of long days.

The 43 "full-time" youth who participated in the "blitz" moved into Immanuel's education building on Sunday evening. They "stuck it out" until about 10:00 p.m. on the next Friday.

McIlvain said, "We built showers in the boiler room. We furnished a floor for sleeping. If the kids wanted more to sleep on, they had to furnish it."

John Click, pastor of the 2,000 member congregation, said, "We have already seen results. People visited our worship the next Sunday. Others sent their children to our regular church Vacation Bible School the next week. After their first visit with us some began asking questions about salvation and church membership."

A significant side result from 24 of the youths' participation in "Super Summer" youth effort the preceding week and the "blitz", according to McIlvain, was "about five of our own young people came to know Christ as their Saviour. They were church members."

Follow-up operations for the "blitz" are already under way.

# Attendance report

Church	July 27, 1975		Church Addns.
	Sunday School	Church Training	
Alpena	69	33	
Alexander, First	81	42	1
Bentonville, First	175		
Berryville			
First	153	73	
Freeman Heights	138	81	1
Blytheville, Clear Lake	129	72	5
Trinity	229	89	
Bryant, First Southern	88	59	
Booneville, South Side	78	67	
Camden, Cullendale First	483	125	3
Cash, First	104	71	1
Concord, First	93	25	3
Conway			
Pickles Gap	161	107	2
Second	243	61	
Crossett, Mt. Olive	372	182	5
El Dorado, West Side	361	354	
Forrest City, First	579	109	10
Ft. Smith			
East Side	256	123	3
First	979	246	5
Grand Avenue	764	209	6
Moffett Mission	74		
Temple	150	76	
Trinity	166	58	
Windsor Park	700	136	2
Garfield, First	87	38	
Gentry, First	128	54	2
Gillham, First	80	42	1
Grandview	57	34	
Greenwood, First	258	116	7
Hampton, First	128	68	
Hardy, First	119	63	
Harrison			
Eagle Heights	268	138	
Woodland Heights	92	40	1
Halffield, First	99		
Helena, First	241	79	
Hope			
Calvary	135	57	
First	400	97	3
Hot Springs			
Grand Avenue	396	190	8
Leonard Street	93	49	
Memorial	88	50	5
Park Place	309	62	
Hughes, First	169	59	
Jacksonville			
First	411	104	2
Marshall Road	295	70	6
Lavaca	285	120	1
Lawson	34	17	
Little Rock			
Crystal Hill	152	52	
Geyer Springs	705	153	7
Life Line	482	112	1
Martindale	107	46	
Woodlawn	102	51	
Magnolia, Central	547	146	13
Monticello			
First	260	40	
Second	288	69	
Murfreesboro, First	113	50	
North Little Rock			
Calvary	353	134	
Gravel Ridge First	200	83	
Levy	398	75	
Park Hill	557		10
Paragould			
Calvary	226	171	
East Side	215	105	
First	410	94	9
West View	183	106	
Paris, First	395	105	1
Pine Bluff			
Centennial	160	74	1
East Side	194	117	
First	566	145	5
Second	116	54	1
South Side	620	188	14
Tucker	9		
Oppelo	26	14	
Sulphur Springs	180	108	11
Watson Chapel	351	101	
Prairie Grove, First	164	86	
Rogers, Immanuel	423	110	4
Rover	64	33	1
Russellville			
First	439		6
Second	127	61	
Sheridan, First	212	41	1
Springdale			
Berry Street	73	45	
Caudle Avenue	103	45	
Elmdale	279	71	
First	1013		4
Van Buren, First	498	179	4
Mission	22		
Vandervoort	45	25	
West Helena, Second	180	94	

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## Southwestern completes DMin accreditation

FT. WORTH (BP)--Southwestern Seminary here has become the first of the six Southern Baptist Convention seminaries to complete the final accreditation process with the Association of Theological Schools (ATS) on its doctor of ministry (D.Min.) degree.

All six SBC seminaries were granted preliminary accreditation by the ATS, along with about 30 theological schools in the nation, and are graduating DMin students with accredited degrees, an ATS spokesman said.

Southwestern Seminary and six other theological schools, he said, were the first seven schools to complete the ATS' final evaluation process for full accreditation.

The other six are Chicago Theological Seminary, Princeton (N.J.) Theological Seminary, Meadville-Lombard Theological School, Chicago, Union Theological Seminary at Richmond, Va., the University of Chicago Divinity School, and Graduate School of Theology, Southern California, Claremont, Calif.

The ATS said some 50 seminaries in the United States have DMin programs involving over 3,500 students. Only about 35, including all SBC seminaries, were granted preliminary accreditation for the relatively new degree program, the ATS said. Southwestern is beginning its fourth year in the DMin program.

The doctor of ministry is an advanced professional degree designed to provide ministers with opportunities to develop their professional skills for the traditional and emerging ministries of the church.

It involves one year of advanced study beyond the three-year master of divinity degree and about two years beyond the master of religious education degree, the ATS said.

## Midwestern names Scudder to post

KANSAS CITY, Mo. (BP)--C.W. Scudder, professor of Christian ethics at Southwestern Seminary, Ft. Worth, has been elected administrator of internal affairs at Midwestern Seminary here.

Scudder, 60, will assume the newly-created position Sept. 1, with primary responsibility for the Southern Baptist seminary's internal operations. He will report directly to Milton Ferguson, seminary president and former faculty member of Southwestern Seminary.

A school administrator and business man in Georgia before entering the ministry, Scudder holds a bachelor of science degree from George Peabody College for Teachers, Nashville, and bachelor of divinity and doctor of theology degrees from Southwestern Seminary. He has done additional study at Boston University.

The Illinois native has also taught at George Peabody College for Teachers, served as minister of music and education at First Church, Cordele, Ga. He has taught at Southwestern Seminary since 1954.

## Nichols named to seminary faculty

NEW ORLEANS (BP)--Clint Nichols, chairman of the music department at Wingate (N.C.) College, has been elected associate professor of church music and voice at New Orleans Seminary here.

Nichols has served as lead tenor with the New York City Opera Company, as assistant professor of voice at the University of Southern Mississippi, Hattiesburg, and as minister of music at churches in Tennessee, Georgia and Mississippi. He and his wife, Jarvis Rose, have performed more than 400 concerts in the past 10 years.

A native of Memphis, Tenn., Nichols holds a bachelor of music education degree from Oklahoma Baptist University, Shawnee; a master of sacred music degree from New Orleans Seminary; and a doctor of education degree from Florida State University, Tallahassee.

## High Elected associate editor of Maryland paper

LUTHERVILLE, Md. (BP)--Larry E. High, news director for The Southern Baptist Theological Seminary, Louisville, has been elected associate editor of the *Maryland Baptist* here, effective Sept. 1.

High, a 25-year-old Baltimore native, will become the first to hold associate editor status in the Maryland state Baptist paper's 125-year history, according to Editor R.G. Puckett.

Before joining the seminary staff as its first fulltime news director last year, High was an intern with the *Western Recorder*, state Baptist paper for Kentucky, for 18 months while attending seminary.

He also served as publications editor for the Long Run Baptist Association and communications director for Crescent Hill Church, Louisville.

As news director, High served as managing editor of *The Tie*, the seminary's alumni publication.

He holds a bachelor of science degree in journalism from the University of Maryland, College Park, and the master of religious education degree from Southern Seminary.

On Aug. 16, High will marry Miss Jan Everett, a Southern Seminary graduate and current director of Girls Auxiliary and Mission Friends for the Kentucky Baptist Woman's Missionary Union. She is a native Texan.

## Student conference will offer options

GLORIETA, N.M.--This year's Student Conference at Glorieta Baptist Conference Center will be held Aug. 9-15.

A total of 115 workshops, mission forums, personal development seminars, leadership labs and book introductions will be available for students, Baptist Student Union (BSU) officers, BSU directors and other workers with students.

Some of the individual conferences are one-time only, while others will be held up to four times.

Assembly programs, led by personnel from Southern Baptist Sunday School Board, Home Mission Board and Foreign Mission Board, along with pastors, foreign missionaries and a student group from Oklahoma Baptist University will cover topics including International Student Ministries, Contrasts in Home Missions, Summer Mission, US-2ers, Journeymen and the students' mission on campus.

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