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Arkansas Baptist Newsmagazine

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### August 21, 1975

Arkansas Baptist State Convention

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August 21, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE

On to College Day  
page 15





## I must say it

Charles H. Ashcraft Executive Secretary

### Our heritage counts

It is regrettable, or is it, that Christianity is so closely related and identified with the Western world. The pros and cons may never be fully determined, however, certain truths cannot be bypassed. Among those truths, a Christian is identified by everything he touches and this includes his native land. What he really is and will ever be cannot be fully appraised or evaluated except in the context of his environment.

Israel was and is Israel only in the context of Palestine, its history and role in world affairs. Europeans are Europeans largely because they live in the European context. Americans are Americans to some degree because of the history of America, the reasons for which it came into existence, and the things for which it stands.

The mores, customs, standards, ideals, purposes, goals and the history of such comprise a part of us which cannot be put aside totally. We are in essence what we are due to the forces which have exerted themselves upon us. Our form of government, our churches, our schools, our kin people, and our climate all comprise our potential as well as the bounds of our usefulness.

Be it regrettable or not, we are required to operate within that context. Many of us are happy and thrilled to do just that. We are part and parcel of the heritage which produced us and obligated in turn to make the most of it.

The citizen makes the country and the country makes the citizen. It is utterly nonsense to assume that either the citizen or his country is of any great significance apart from the other. For those who admit they are a part of everyone they have known as well as the axiom, "No one lives to himself or dies to himself," there is hope of great progress in the American dream. Heritage, a bad word to many young people, is as essential as breathing to life. A heritage is history in the making every moment and can no easier be dispensed with than the ground under us or the sky above us.

No one will launch a globe-encircling military campaign from an isolated atoll in the midst of nothing nor will any leader move the world closer to God if he refuses to live in it and march with his followers in God's direction. The last word on our lives and achievements will be made by a relevant God who sees us in our context amidst our limitations as well as our advantages. We will be judged on how well we have served amidst these factors.

There is enough significance to our heritage to require us to appreciate, improve it, and appropriate it for God's glory. (Jer. 12:15) Those who are ashamed of their heritage are actually ashamed of themselves and will never really be a part of this common struggle until they come to terms with it. Even Jesus lived in the context of the heritage of his race and country and did right well, I must say, handling the situation.

Christianity as identified with the Western world has much to offer.

*I must say it!*

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Arkansas' state assembly was a cause for rejoicing and should be an object of prayer for a great future, so says the assembly director.

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Many Baptist students will head for or return to college in the next few weeks and this reminds Baptists of the need for supporting our Baptist schools.

# Arkansas Baptist

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## Importance of convictions

One of the most tragic and eroding things in our day is the lack of conviction. Without convictions an individual will follow the pressures of those around him or simply succumb to the temptation of the moment.

In reality, convictions determine what a person is and what he will do regarding any given issue. The Bible declares "For as he thinketh in his heart, so is he..." (Prov. 23:7.) Each person must determine his own unwavering standards. These guiding convictions will then set the course of his life.

By convictions, we mean a strong belief which is derived from the Bible, prayer, and earnest investigation of the issue. The message of the scripture must take first place. Any findings which are contrary to the Bible are obviously false.

Every individual who has made a lasting and worthwhile contribution to history has had deep abiding convictions. Convictions enable a person to predict his own reaction to a particular situation. Without conviction, a person lacks individuality, stability, and strength to face life's events. A striking example of the lack of conviction may be seen in the events leading to Christ's death. One day the multitude shouted "Hosanna; Blessed is he that cometh in the name of the Lord." (Mark 11:9) But only a few days later the crowd cried "Crucify him." (Mark 15:13)

Since convictions are so vital to individuality, stability, and the making of a lasting contribution to

history, the question arises "Why are there so many who seemingly are void of convictions?" Perhaps the foremost reason is fear. Many who have convictions will not adhere to them under pressure. An individual may be fearful of displeasing others, fearful of personal harm, or fearful of ridicule. But God expects us to take our stand. Paul said "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7.)

Still others lack conviction because of money. These feel that they must use devious means to acquire money. Nowhere does the Bible condemn the proper use of money and material resources. But it warns us not to make money supreme in our lives. All too often the story of Jesus and the rich ruler is repeated in our time.

Some lack conviction because of a desire to advance in business or politics. Such compromise of convictions is one of the major problems in government.

Conviction should not be confused with belligerence toward others. Paul, a man of great conviction, summed up his philosophy of dealing with others as he said "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32)

Each of us should seek to develop convictions drawn from God's Word and re-enforced by prayer. In so doing we guarantee strength for today and a contribution for tomorrow.

### Guest editorial

## Value of reputation

We have no disposition whatever to pay undue tribute to sinful man. At his best he is but a sorry representative of what a child of God should be; and yet, when these virtues which we call "honesty," "honor," "integrity," "uprightness," are so combined with grace of speech, cordiality of manner, and evident sincerity as to give to one "a good name," there is something about it like the blush of the rose and the sweet perfume of the orange blossom; and the world is pretty much one in its judgment that such a name is precious beyond comparison.

For the man who bears a good reputation, the day of death is better than the day of his birth.

At first mention, that sounds like a falsehood. The good man is the one we would not have die. He also is the one man whose birth brought a benediction to the world, and whose death bows that world in grief. And yet, paradoxical as it may seem, the day of his death is better than the day of his birth.

That is due to several circumstances, the first of which is the fact that his life is complete. A finished thing is always better than the unfinished—fuller, rounder, riper!

The day of his death is better than the day of his birth because the day of his birth brought nothing to the world but a prospect; and the day of his death left behind the value of a life.

The day of one's birth is a gamble: the life may turn out well; it may turn out wretchedly. But when a good man dies the gamble is over, the desirable results are known; the unchanging and unchangeable coin is in hand.

It was a glad day when Jesus was born; angels came from Heaven to earth to announce the joy thereof, and to join their voices in the jubilee of the hour. It was a dark hour when Jesus died; but the one sentence that passed His lips, "It is finished," is a sentence that flashed light into the darkness and brought to this world the best announcement it has ever received from Heaven.

We can never take the true measure of a man while he lives.

Charles Spurgeon, the great Baptist preacher in London more than a hundred years ago, was envied and hated by the liberal ministers of London; and while he lived they did their best to disparage his attainments, depreciate the value of his services. When once he was dead those same critics called a solemn assembly and united in praising him as a prophet. It is a fact that the day of death for a man with a good name brings the world the sense of his value; and in that respect is vastly above and beyond the day of his birth. —O.L. Bayless in the "Rocky Mountain Baptist" of Colorado



## One layman's opinion

Daniel R. Grant / President, OBU

### The Baptist World Congress speaks on public morality

At the Thirteenth Baptist World Congress in Stockholm I had the privilege of serving on the Resolutions Committee. We had to walk a tight rope in drafting a resolution on the subject of public morality that would speak clearly about the problem without seeming to single out the "free-wheeling" City of Stockholm. The problem has become far more universal than that of just one city or one country. Nearly 10,000 Baptists from close to 85 different countries adopted the following statement of concern on public morality:

"The critical state of public morality has taken on a new sense of urgency in the modern world. It has become far more than just a perennial problem of the past that 'will always be with us.' Modern one-world technology and its miracles of transportation and mass communication media increasingly have conspired to transform the immorality of individual persons, communities, and nations, into the immorality of the world.

We have learned with dismay that no part of the world is safe from: (a) commercial exploitation of human sexuality; (b) the total secularization of the Lord's Day as just another workday; (c) the growth of a kind of religious neutrality by government that becomes in fact moral nihilism; (d) the abandonment of the traditional Christian view of marriage and family relations; (e) the growth of public opinion and even of official public policy that alcoholism and drug addiction are only medical problems, not moral problems; (f) the cancerous growth of gambling and the philosophy of getting something for nothing; (g) the flagrant violation of principles of honesty and integrity by government officials; and a declining respect for the law.

"The most critical dimension of the contemporary public morality crisis is

the possibility that Christian people will accept the popular belief that the downward spiral of public morality is inevitable and nothing can be done about it. We believe that in Christ all things are possible, and that Christian people as the salt of the earth can and must exert positive influence for a revitalization of Christian morality in the contemporary world:

"We call upon Baptist people in all nations to:

"1. Launch a worldwide thrust for public morality, beginning in the individual homes of Christian people with a renewed commitment to Christian standards of righteousness and morality;

"2. Become more effective Christian citizens (including becoming office-holders of honesty and integrity) committed to working for enactment and effective enforcement of those laws and policies designed to make communities better places in which to live and to rear children;

"3. Work for the kind of mass communication media that will bring information and entertainment into the home that is consistent with the legitimate rights and needs of Christian people;

"4. Work for laws, public policies, and effective administration designed to eliminate arbitrary treatment of different groups of people on the basis of race, nationality, sex, or creed; and

"5. Work individually and with others to make our churches more sensitive to the ways of working effectively for public morality, and for a renewed commitment to relating prayer, Bible study, world missions, and Christian service to the achievement of public morality in our world."

These are worthy goals for any individual or church congregation.



by R. Wilbur Herring

The Campaign Manuals have been mailed to each pastor and superintendent of missions in our Arkansas Baptist State Convention. Each department head in our Baptist Building has received the manual, and the manuals have been supplied to the pastors of the other two conventions cooperating in this evangelistic campaign.

It is important for you to read the entire manual in one sitting if it is at all possible. You need to grasp the spirit of the campaign and this is the best way to get it. You need to catch the vision of this giant undertaking and to have a working knowledge of the part you are to play in this top priority program of fulfilling the Great Commission. Regardless of what you have before you there is nothing, absolutely nothing, more important than this combined effort of presenting the gospel to every person in Arkansas.

Preparation is 90 percent of the success of any program. It is necessary for each church to have their '76 Life and Liberty Committee elected and in full operation by Oct. 1, 1975. Jan. 1, 1976, will be too late because it will take a committee three months to get familiar with the work it is to do.

We have received many compliments on the campaign manual. The writers of articles did an outstanding work. All of us are deeply indebted to the secretaries of the pastors writing the articles, to Mrs. Nadine Bjorkman and Mrs. Joyce Thomas of the Baptist Building and to all of those efficient and fine workers in the printing office of the Baptist Building. We praise the Lord for these dedicated co-laborers.

If you need more than one copy of the campaign manual you may secure additional copies for \$1 each. Send your order to Mrs. Bjorkman, Administrative Secretary in our Baptist Building. The P.O. Box is 550 and the zip code is 72203. Personally, I am ordering one copy for each member of the committee in our church and after they have read the entire manual we will have a committee clinic.



## COOPERATIVE PROGRAM 50th ANNIVERSARY

## Arkansans appointed foreign missionaries

Six persons with Arkansas connections have been appointed missionaries by the SBC Foreign Mission Board. They were among 41 appointed at the August meeting of the Board, held at Glorieta, N.M.

**Rev. and Mrs. W. Rex Holt Jr.** expect to be assigned to student work in Togo. They have been living in Jonesboro, Ark., where he was pastor of the Fisher Street Church. They recently moved to Sledge, Miss.

Holt was born in Jonesboro and grew up there and in Bay and McCormick, Ark., and Wilmington, Calif. He attended Arkansas State University, State University (Jonesboro), and was graduated with a bachelor of science education degree. He was graduated from Southwestern Seminary, Ft. Worth, Tex., with a master of divinity degree.

He was music and youth director at B.H. Carroll Church and grocery store clerk in Ft. Worth, pastor of Powderly Church, Powderly, Tex., and associate pastor at Fairway Church, Wichita Falls, Tex.

Mrs. Holt has been a teacher's aide in Ft. Worth. She is the former Sherry Puckett and was born and grew up in Paragould, Ark. She attended Southern Baptist College, Walnut Ridge, Ark., Arkansas State University and Midwestern University, Wichita Falls.

**Mr. and Mrs. Billy L. Montgomery**

expect to be assigned to religious education promotion in Ghana.

They have been living in Gautier, Miss., where he was minister of youth and education at First Church and she was a high school English teacher in Pascagoula, Miss.

Montgomery was born in Merkel, Tex., and grew up in Corpus Christi. He attended the University of Corpus Christi (Tex.), and was graduated with a bachelor of arts degree. He was graduated from New Orleans (La.) Baptist Theological Seminary with a master of religious education degree.

Mrs. Montgomery was a social studies and French teacher at Mid-City Baptist School, New Orleans.

She is the former Sandra Stone and was born in Wynne, Ark. She grew up there and in St. Charles, Ill. She was graduated from the University of Corpus Christi with a bachelor of arts degree.

**Linda Phillips** expects to be assigned to Taiwan as a librarian.

She has been living in Ann Arbor, Mich., where she was Baptist Student Union director for Eastern Michigan University, Ypsilanti, and the University of Michigan, Ann Arbor, and was a member of Packard Road Church, Ann Arbor.

Born in San Bernardino, Calif., she grew up in southern California. She received the associate of arts degree

from Chaffey College, Alta Loma, Calif., and the bachelor of science degree from University of Arkansas, Fayetteville. She received the master of divinity degree from Golden Gate Seminary, Mill Valley, Calif., and the master of arts in library science from the University of Michigan.

She worked as a librarian at Hodgkins Junior High School, Westminster, Colo., before going as a journeyman (two-year mission program for young adults) with the Foreign Mission Board to Liberia. She held several other jobs while in school.

**Annette Perry** expects to be assigned to social work in Senegal.

Miss Perry has been living in Hot Springs, Ark., and working as a counselor for the Arkansas Juvenile Services, Little Rock. She is a member of First Church, Arkadelphia, Ark.

She was born in Hot Springs and also lived in Little Rock and Cabot, Ark., while growing up. She received the bachelor of arts degree from Ouachita University, Arkadelphia; the master of religious education degree from Southwestern Seminary, Ft. Worth, Tex.; and the master of science degree from Henderson State College, Arkadelphia. She worked for two years as a case-worker in Arkansas Children's Colony, Arkadelphia.

## OBU registration set for next week

ARKADELPHIA—Registration for the Fall semester at Ouachita University will be held on Tuesday, Aug. 26, and Wednesday, Aug. 27, according to Dr. Carl Goodson, vice president for academic affairs at OBU.

Registration times on Tuesday begins at 8:30 a.m. for student office staffs, followed at 9:30 a.m. with students who have I.D. numbers 78-6492; 10:30 a.m., 6493-6999; 11:30 a.m., 7000-7310; 12:30 p.m., 7311-7587; 1:30 p.m., 7588-7999; and 2:30 p.m., 8000-8360.

On Wednesday, registration begins at 8:30 a.m. for students with I.D. numbers 8361-8721; 9:30 a.m., 8722-8821; 10:30 a.m., 8822-8922; 11:30 a.m., 8923-9023; 12:30 p.m., 9024-9124; 1:30 p.m., 9125-9225; and 2:30 p.m., 9226 and up.

Registration will take place at Evans Student Center and Lile Hall.

New students should report to the Arts and Science Office in Grant Hall to secure advisor assignments. All students are to report to their faculty advisors to prepare trial schedules on Monday, Aug. 25.

The last day to register or add a course is Sept. 12, and the last day to drop a course is Oct. 10.



**NEWLY APPOINTED MISSIONARIES**—Of the 41 missionaries appointed by the Southern Baptist Foreign Mission Board at its August meeting in Glorieta, N.M., six have Arkansas ties. They are (front row) Rev. and Mrs. W. Rex Holt, assigned to Togo; (second row, left to right) Mr. and Mrs. Billy L. Montgomery, assigned to Ghana; Miss Linda Phillips, assigned to Taiwan; and Miss Annette Perry, assigned to Senegal. (FMB photo by James E. Legg.)

# Meet the Boyce Bible School faculty

It is the policy of the Boyce Bible School to assemble an outstanding faculty of Biblical scholars, church and denominational leaders, all of whom have demonstrated in years of practical experience, an understanding of both the principles and effective practices in fruitful church ministries. The Little Rock Center will draw its faculty from qualified individuals who reside in Arkansas.

The director of the Little Rock Center will be **W.T. Holland**. Dr. Holland was born in Saline County. He holds degrees from Ouachita University, Arkadelphia; Southern Seminary, Louisville, Ky. He has completed his resident work on a Ph.D. degree and received the D.D. degree from Ouachita in 1971. He has served as a pastor and a superintendent of missions for 42 years. He has served First Church, Cape Girardeau, Mo., since May 3, 1959. Holland was an associate professor of Bible and Greek at Ouachita University and served as Old Testament professor at Simmons University, Louisville, Ky. He was honored by

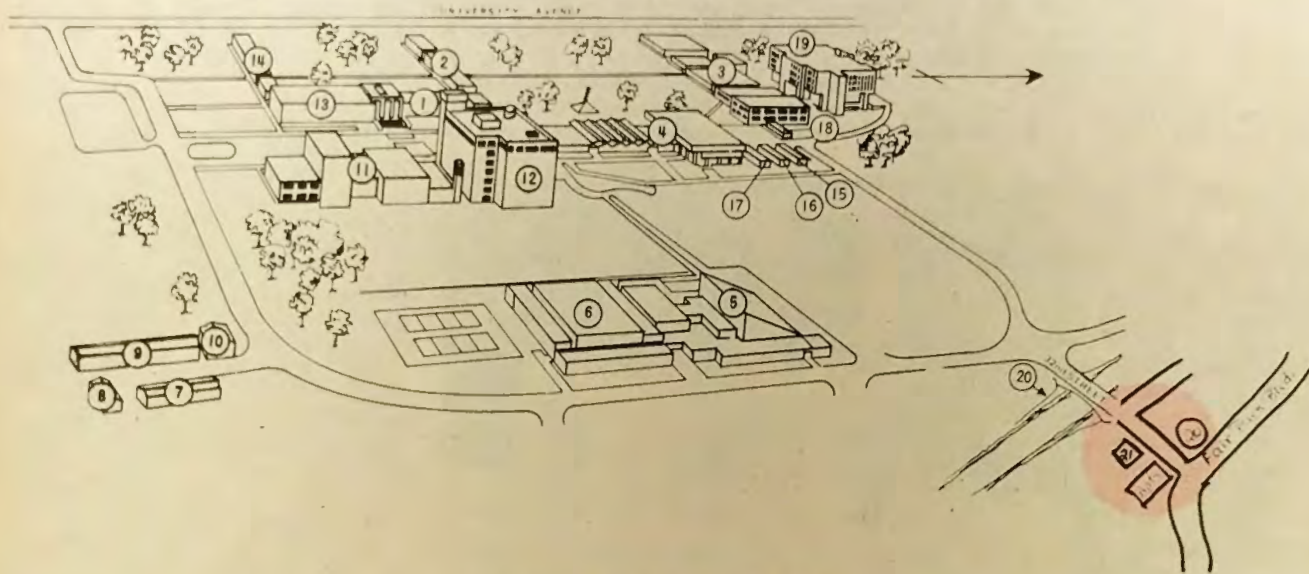
Southern College, Walnut Ridge, as the "Distinguished Minister of the Year," in 1968. He is the author of several books, the latest being *The Structure of Sermons*, released in 1974. The Hollands plan to move to Little Rock in the near future.

**Charles H. Ashcraft**, executive secretary of the State Convention, will teach pastoral evangelism. Dr. Ashcraft holds degrees from Ouachita University, and Southern Seminary. He also has additional study toward a doctor's degree at Southern Seminary. Ouachita University conferred the doctor of divinity degree on him in 1967. He has been active in the ministry since 1941, having served in numerous pastorates, as Brotherhood and Foundation secretary for the New Mexico Convention, and as executive secretary of the Utah-Idaho Convention. He has been executive secretary of the Arkansas Baptist State Convention since 1969. Dr. Ashcraft has been a member of the Foreign Mission Board, a member of the Committee on Boards of the SBC, trustee of

Southwestern Seminary, Ft. Worth, Tex., trustee of Grand Canyon College, Phoenix, Ariz., and president of the Arizona Baptist State Convention. He is listed in *Who's Who of the West*, and *Who's Who of the South*.

**Mrs. Charles H. Ashcraft** will teach a course for the minister's wife. She completed her undergraduate work at the University of Georgia and did graduate study at Southern Seminary. Mrs. Ashcraft has been extremely active in literacy training for the past 11 years. She has taught New Testament during the spring semester at Arkansas Baptist College, Little Rock, for the past four years.

**J. Everett Sneed** will teach Bible doctrines. He holds degrees from Arkansas College, Batesville, Southwestern Seminary, Ft. Worth, Tex., and Baylor University, Waco, Tex. He holds the Ph.D. degree from the University of Heidelberg, Heidelberg, Germany. He has been active in the ministry for the past 25 years having served as a pastor, as an associational



University of Arkansas at Little Rock

- |  |   |   |
|--|---|---|
| 1. Administration Building                         | 8. Traffic and Security<br>Campus Maintenance                     | 15. Temporary One                                       |
| 2. Education Building<br>(Formerly North Building) | 9. Music Building   | 16. Temporary Two                                       |
| 3. Science Complex                                 | 10. Band Building   | 17. Temporary Three                                     |
| 4. Student Union                                   | 11. Fine Arts Building  | 18. Temporary Four                                      |
| 5. Physical Education                              | 12. East Building   | 19. New Science Building<br>(under construction)        |
| 6. Field House                                     | 13. Library   | 20. Fair Park Building<br>(Fair Park Blvd. at 32nd St.) |
| 7. Warehouse                                       | 14. Business Administration Building<br>(Formerly South Building) | 21. Baptist Student Center                              |

superintendent of missions, and as an associate in the Missions Department of the Arkansas Baptist State Convention. He has been editor of the *Arkansas Baptist Newsmagazine* since 1972.

**Raymond Coppenger** will join the Boyce Bible School faculty for its second term in October. Coppenger holds degrees from Mercer University, Macon, Ga., and from Southern Seminary. He

holds the Ph.D. degree from Edinburgh, Scotland. Dr. Coppenger has served on the faculty of Ouachita University for the past 21 years. He retired this year as Professor of Religion and Philosophy at Ouachita but will be teaching on the Boyce Bible School faculty in Louisville, Kentucky, during their first eight weeks term.

**Matriculation date: Aug. 29, 30 minutes prior to each class.**

**Orientation date: Aug. 29, 7 p.m.**

**Additional information available through Executive Secretary Charles H. Ashcraft, 525 W. Capitol, Little Rock, Ark. 72203.**

## Boyce Center- a great, new door of opportunity

by Erwin L. McDonald  
Editor Emeritus

Baptists of Arkansas are blessed beyond measure in the choice of Little Rock for the site of the new Boyce Bible School Center. Now, for the first time ever, myriads of Arkansas pastors and other church leaders can have the biblical, theological and practical ministries courses so essential to maximum achievement in their church careers.

Consider what we are to have in this new Baptist school.

First of all, it is thoroughly Southern Baptist, being a part of one of our great schools of the prophets—the Southern Baptist Theological Seminary of Louisville, Ky. This assures us that every teacher elected to teach in the new school will be one generally acceptable to Southern Baptists and one who will be teaching in full accord with the "Baptist Faith and Message Statement" adopted by the Southern Baptist Convention in 1963. Needless to say, those appointed to the faculty will be preeminently qualified academically, spiritually, and by experience in their respective fields.

Most of the time, a new educational institution must struggle for years before it can offer fully accredited work. In such instances, students often complete courses only to learn that their credits are not acceptable to other agencies or institutions. But in Boyce Center, students can be assured from the very beginning that all of the work will be fully accredited by the Southern Association of Colleges and Schools. Incidentally, Boyce School students thus qualify for Veterans Administration benefits.

Our Baptist people in this area who for one reason or another could never pull up stakes and go away to college and seminary will now be able to stay at home and continue their occupations while commuting to and from Boyce Center classes. The central location of Little Rock and the policy of the new school of scheduling classes for the convenience of its students bring the school within reach of most Arkansans.

The fact that no tuition is to be charged—only a nominal matriculation fee—plus the additional fact that financial assistance is to be available to those needing it, is itself a bright feather in the Boyce Center's cap.

Not the least significant factor is the fortuitous location of the school in the Baptist Student Center adjacent to the campus of the University of Arkansas at Little Rock and the availability of the university's library facilities to Boyce School students.

Time fails me to do more than mention another worthy consideration: of the 60 hours' credit required by Boyce Bible School for its regular, two-year diploma, all of it may now be earned right here in Little Rock.

Surely this is the time for all of us Arkansas Baptists to pledge our prayerful support to this marvelous, new Kingdom enterprise coming into being so soon right here in our midst. Each one of us can help to get the word out to those who need to avail themselves of the training now within reach of so many.

## Baptist heritage

by Bernes K. Selph

Baptists have been blessed with versatile leaders. Adiel Sherwood, who died at age 88, Aug. 19, 1879, furnishes an apt illustration. A native of New York state, but threatened with tuberculosis, he moved to Georgia at age 25. For the next 40 years he made substantial contributions to every phase of our denominational life.

Evangelist, educator, pastor, denominational statesman, missionary, and college president, he touched men of all ranks. While he was pastor in four churches in 1827, an extraordinary revival began. Before it ran its course two years later 16,000 people were converted in his three associations. More thousands were reported over the state.

For 50 years, beginning in 1818, he wrote for Baptist periodicals.

....And that's what was going on in some parts of Baptist life more than 100 years ago.

□□

*Encyclopedia of Southern Baptists*, Broadman Press, Nashville, Tenn., Vol. II, pp. 1199-1200.

## Golf tourney set

The annual golf tournament for Arkansas Baptist pastors and staff members will be held Monday, Sept. 15 at 12 noon at Burns Park, North Little Rock. There will be two flights, divided at the 90 stroke mark.

## Ordination



Morgason

and the candidate. Margason's father, Boyd, who is a deacon in the ordaining church, introduced the candidate.

Margason is a 1968 graduate of Mountain Home High School. He holds the B.M.E. degree from Ouachita University, and the M.M. degree from Southwestern Seminary. He has been called to serve as minister of music at Calvary Baptist Temple, Savannah, Ga.

Margason is married to the former Roberta Miller of Mountain Home.

**Roger Margason** was ordained to the ministry in music July 6 by First Church, Mountain Home. Interrogation was led by Randy Shipman, minister of education-outreach for the church. Pastor Kenneth Threet gave the charge to the church



## Batesville mission becomes a church

Calvary Church, Batesville, organized its Northside Mission into a church on Aug. 3. Calvary began sponsorship of the mission in 1963. The property placed in the hands of the mission has a value of approximately \$70,000, with a present indebtedness of \$4,650.

R.A. Bone, pastor of Calvary Church, Batesville, presided at the meeting. The mission presented its request for organization and a statement of approval of the request was given in response. A number of those that were present gave their personal testimony concerning what the mission had meant to their lives.

Some of those who have served the mission include Jack Kwok, Richard Crawley, Paul Bass, and Don Johnson. The present pastor of the mission is Alwyn B. Coleman.

The special speaker for the occasion was Executive Secretary Charles Ashcraft. Speaking from I Peter 2:9-10, he said "Any church can be a great church when it is true to the New Testament. Membership has little to do with the greatness of any congregation. A church does well if it learns early what its mission is. This mission is to reach people for Christ and to train them in the Lord's work. This pattern cannot be improved upon.

"God does not have a second string of defense," Ashcraft continued. "His strategy is for each of us to do the job that he has ordained for us to accomplish. The objectives of the local church are accomplished as God's people learn self-discipline. A church that does not learn self-discipline will be disciplined by God. God's pattern is for the pastor and the people to work together. A pastor is called, not hired. And he is the shepherd that is to direct the sheep. The sheep never direct the shepherd."

In conclusion Dr. Ashcraft called for "the church to not fall by the wayside. There are always casualties. But there are fewer casualties when you keep moving for God."

Bone said "It has been a real privilege from God for Calvary Church to have the opportunity to share with the people of the north side area. As the mother church we have helped what we could to establish the work so that the members of this newly-formed church can serve in a Christian way in this great community."

Pastor Alwyn Coleman said "The future of Northside is extremely bright. The local community is growing rapidly. There is a need for a positive witness and the goal of our new church is to take its place in the leadership for Christ."

The service was concluded by a

Doctrinally speaking

## Did God forsake Jesus on the cross?

by Ralph W. Davis  
(58th and final in the series)



Davis

According to Matthew 27:46, about the ninth hour (3 p.m.), Jesus cried, "My God, my God, why hast thou forsaken me?" Did this cry of Jesus mean that God had turned his face from the Son while the Son was dying? NO! God was never

nearer to Jesus than He was while Jesus was giving himself in full obedience to the Father's will. God the Father was not an interested "bystander" watching God the Son die! "God was in Christ reconciling the world to himself." (2 Cor. 5:19)

The entire 22nd Psalm was likely in the mind of Jesus when he quoted the first verse. The entire Psalm is the picture of a forsaken person who yet has unshaken faith in the goodness of God.

We see in Psalms 22 an individual who is suffering alone. After his cry of despair in his loneliness, he praises God for deliverance. Verse 24 states, "For he

(God) has not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

Matthew uses the Hebrew Eli (my God), while Mark has the Aramaic rendering Eloi. Eli was likely the word Jesus used since the people near the Cross confused the word with Elijah.

We cannot fathom the cry of Jesus. Perhaps John A. Broadus gives us the best help at this point. "If it be asked how he could feel himself forsaken, we must remember that a human soul as well as a human body was here suffering, a human soul thinking and feeling within human limitations."

Frank Stagg gives this explanation: "The Son of God was also truly human, and he was overshadowed by his loneliness, and yet his faith in God was affirmed in the very cry of loneliness. God did not turn his back on Jesus, as some theology has it. God was never nearer than at Golgotha as Jesus gave himself in full obedience to the Father's will. God was there." (*Broadman Commentary*, Vol. 8, p. 246)



Participants in the organization ceremonies were (left to right) S.D. Hacker, associational director of missions; R.A. Bone, pastor of the sponsoring church, Alwyn B. Coleman, pastor of the mission; and Charles H. Ashcraft, state executive secretary.

dedicatory prayer. Coleman had been scheduled to lead the prayer but he said "It would not be fitting for me to lead

this prayer as Brother Bone has done more than any other single individual to make this day possible."

**Ron Ford** has been called as pastor of Central Church, North Little Rock. He will begin serving Aug. 24. Ford, a native of Magnolia, has been serving as pastor of Trinity Church, Malvern, for the past two years and two months. He is a Cum Laude graduate of Ouachita University where he received the B.A. degree in 1970, and he holds the M. Div. degree from Southern Seminary. Ford served as pastor of Lakeview Church, Arkadelphia, and Prosperity Church, Fordyce, while he was a student at OBU. He also has worked as a chaplain's assistant at Kentucky Children's Home, and as director of a teen center for the St. Matthews YMCA in Louisville. Ford is married to the former Donna Kay Sowell of North Little Rock. They are the parents of two children.

**Amos Greer** has resigned as pastor of First Church, Pangburn, to accept the pastorate of First Church, Mammoth Spring. He has served the Pangburn church for two years and seven months. He also has served as pastor of First Church, Mountain View. Greer also served 12 years as director of missions for Harmony Association and seven years in the same position with Greene County Association. He attended Southern Baptist College and Ouachita University, and received the Distinguished Alumnus award from Southern in 1961.

**Robert A. Parker** has resigned as pastor of First Church, Batesville, to become Executive Secretary-Treasurer of United Christian Action Inc. in Florida. He has served the Batesville Church for three years. Parker has served churches at Camden, Decatur, North Little Rock, and Ft. Smith. He has served on the Stewardship Commission and the Annuity Board of the SBC, and has held state and associational positions. Parker holds the B.A. degree from Ouachita University, and the B.D. and the Th.M. degrees from Southern Seminary. He is a U.S. Naval Reserve chaplain, holding the rank of Lieutenant Commander. Parker and his wife, the former Thelma Miller, are the parents of five children.



Parker



Pirtle

**George E. Pirtle Jr.**, pastor of West Church, Batesville, since July, 1973, has resigned to accept the pastorate of David's Fork Church, Lexington, Ky. He is a native of El Dorado, and holds the B.A. degree from Baylor University, and the B.D. degree from Southern Seminary. Pirtle also did post graduate study at the University of North Carolina. He has been a pastor in Texas, North Carolina, Kentucky, and Alabama, and has served Arkansas churches at Pine Bluff and North Little Rock. Pirtle has been moderator for Harmony Association and a member of the Arkansas Baptist History Commission. He is married to the former Billie Layman, and they are the parents of a daughter.

**Ellis A. Stephens**, pastor of Kibler Church near Alma since Feb. 3, 1974, has resigned to return to Bartelsville, Okla., where he plans to do supply and interim pastoral work. He has served as Church Training Director for Clear Creek Association and as a staff member for Baptist Vista camp. He and his wife are the parents of a son and a daughter.



Ford



Greer



## Woman's viewpoint

Iris O'Neal Bowen

### New thoughts on a worn out subject

Some time ago, I read that green-thumbed people were giving a lot of credit for their green-thumbery to the fact that they talked to their plants.

The idea was quite clever, I thought, so I wrote what I thought was a humorous essay on the idea. Since then, everyone has written on the same theme.

Growing weary of the whole thing, I have decided to retract my former thoughts and ask a few questions nagging at my tired brain, like:

Since bitterweeds grow so abundantly in cow pastures, and certainly receive no tender care, what conversation are they thriving on? Do the cows talk to them?

I can just hear the talk as Mama Cow ambles from the barn lot and picks herself a nice patch of bitterweeds.

"Now, how are you little ladies this morning? Still a little damp from the dew? Don't worry! With the appetite I have worked up, you won't be around for the noon sun!"

"Say, someone must have spilled the

mustard! Now, now, I was only jesting. No bitter words for bitterweeds, I always say!"

Down under the hill from us there is a small body of water, created by drippings from a man-made dam, which is covered with lily pads. I pass that way often, and note the abundance of blossoms, but never have I seen anyone kneeling to whisper sweet nothings into the hearts of the lily blooms.

So I ask: Do all those pretty white flowers grow and thrive on the blandishments of the frogs or the drone of the dragonflies that reside thereabouts?

We visited an old cemetery a while back, clambering under low-hanging tree limbs and through untrimmed underbrush to get there, but the flowers on and about the graves were blooming bravely, with not a living soul to talk to them!

Anyway, I've quit talking to my plants, till I can get this thing settled!

### Concord gets new missions director



Dr. Perkins

L. Ernest Perkins Jr. has been called by Concord Association as director of missions. He has been pastor of First Church, Miamisburg, Ohio., for the past three years. Dr. Perkins is a native of Charleston, Mo., but spent most of his childhood near Blytheville, Ark.

He surrendered to preach at age 11 and has pastored churches in Arkansas, Missouri, Texas, Tennessee, and Ohio. Perkins holds four degrees, including a doctorate in theology. He is the author of the book *Guidelines for the Pioneer Pastor*.

He is married to the former Wanda Gable, and they are the parents of two sons.

## Talking hands



Sheri Hatfield was presented the pin by Pastor Dillard Miller.

The Talking Hands Pin has been awarded by many Southern Baptist churches each year since 1964 to workers with the deaf who have contributed significant leadership to the church's ministry to the deaf.

Dillard Miller, pastor of First Church, Mena, presented the Talking Hands Pin, a pin with hands in the position of the sign "Jesus," to Sheri Hatfield, one of the interpreters in the deaf ministry at First Church. It is indeed an honor to wear one of these pins. A number of Arkansas hearing workers and deaf laymen have received Talking Hands Pins.

The pin must be requested by a church having a deaf ministry. It cannot be bought by individuals, nor can it be obtained without permission from the missions committee of the church or the director of deaf ministries for the Arkansas Baptist State Convention. A person who receives this pin must be a member of the Southern Baptist church which is requesting the pin, one who demonstrates his dedication of time, talent, and possessions in sincere Christian witness, and one who has served faithfully in a place of leadership in a church's ministry to the deaf for a period of at least two years in cooperation with the church staff, the association, and the state convention.

Sheri Hatfield deserves to wear the Talking Hands Pin. — Robert Parrish, Director of Deaf Ministries

### Stewardship

## Owen Cooper tells story of increased church giving

Owen Cooper, former president of the Southern Baptist Convention, is a layman from Yazoo City, Miss. He has for many years been very active in First Church, Yazoo City. In a public speech he described some of the experiences his church has had in relation to mission giving through the Cooperative Program: "During a 22-year period, from 1950 to 1972, our church increased its Cooperative Program giving eight times. During the same time, the per capita giving for all Southern Baptist churches to the Cooperative Program increased only three times.

"With the same emphasis from the pulpit, the same leadership from the deacons, the same commitment from the people, and the same education from all sources, most Southern Baptist churches could equal or exceed this record. This did not just happen. It was not an accident. It was the result of a deliberate, planned, scheduled, consistent program in the church.

"I mention this because I believe that what has been done in the First Baptist Church, Yazoo City, is not because of the people, but because of the program that was presented to the people. It has been my privilege to be a member of this church during this period of time and to observe some things that contributed to

this substantial increase in Cooperative Program giving.

"May I enumerate some of these things that I have observed:

1. We had a series of preachers who believed in boldly and regularly preaching stewardship of possessions, including tithing. Few churches, if any, will tithe or give to missions beyond the leadership provided by the pastor.

2. We had deacons that were responsive to an effective stewardship program and provided leadership in mission giving. Only once during these 22 years was the initiative to increase the Cooperative Program percentage taken by the congregation.

3. We had in our church a group of laymen who upheld the pastor in his program of stewardship and mission emphasis, and who willingly responded to his leadership. The same kind of men that you find in most Southern Baptist churches will commit an increasing portion of their material possessions to kingdom causes.

4. The church maintains a continuous stewardship and mission emphasis.

5. We developed a challenging church budget each year that includes a substantial portion for mission giving, especially through the Cooperative Program. Our church now gives 26½

percent through the Cooperative Program.

6. We have consistently maintained a fine Woman's Missionary Union in our church with its broad program of missionary education for all ages.

7. Missionary education has been promoted among the men. We have consistently maintained missionary education among the boys.

8. We have made the special mission offerings churchwide, with the entire church being challenged to participate in these offerings. We believe that the special mission offerings for home, foreign, and state missions do not take money away from the Cooperative Program, but, that properly presented, they engender enthusiasm and help promote the Cooperative Program.

"In 1975 Baptists will observe the 50th anniversary of the Cooperative Program. To me this is not an occasion of victory and triumph. To me this is an occasion for thanksgiving and commitment. We have an effective tool; we have used it to a moderate degree of its potential. We should give thanks for the progress made and renew our commitment to greater gains in the future."—Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Brotherhood  
**Plan to train  
 your leaders**

Training and planning always make for a successful Brotherhood program.

Training for officers is available on a state, district, associational, and church level.

On the state level is the Training Clinic on September 19-20, at Camp Paron. Sessions will begin with supper on Friday evening and conclude following lunch on Saturday.

Classes will be provided for every officer in the Brotherhood program. This includes Baptist Men and Royal Ambassador officers and leaders. The sessions are open to all men interested in any phase of Brotherhood work.

In addition to the class sessions, there will be panel discussions and busy groups. The cost for the weekend is nominal. Information has been mailed to all Brotherhood officers on record, pastors, and ministers of education. See them for information regarding registration, etc., or write to the Brotherhood Department, P.O. Box 550, Little Rock, 72203.

Additional briefing sessions will be held at each of the eight District Brotherhood Meetings scheduled for late September and October. In addition, some associations will sponsor workshops in November, for all churches.

The Brotherhood Department will be happy to work with churches and associations in training leadership as time permits. This is by invitation, so call on us.

Make plans now for training all Brotherhood leadership. Send officers and prospective officers to the State Training Clinic. It will be a good investment for the future in missionary education for men and boys.

Mission-minded men and boys, trained for service, are the hope of tomorrow's world. Let's provide adequately for them.—C.H. Seaton, Director, Brotherhood Department



# Central Church, Magnolia seeks water for Mexican Village

BSU Director Jerry Bass reflects on trip



Bass

Those living in Arkansas may find it hard to imagine a place that receives less than six inches of rainfall in a normal year, a place that has a river, but a river that does not have flowing water from June until September, a place that has one small fresh-water spring, trying hopelessly to supply water for over 300 people, plus their milk goats, burros, and a few cows.

There is such a place, and it is only a hard day's drive from south Arkansas. Its name is Porvenir, Mexico. You won't find it on a map, but it's there, just the same, along the banks of the Rio Grande, about 40 miles and two and one-half hours (if you're lucky) by car from Van Horn, Texas.

The biggest need in Porvenir is not a church, for there is a Baptist church there, with a Spanish-speaking pastor. The membership is small, but the ones who are there eagerly talk about the kinship they have in Christ with their neighbors north of the border.

The biggest need in Porvenir is water -- water for drinking and for irrigation. There is a source of water only about three miles from the village -- good, pure, spring water, and lots of it. The only problem is that the water is trapped beneath the surface of the earth, under several feet of solid rock. Through the cracks, one can hear its roar. Several weeks ago, about 35 people from Central Youth evangelism meetings

## Boehning is speaker for conferences



Boehning

Steven Marshall Boehning will be the principal speaker for the Life and Liberty Area Evangelism Youth Conferences to be held Sept. 7 - 11.

Boehning is youth coordinator with the Birchman Avenue Church, Ft. Worth, Tex. He is a 1967 graduate of Pine Bluff High School, a 1971 graduate of the University of Arkansas, from which he holds the BA degree; and Southwestern Seminary, where he received the Master of Divinity degree this year. He received the Stella P. Ross Evangelism Award from Southwestern.

He has worked with the BSU at Baptist Medical Center, Little Rock, as Assistant

Baptist Church in Magnolia heard that roar and were captured by it. For ten long days they chiseled, they dug, they hammered, they dynamited, the glued together plastic pipe (over 11,000 feet of it which the church had bought and carried there from Magnolia), and they buried it in the ground. Music and youth director, Morris Ratley coordinated the mission trip.

While they were there, veterinarian Don Impson found time to check animals for tuberculosis. Dr. J.M. Williams ran a dental clinic. Others led a very successful Bible school. But mainly they worked for that life-giving water. And when they left, they left with tears -- tears because they were tired and blistered and sore. There were tears because they had to leave new-found friends. There were tears because there was still no water flowing into the village.

But the water is there, still waiting to get out of that rock. Its roar is louder now, because they dug so close. And the pipe is there, just waiting for the day when it can be put to use.

And when that day comes, 300 people in Porvenir will rejoice. And several hundred people in Magnolia will too, because they had a part. "And so, I think, will the Giver of the Water of Life, because He made it all happen," says BSU Director Jerry Bass of Southern State College.

**Jerry Bass, BSU Director at Southern State College, and his wife, Jody, were two of the 15 adults on the mission trip. Of the 19 young people, six were Southern State students.**

Activities Director; the Jack Hazelwood Evangelistic Team as music director; Geyer Springs Church as youth director; and Highway Church, North Little Rock, as interim pastor before going to his present position.

Boehning has appeared in the Oklahoma Youth Evangelism Conference, 1973, and in the Arkansas Youth Evangelism Conference, 1974.

During the past six years he has led approximately 30 revivals and crusades throughout Arkansas, Oklahoma and Texas.

The five area conferences will be held at the following locations: Sept. 7, 2:30 p.m., Calvary, Batesville; Sept. 8, 7:30 p.m., Central, Jonesboro; Sept. 9, 7:30 p.m., First, Nashville; Sept. 10, 7:30 p.m., South McGehee, McGehee, and Sept. 11, 7:30 p.m., First, Waldron.

Make plans to attend the conference in your area.—Neal Guthrie, Youth Associate, Evangelism Department.

## State assembly sessions are cause for

The last of five weekly sessions of the state assembly closed the last week of July. A new enrollment record was set.

### Concrete blocks and souls

Dramatic growth has been the rule in recent assembly seasons. Six years ago the first new concrete block dormitory was constructed. The four room structure, housing 104 campers, set the pace for new construction in recent years. Today, nine new dorms providing 36 rooms have replaced inadequate and deteriorating wood structures. More new housing units are scheduled to be built.

New construction and increasing the program plan from three to five weeks are important factors providing dramatic results in enrollment gains and professions of faith. In this period, enrollment has increased from 2196 to 5647; professions of faith from 99 to 256.

Two and one half times increase is ample reason to continue planning for future development.

Years ago I heard a message to a church on "Bricks and Souls." The idea was the important and vital role of church buildings to reaching people. At the assembly the idea could be expressed in "concrete blocks and souls."

### Some improvements

Several noticeable improvements at the assembly have helped make a better experience for campers. One outstanding thing about the assembly is the quality and the abundance of food. Well-balanced meals are prepared daily and include a hot or cold breakfast. Noon and evening meals now include three choices: the regular menu is available in two steam table lines; a second choice is a good hamburger plate; and a new line added this summer is a salad bar. "Seconds" are available to all campers after everyone has had "firsts." Service is fast, the first in line to the last in line is about 45 minutes.

Among improvements, the girls' side of the valley has a new six room dormitory

housing 26 campers per room. Additional dormitory space is planned for next year.

Within a year we experienced a flood and a tornado, but new roads and new electric service have been provided after the damage. Fortunately, no one was injured in either of these natural calamities.

The assembly includes a delightful, air-conditioned Children's Building for preschoolers and first and second graders. This year 221 children and workers attended the five assemblies.

The Children's Park, with a full program for fourth, fifth and sixth graders, had 1126 in attendance.

Courses of study for campers in the youth-adult assembly included leadership courses, Bible study for youth in **These Things We Believe**, and the production of "Good News," a youth folk musical.

Most of the state denominational agencies and departments were well represented in the assemblies with courses, displays and special features.

### What about the future?

Attendance of 1000 to 1200 is a capacity crowd. We had an average of about 1130 per week this summer. We must either cut back on growth (what an odd thought) or move up to more weeks.

In the light of the objectives of the assembly, we must continue to grow. Needs always come into the foreground when space gets full. In addition to replacing old dormitories, we must face the need of replacing the dining hall. Too, we need more family units, and in the long range view must also think about replacing the tabernacle.

Additional recreational space needs to be developed, including more ball fields, and tennis courts. Our swimming pool has "wall-to-wall" people now.

This report gives the thoughtful Arkansas Baptist food for thought, reason for rejoicing, and cause for prayer.—Lawson Hatfield, assembly director



ABOVE: Fourth, fifth, and sixth graders studied Bible material written by Harold Vernon.

The following table reveals interesting information on a weekly basis.

| Week | Enrollment | Professions of Faith | Church related vocations |
|------|------------|----------------------|--------------------------|
| 1    | 1078       | 51                   | 13                       |
| 2    | 1003       | 54                   | 6                        |
| 3    | 1183       | 56                   | 4                        |
| 4    | 1232       | 41                   | 8                        |
| 5    | 1150       | 54                   | 11                       |
|      | 5646       | 256                  | 42                       |

Compared to last year, the enrollment is up 774.



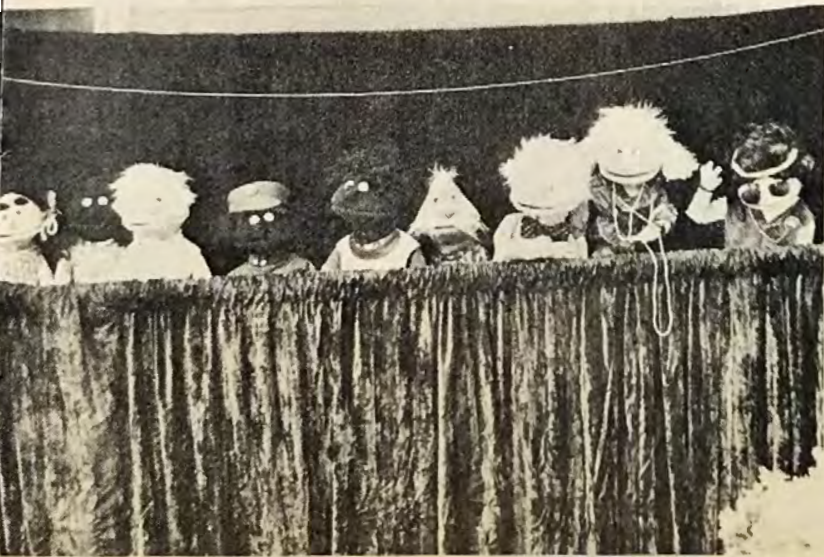
BELOW: Handcraft was a popular part of the schedule in the Children's Park.

# Rejoicing (and prayer for future)



LEFT: First Church, Greenwood had one of the largest groups attending the assemblies.

BELOW: Second and third graders enjoyed singing during large group time



A puppet show was produced by the youth of First Church, Forrest City.



Staffers are flanked by Don Cooper and Lawson Hatfield.



## ASSOCIATIONAL WMU OFFICERS

*(Conferences for WMU, BW-BYW, Acteens, GA, and Mission Friends directors. Study of new associational WMU manual)*

- SEPT. 5 GRAND AVE., FT. SMITH  
SEPT. 13 BAPTIST BLDG., LITTLE ROCK  
SEPT. 19 FIRST, FORDYCE  
SEPT. 26 FIRST, JONESBORO  
OCT. 3 FIRST, HARRISON

# C'mon

## WMU AREA LEADERSHIP TRAINING

10 am - 2:30 pm

### LOCAL CHURCH WMU LEADERSHIP

*(Conferences for WMU directors, leaders of BW-BYW, Acteens, GAs, and Mission Friends)*

- SEPT. 4 GRAND AVE., FT. SMITH  
SEPT. 18 FIRST, FORDYCE  
SEPT. 25 FIRST, JONESBORO  
OCT. 2 FIRST, HARRISON



BRING SACK LUNCH

NURSERY FOR PRESCHOOLERS

*(NO NURSERY ON SEPT. 13)*

## Historical Commission needs information

NASHVILLE--The Southern Baptist Historical Commission has a "Bicentennial Events" hunt in progress and wants to hear from local churches across the Southern Baptist Convention.

Pastors or other persons responsible for promoting and publicizing U.S. Bicentennial-related events in local Southern Baptist congregations are urged by Lynn E. May Jr., executive secretary-treasurer of the Southern Baptist Historical Commission, Nashville, to communicate what your church is doing to observe the Bicentennial.

Write to: Dr. Lynn E. May Jr., Historical Commission, 127 Ninth Ave., North, Nashville, Tenn. 37234.

May says the information is needed for a historical record, for a resume of plans to be published in the Historical Commission's journal, *Baptist History and Heritage*, and to share such information with Baptist Press, Southern Baptists' news service, for its series of Bicentennial news and feature stories.

Much of the information will be used in a special program feature on "Southern Baptists and Bicentennial Celebrations," at the Oct. 1, 1975, meeting of the Coordinating Committee of the Inter-Agency Council of the Southern Baptist Convention; hence, the importance of your response as a church to the need for information.

Representatives of local churches should note whether plans-projects are community-wide or statewide and whether or not they are distinctly Baptist-oriented. All church involvement, significant involvement of groups or individuals in Bicentennial activities are worthy of note, May said.

"This is an opportunity for Southern Baptist churches to be individually recorded and recognized in Baptist history," May said. "Surely, every church that has some Bicentennial involvement will want to cooperate with us in providing the information we need," he noted.

### Church Furniture Factory seconds

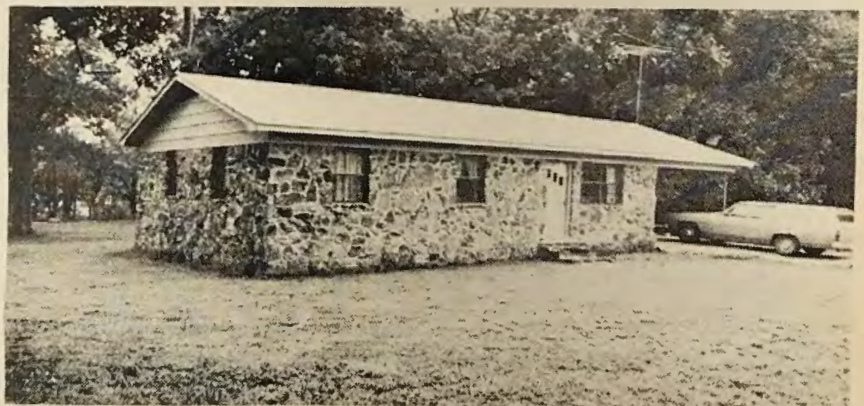
- Seconds: folding tables and chairs; stacking and upholstered chairs, all sizes.
- Also first line folding tables and chairs.

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## On the cover



NASHVILLE--INVITATION TO INVOLVEMENT is the theme for this year's On To College Day in Southern Baptist churches. Churches are encouraged to select college students for places of leadership during a Sunday evening service in early August emphasizing missions, worship and Bible study.



Rosie Church dedicated a 1200 square foot parsonage on July 27. The house was built with volunteer labor and the \$10,500 cost is completely paid. The home has three bedrooms and two baths, kitchen, dining room, and living room, all centrally air conditioned and heated. Work was begun in March of this year. Raymond Edwards is pastor of the church.



The BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS - The ANNUITY BOARD

# Government... Minister's Retirement... the Cooperative Program... and You



Through the Baptist Joint Committee on Public Affairs, you speak out when Baptist principles are jeopardized by governmental action. Through the Annuity Board, you extend a hand to care for retired ministers, their families, their widows. Your involvement—firsthand—in these worthy ministries happens because you and your church support the Southern Baptist Convention's Cooperative Program. The Cooperative Program, in turn, supports the Joint Committee and the Annuity Board.

#### The Baptist Joint Committee on Public Affairs

Government affects the lives of all people, both indirectly and directly. Therefore, it is of utmost importance that the objectives of the state and of religious institutions be properly related. The right balance of these two is necessary to provide freedom for the gospel to penetrate and transform society according to principles set forth in the New Testament. For these and other reasons the SBC and eight other Baptist Bodies sponsor the Baptist Joint Committee on Public Affairs.

The Joint Committee relates to many issues vital to Baptists—such as religious liberty, church-state relations, and public affairs. The Committee is authorized "to act in the field of public affairs . . . whenever Baptist principles are involved, or jeopardized through governmental action and "to inform Baptist constituencies of governmental measures affecting . . . relations between church and state and the right application of Christianity to the life of the nation."

Committee members often testify before Congressional committees on religious issues. For example, members testified before the House Ways and Means Committee against proposed legislation for the removal of tax deductions for charitable contributions.

#### The Annuity Board

Retired ministers and church employees need security to accompany them after they disengage from active service. Through the Annuity Board, Southern Baptists are taking care of these retirees. Over \$4.5 million dollars a year are spent bettering the retirement picture for ministers and other staff members in the churches. Funds from the Cooperative Program, as well as additional funds from individual churches, provide not only retirement benefits, but widow benefits, child benefits, child education benefits, and disability benefits.

The retirement plan of the Annuity Board provides for "vesting" and "portability." Vesting means the individual has rights to pension credits he can never be deprived of. Portability indicates the plan crosses state lines and shelters the pastor as he changes locations of his pastorate.

Your contributions through the Cooperative Program support both the Joint Committee and the Annuity Board. Through the Program, you and your church extend a vital ministry to many areas. You provide the *MEANS* to the *WAY* for Christ.



**COOPERATIVE  
PROGRAM  
50th ANNIVERSARY**

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

# Violence continues in Beirut but missionaries will stay

by Bill Marshall

BEIRUT, Lebanon (BP)—"It's all over," I heard for the second time in as many months from an optimistic Beirut neighbor. But few really believed the outbreak of violence had ended.

There appeared to be too many loose ends, too little indication that the heart of the situation had been penetrated. Most people seemed skeptical that any combination of political leadership could solve the enormous political problems. A pervasive pessimism settled with the heat from the afternoon sun.

In late June, with the late-night thud of distant rockets, residents sensed it was coming again. Come it did, this time with even greater force. Within three days all of Beirut was grimacing from the fierceness of fighting which left no area untouched and no persons unaffected.

No one knows with certainty how many died this round—some estimates top 300 with over 2,000 wounded, but others are found daily in the rubble, bodies of "missing" and some known only to God.

Lebanese pride themselves in remaining independent of the Palestinian-Israeli conflict. The past several months have awakened them to

the fact that they are being drawn, almost helplessly, by a powerful undertow into a deeper sea of conflict.

With people confined to homes and business interests waning, many Lebanese closed their shops and left jobs and went to the mountain villages which cradled their childhood. Most have returned now. Some Lebanese are talking about leaving their country permanently, but most will remain where their roots lie deep and they have families to feed.

Many "foreigners" will remain with them. About 6,000 Americans live in Beirut, at least half of them near the predominantly foreign district of Ras Beirut, which has thus far been the least devastated of Beirut's many districts.

Among the foreigners who will remain are missionaries, not a few of whom have lived here over 25 years. The greatest concentration of American Protestant missionaries in the middle east is in Beirut, where many are connected to headquarter facilities which service the broader area.

Some 35 Southern Baptist missionary personnel in Lebanon, all in Beirut, are a small part of the missionary community. Southern Baptists arrived later than the

American Presbyterians, who established a prestigious university here.

The Baptist ministry shows itself through a Baptist seminary, a program of publications and a radio ministry, all in Arabic and each one with an international outreach.

When one thinks of a distinctly Lebanese ministry, one pictures the Beirut Baptist School which enrolls more than 800 students, and unlike many local schools, caters to both Christian and Muslim. The Baptist school remained open until bus drivers called in saying they were pinned down by gunfire.

If the pattern continues, families will be forced to spend long hours confined to relatively small apartments high above the streets. Day-laborers may see their children go hungry for want of work, the poor will suffer most.

Southern Baptist missionaries will stay on, admittedly frustrated by the situation but feeling somehow their presence may make a difference, and knowing that "brotherhood" is formed when people suffer together.

**EDITOR'S NOTE: Bill Marshall, a Southern Baptist missionary stationed in Beirut, is field representative for the middle east.**

## Teenage boy's confession spurs dramatic service

by Orville Scott

GLORIETA, N.M. (BP)—A youth's spontaneous confession on an apparently unresponsive Monday night crowd here for Southern Baptist Foreign Missions Week opened the floodgate for an outpouring of commitment to Christ.

Observers said it served as a reminder that God still works in unexpected ways.

For half an hour just prior to the evening service, a standing room only crowd prayed for the decision service.

The program featured stirring messages by missionaries and a dramatic audiovisual presentation on world hunger.

But, it appeared the invitation would end with little response from the 2,000 people—mostly youths—gathered in Holcomb auditorium at Glorieta Baptist Conference Center.

Suddenly, Kevin Pile, 17, stepped down from the choir and asked permission to speak.

In a voice choked with emotion, but filled with resolve, Pile said he felt that God had inspired him to tell what had just happened to the conference youth choir from Olivet Baptist Church in Wichita, Kan.

Pile said he was "scared to death," but, "You don't argue with God."

Earlier in the day a young man had told one of the choir members it was apparent that they weren't being honest with God and the audience in their musical presentation. When one of their members accepted Christ a "revival" broke out in the choir, Pile noted.

"Last night we were singing for ourselves," Pile said.

"Tonight we're singing for God.

"You could become a missionary and say, 'Look out. God, here comes a Southern Baptist,' but if you're not right with God, it wouldn't do any good," the youth told a shocked audience. Then he urged those who weren't Christians to raise their hands.

High in the balcony a dark-haired teenage girl lifted a slim arm. A girl friend slipped quietly to her side and the two embraced. As the first girl wept another youngster took her hand, and the three made their way down the winding staircase to the waiting counselors at the front of the auditorium.

Already, others were slipping out from their seats and moving down the aisle, many sobbing.

Two teenage girls walked hand in hand to the counseling room. Close behind followed a husky athlete wiping tears from his eyes.

They kept on coming until 57 persons had made decisions. Two accepted Jesus Christ as Saviour; 31 reaffirmed a prior commitment to Christ; 24 came forward saying they felt God's leading to some special vocational calling.

It started with a prayer service and then "there came a fine boy trusting Jesus," said Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board.

As one observer noted, "God can't be programmed. He shows his power in the most unexpected ways."

# Seminary president is busy mapping out bright futures

by Erwin L. McDonald

WAKE FOREST, N.C.—Soon to begin its 25th year, the Southeastern Baptist Theological Seminary here has long since become one of the bright stars in the galaxy of Southern Baptist Convention institutions and agencies.

From a small beginning of less than 100 students restricted to a single building for its total operation, when it first opened in the fall of 1951, the seminary has grown to a student body of more than 700, with faculty, staff, and buildings and grounds commensurate.

Advance registration indicates a record enrollment of up to 750 for the fall semester beginning Sept. 2, according to President W. Randall Lolley.

The first Southeastern graduate to head the institution, Lolley came to the seminary presidency just a year ago from a 12-year pastorate of First Church of Winston-Salem, N.C. Presently he and committees of faculty, staff, trustees, students and alumni are deeply involved in charting the course of the seminary for the next 25 years.

"One of the first orders of business for Southeastern at this point is to decide where we should go in the next quarter of a century and draw a map to help us get there," said the 44-year-old native Alabaman, in a recent interview.

As the new president sees it, the seminary has had "good planning, in two phases," up to now.

"The first phase began in the early '50s, under first President Sydnor L. Stealey, and reached only about five years, during which time the seminary and Wake Forest College, now located in Winston-Salem, jointly occupied the campus.

"The second phase began in 1956 and carried through the remainder of Dr. Stealey's administration and through the administration of the second president, Olin T. Binkley."

In the second phase the emphasis was on renovating, restyling, reshaping the college campus into a seminary campus.

"The second phase of planning reached its consummation with the retirement of Dr. Binkley last July," said Lolley. "When I arrived, August of last year, I found the necessity immediately of launching long-range planning. We are now well into the preliminary stage."

And just where is Southeastern now?

The only one of Southern Baptists' six seminaries with the Atlantic Seaboard as its prime territory, it claims strategic location.

Within 600 miles of the Southeastern campus are 45 percent of all Southern Baptist churches, "with more Southern Baptist churches per 100 square miles than anywhere else on earth," according

to Lolley, who said he was quoting figures compiled by Garland A. Hendricks, professor of church-community development at the seminary.

Surveys conducted by Hendricks indicate that an average of 450 Southeastern students serve as pastors or in associated ministries in 500 to 600 churches, ministering to upwards of 150,000 people and earning from these churches approximately \$3 million per year.

Student pastors travel regularly as far north as Washington, D.C., as far south as North Georgia, and as far west as East Tennessee, an area with a radius of 300 miles.

Student salaries average \$5,000 per year—up considerably in recent years—ranging from "almost nothing" in the weaker situations to as high as \$12,000.

The seminary from its beginning has maintained a good relationship with local churches, said Lolley, in line with its avowed purpose of "existing to help the churches."

And where is the seminary headed?

"That is not an easy question to answer in the kind of world we are living in today," replied the president. "We are trying to do our planning in five-year sequences, focusing on five-year instalments."

Asked what he envisioned for the next five years, Lolley predicted that the

enrollment might increase to 800 to 1,000 in this first period, with some expansion of faculty.

He said he did not anticipate the adding of any major department or school, within this time, except for a chair of evangelism.

The trustees are already on record approving a chair of evangelism, but fund raising efforts toward providing the \$300,000 minimum required for the chair have not succeeded thus far.

"I am hoping we can go ahead and secure a professor of evangelism soon and get his help in establishing the chair," said Lolley.

A million-dollar renovation and expansion of the seminary library building, now underway and expected to be completed next year, will probably be the only major building project for the first five years of the new projections.

Southern Baptists' new emphasis on work in the Northeast, where Baptists have been a small minority up to now, bodes well for the future ministry of the seminary. The seminary's part in this new thrust is definitely on its planning agenda at this stage.

Other favorable factors have been cited by Hendricks. One of these is the favorable fresh-water supply of the Eastern Seaboard.

This is one of four sections of the country having bright outlooks in this regard. The other such areas are the



President Lolley (seated) goes over Southeastern Seminary long-range plans with, left to right: Business Manager Onard L. Cross, Professor Garland A. Hendricks, and Registrar Fred Sandusky.

# Fled Communists; road led to to new life for BWA prexy

by Jim Newton

HONG KONG(BP)—Twenty-six years ago, David Y.K. Wong left his home in Canton, China and trudged down the dusty roads leading to a new life in Hong Kong.

Little did he know that the road he traveled to escape the Communists who took over his homeland would lead eventually to world wide recognition as president of the 28-million member Baptist World Alliance (BWA).

Wong, 65, became the first layman and the first Asian to be elected BWA president, during the 13th Baptist World Congress in Stockholm this summer.

Wong sees himself as a symbol of the feeling that Baptist laymen and pastors should "work together as ministers."

Indeed, he considers himself a "minister" even though he is not ordained and does not feel called to the pastorate.

For several years, he has devoted most of his time and energy to Baptist work, not only in Hong Kong but internationally through the Baptist World Alliance.

He was the guiding light and chief organizer of the First World Conference of Baptist Men which met in Hong Kong last November and was previously chairman of the Men's Department for the Baptist World Alliance. His service to Baptists has included the chairmanship of the board of governors, Hong Kong Baptist College and of the Asian Baptist Fellowship.

An engineer and architect by profession, Wong has sought to be thoroughly Christian in his daily work, and has prospered, he feels, as a result.

"The Lord has really blessed me," he

## Seminary

(Continued)

Pacific coast (a narrow strip); the Great Lakes area, including the fertile grain belt to the south of the lakes; and the Mississippi River delta area.

Hendricks also points to the present concentration of big business and the population growth in the seminary's area.

Many of the nations' big businesses have combined their resources in establishing a scientific research center just 25 miles from the Southeastern campus, in a triangle formed by the cities of Durham, Chapel Hill and Raleigh.

North Carolina is the hub of the nation's population, Hendricks said, with 50 percent of the total population residing within 500 miles of the boundaries of the state.

Whatever the future holds for this burgeoning school of the prophets, it is obvious that its new administration is not expecting to achieve it sitting down.

says. "Although I spend most of my time doing church work, my business continues to grow."

He admits that he has delegated more and more responsibilities to his partners, S.T. Chui, K.C. Kan, and K.C. Lee, and their staff of 20 office workers.

The story of Wong's business success is intertwined inseparably with his Christian pilgrimage.

A fourth generation Baptist, Wong is the son of a Chinese medical doctor and the grandson of a Chinese Baptist preacher.

When he was only a baby, Wong's father contracted an unknown disease and everyone in the family thought he was dying.

A Chinese neighbor in their small village told Wong's great-grandmother, "I heard in Canton that Jesus Christ will give us eternal life if we pray and believe in Him." The family prayed and Wong's father recovered.

"My great-grandmother felt it was a miracle," Wong says, "and she wanted to know more about this Christ."

Eventually the family moved to Canton, and there they heard Baptist missionaries explain more about Jesus. Almost the entire family trusted in Christ, Wong says. His grandfather became a Baptist preacher.

Wong's father, whose name, Dai-Po, means "Heavenly Father heals," became a medical doctor because he felt God had saved his life, and he thus wanted to help save other lives, Wong says.

Wong's father helped to found the Stout Memorial Hospital in Kwongsei Province, where the late Southern Baptist Missionary Bill Wallace served and later died in a communist prison. Wong himself was born in that hospital.

As a young man, he worked as an engineer on the Burma Road before the Japanese invaded China, and later was employed by the Chinese government building highways, railroads, and air fields during the war.

When the Communist takeover became imminent in China, Wong went to Hong Kong to start life anew, hoping to find work as a building consultant.

One major job was the key to Wong's success, he recalls. A wealthy and influential British Jew named Kadoorie asked Wong to design his new home and was so pleased with the design that he asked him also to supervise the construction. After the job was finished, Kadoorie offered Wong a job on his staff.

Wong, however, had a counterproposal. He wanted to start his own architectural and engineering office and offered to devote first priority to Kadoorie's projects, including much of

the work for the China Light and Power Co.

Since then, Wong has won high acclaim for his construction work in the Hong Kong area. He has built six electrical generating plants, including an \$85 million project on Tsing Yi Island, plus the 25-story St. George's Building in Hong Kong and the 12-story Peninsula Hotel in Kowloon, Hong Kong.

His firm also built one of the biggest tourist attractions in Hong Kong—the Peak Tram Terminal Building, which carries passengers to the top of a mountain peak with a magnificent view of beautiful Hong Kong harbor.

In addition, Wong has designed or built the Kowloon City Baptist Church in Hong Kong, where he is a deacon and member, and 10 other Baptist churches in Hong Kong.

He also designed and built many of the buildings at the Pui Ching Middle School operated by Hong Kong Baptists, and many schools of Christian churches in Hong Kong.

In his business, Wong has sought to live by Christian principles that are in direct contradiction with culturally-accepted practices in Hong Kong.

"When I first set up my office, I made up my mind I wouldn't be involved in any crooked business deals," Wong recalls.

"In Hong Kong, most architects would get kickbacks and commissions from construction companies. But I decided I was not going to do this.

"I told my workers, 'This office is different. You'd better not ever receive any money from a contractor or inspector.' They knew I meant it, and they respected me for what I believed."

Wong not only seeks to be honest in his business, but to share his faith in Christ with those with whom he works.

Many years ago he led to Christ his "right hand man," and now he is vice-president of the Brotherhood at Kowloon City Baptist Church and a Sunday School teacher.

Both his employees and his clients know not to call Wong about business on Saturdays and Sundays, because "I'm busy with church work then," Wong says.

In recent years, however, Wong has devoted almost full time to his church work and only about two days a week to his business.

"The Lord willing, I am going to devote my whole time to serve him in whatever capacity He wants me in," Wong notes. "My wife (Lillian) has the same desire. We pray that God will use us to work for his glory."

Adapted from the October, 1975, issue of "World Mission Journal"

## Houston church gets 'Guideposts' national award

by Charlene Warnken

HOUSTON (BP)—South Main Baptist Church here has been named the recipient of the annual Church Award of *Guideposts* magazine on the basis of its work with single adults.

The national award has been given for the past 18 years to churches around the country that have "dedicated themselves to the service of God and man with an imagination and energy conspicuously beyond the normal call of religion."

*Guideposts* is an interfaith monthly magazine with more than seven million readers. The founder and publisher is Norman Vincent Peale.

South Main has done perhaps more than any other church in the Southern Baptist Convention to minister to the divorced. A special center for single adult activities, the Main Point, was opened two years ago under the direction of the Dan Yeary, then a South Main staff member.

"Divorce can happen to two people who both think they love God and are serving Him," said Kenneth Chafin, pastor of South Main.

"It is not our job to hunt out the guilty and punish them, nor to hunt out the innocent and canonize them. We are hunting out the people who hurt and are trying to help them."

The response to the church's special ministry has been overwhelming. Out of 95 attending the first session, 90 never had been to South Main before. Many were not Baptists.

The church offers a divorce seminar three times a year. The seminar is a five-week course on Wednesday nights. It includes a talk by Chafin on Biblical hope for the divorced, a session by counselor Nancy Potts on coping with grief and suggestions from Yeary on "how to begin again."

"Divorces are like car wrecks," Chafin said. "People can survive them, but they seldom are the same. What impresses me about this award is that it will call this ministry to the attention of other churches in other denominations. There aren't any communities left where there isn't this need."

One out of every three adults in the U.S. is single. Houston has more than 150,000 single adults, many of them formerly married.

Main Point offers not only seminars, but counseling services, growth groups, Bible studies and classes teaching everything from cooking for men to mechanics for women. Entertainment includes theater in the round and appearances of celebrities.

"This ministry really has focused our attention on marriage and the family with an intensity we never experienced

before," Chafin said.

The result has been an accelerated ministry to married and about-to-be married couples by Bob Hines at South Main. One seminar featured a psychiatrist who met for several weeks with about 50 couples to discuss marital problems.

"We in no way are idealizing divorce, but the breakup of a marriage does not mean you have failed your whole life," Chafin said. "There are some very whole persons who are single. The stereotype of singles as incompetent persons has been completely fractured by our experience."

Many divorced persons are "bleeding," however, Chafin acknowledged. As many as 1,500 of those persons have been helped by the South Main ministry.

"We have 700 persons coming on a regular basis," Chafin said, "I recently read that when a group of really unhappy people get together, the phrase they most often use is 'if only.' The phrase we would like them to use is 'next time.'"

Yeary has left South Main to accept the pastorate of the University Church in Coral Gables, Fla. South Main is searching for a new minister of single adults to carry on his work. The church will sponsor a conference on single adult ministry next year, inviting other churches to attend and learn from its rich experience.

The *Guideposts* award, a crystal obelisk designed by Tiffany & Company, will be presented to South Main in October.

Charlene Warnken is religion editor of the *Houston Post*. She nominated South Main Church for the *Guideposts* award.

## CP receipts up over 1973-74

NASHVILLE (BP)—Through the first 10 months of the 1974-75 fiscal year, the national Cooperative Program unified budget receipts of the Southern Baptist Convention continued to forge ahead of 1973-74.

Undesignated Cooperative Program receipts from 33 state conventions covering all 50 states totaled \$34,299,849 through July. That's a \$2.6 million or 8.15 percent increase over receipts at the same point last year.

Total gifts through July, combining an additional \$34,567,612 in designated gifts, amounted to \$68,867,461—more than \$5.2 million or 8.19 percent above \$63,654,694 received through July, 1974. Designated gifts were up 8.23 percent.

For the month of July, alone, 1975 undesignated Cooperative Program receipts soared 15.15 percent ahead of 1974. July, 1975, Cooperative Program receipts for the month registered \$3,390,821, as opposed to \$2,944,777 in July 1974.

Total gifts in July, including designated contributions, totaled \$4,132,910—a 12.30 percent increase over total receipts of \$3,680,311 in July, 1974.



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## Growing as a witness

Aug. 24, 1975

Matthew 5:13-16; Acts 8:14-16; Romans 1:14-17



Myers

Every person who bears the name "Christian" is automatically a witness to the Christian faith. A Christian's life is a witness to the truth of God's revelation in Christ. By his life, he affirms the reality of Christ's redemption and the

validity of the gospel message. No better witness could ever be made to a sinful world. However, the real Christian will not stop here. The truly converted individual will want to share the treasure he has found in Christ with others.

But how can a Christian "grow" as a witness? First and foremost, before he can find rich meaning in his witness, he should know why he is witnessing and for whom he is witnessing. He must not become so involved in the techniques and methods of witnessing that he loses sight of the motive and meaning of his witness. His testimony is simply a sharing of his faith with others. A growing relationship with Christ is the motivating factor, and a sincere desire to win another to Christ will make the witness meaningful.

The New Testament teaching is clear: every Christian is a witness. In this lesson, we examine a part of that teaching found in three separate passages. A study of these passages reveals several truths about witnessing.

### Be a messenger

The first passage (Matt. 5:13-16) indicates that every Christian is to be a messenger. It should be the vocation of every redeemed child of God to be an ambassador for Christ. Surely, the person who has received salvation from Christ will want to share his experience with others. He can do so by telling others the good news about Christ. He can invite people to accept Christ as their Savior and embrace his way of life.

Many Christians have never realized that the command of our Lord to "go into all the world" is a personal, individual command to every child of God. Each one is to go into his own personal world and witness to every lost soul around him. Think what an impact could be made on the world for Christ, if every Christian became actively involved in God's program of world redemption.

The Christian messenger bears his message by what he is. Jesus used as a metaphor the word "salt" to depict this truth of the Christian life. Christians are

to be to the world what salt is to the human diet. Without the preserving influence of Christians, society easily becomes corrupt. Christians are a vital factor in the world of which they are a part, and their presence and influence are a powerful force in preventing total corruption in the social order.

Christians, like salt, also add flavor to the lives of those with whom they come into contact. By their very presence, their influence, and their Christlike attitude, they bring out the best in the lives of those around them. However, Jesus warns that Christians can lose their "saltiness," that is, their power of redemptive influence. When this happens, they become worthless for the purpose of Christ in the world.

The Christian messenger bears his message by what he does. He is to allow the light of Christ to shine through him as a witness to others. In a world darkened by sin, he is to be a testimony for Christ, light which men cannot fail to see. Like a city set on a hill, he cannot be hid. When others see the fruit of his faith in his "good works," they will give glory to God. If Christians fulfil this mission, they will be a redemptive force in the world.

### Be alert to every opportunity

The incident recorded in Acts 8:4-6 is a vivid illustration of the fact that Christians are to be alert to every opportunity for witnessing. When persecution drove almost all the Christians from Jerusalem, they "went every where preaching the word." These were humble people, lacking in formal training, but they had experienced a vital relationship with Christ as their Savior. Wherever they went, they told others how they could receive forgiveness of sins through faith in him.

Philip, one of the Seven, fled to a city in Samaria. He was aware of the barrier between Jews and Samaritans, that Jews had no dealings with Samaritans. But he also knew that Jesus had broken down all racial barriers and that the gospel was for all people. Therefore, he did not hesitate to proclaim to the Samaritans the good news of salvation in Christ.

The people of Samaria received Philip's message with great enthusiasm. They saw the truth of what he declared confirmed in the miracles he performed through the power invested in him. As a result, many believed and became followers of Christ. "And there was great joy in that city." (v. 8)

The lesson for us is obvious. Philip had been alert to an opportunity to witness, even among people who were despised by his own race. The results proved that

he was being led by the Holy Spirit. He was a layman with a message from God, and God blessed his witness. His example is an appeal to every believer to watch for and respond to every opportunity to witness faithfully for Christ.

### Be aware of your responsibility

The final passage (Romans 1:14-17) asserts that every Christian is to be aware of his responsibility. Paul declared that the very nature of the gospel placed him under obligation to proclaim its riches to all people. He made it clear that the gospel applies to all classes of people, and that there is no limit to God's saving power. Divine salvation is available to all - cultured and illiterate, civilized and uncivilized, wise and foolish. This great truth gripped the heart of Paul and made him eager to preach the gospel in Rome.

The Apostle had absolute confidence in the gospel because he knew it was the very power of God for the salvation of men. It had been declared first to the Jew, but was also meant for the Gentile. Paul had witnessed the saving power of God in the lives of many Gentiles who had trusted the Christ whom he preached. Therefore he boldly affirmed that he was not ashamed to declare the gospel to every creature.

For the Christian, the proclamation of the gospel is not an option; it is a moral obligation and a solemn duty. God has endowed him with a sacred trust, and expects him to bear dividends. His witness may be ridiculed and rejected, but how it is received is not his responsibility. He is to witness and leave the results to God. His sole responsibility is to plant the seed; and if he fails to do so, he has failed in his primary task as a Christian. The growing Christian is a messenger of the gospel who is alert to every opportunity for witnessing, and who has accepted his responsibility to present Christ as the Savior of men.

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## Grateful for life's little blessings

Aug. 24, 1975

Ecclesiastes 2:24-26; 3:11-13; 9:8-10; 12:1, 13-14



Rowell

In last week's lesson we saw the foolishness of Solomon as he tried to find life's meaning and failed, for he looked for it through wisdom, pleasure, and wealth. But now he seems to turn like a drowning man to grasping what he can to find the meaning of life.

I read a story years ago. (I am not sure who the originator of the story was.) It was Thanksgiving. A family was living in a cold, dirty apartment. The cold, north wind was coming in around the windows. So they took an inside door off its hinges and leaned it against the wall in a corner of the room. Then they crawled in behind it to knock off some of the cold wind.

The mother said, "I know it's Thanksgiving, but I don't know much to be thankful for."

And one of the children replied, "Why, mother, we have a door to knock off the cold wind. Think of all the boys and girls who have no door to protect them!"

There is a light at the end of every dark night that has ever been or will be in the future. I believe that Solomon saw that light.

### Live Today

(Eccles. 2:24-26)

A statement like "give me the simple life", seems to become Solomon's life-style now. He was seeing the importance of the little things of life. Like in the popular song by Mac Davis, he was stopping and smelling the roses along the way.

Verse 24 shows that he now has discovered that all good things come from God. That is the sad commentary of many of us today. We discover very late in life that God is the giver of good gifts.

Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Real happiness is to fear God and keep his commandments. If man will do this then Verse 26 begins to make sense to us. God will give us wisdom and knowledge and joy, but to the sinner only a continuing travail. For if he had all of this and did not know God, then he would only have vanity and vexation of spirit.

### The will of God

(Eccles. 3:11-13)

We should read the first 10 verses of

Chapter 3 if we are really to understand the verses for consideration today. It is indeed a beautiful part of God's word.

To accept the sovereignty of God brings delight to the follower of God. Our time has nothing to do with God's time. He does all when he is ready, not at the whims and fancies of man. Some people put him on a pedestal to be called down and put into motion when they are ready for him to do something. So then if all is in his hand, one of the great things for us to do is to let God's love flow through us and enjoy the blessings of God.

### Joy in life and marriage

(Eccles. 9:8-10)

I like this part of our study. In Verse 8 he is saying, "Look up—be happy—joy can be yours despite your surroundings." He is also saying, "Dress up in the clothes of joy (white.) Don't go around in black (representing mourning.) Put on some perfume. Look good; smell good; and be happy!"

There was a need in Solomon's day like in our day. A need for a joyful attitude. After 24 years of pastoring churches, I have a deep conviction that a joyful attitude is the key to solving many of life's problems.

Verse 9 tells us that a good wife can help to make life more meaningful. To have someone to share the bitter along with the sweet is a tremendous blessing. To come home to one you love and that loves you can truly turn a dark day into a day of sunshine. A man once said, "I'd rather come home and find a rattle snake in the house than to find my wife gone." He was simply saying that he loved her and wanted her by his side.

We are to work and play with great effort in our homes, jobs, and churches. One of the great killers of effort is to do something with very little enthusiasm—half-hearted. This has killed many efforts in our Christian lives.

### A great time to work

(Eccles. 12:1)

Have you ever made a comment like this, while watching children or young people at play, "Boy, I wish I had all that energy and put it to good use!" I'm not really sure what everyone means when they say this. But in relationship to Verse 1 in this chapter, I think he is saying, "Use all of your young energies and sharp minds to serve the Lord. Build up your faith in the young days of life to be able to fight against the evils of the days to come."

Young people are called to serve the Lord in this verse. Some say today like

they have in years gone by, "I want to sow my wild oats right now!" But God is saying here, "Begin now in the days of your youth to serve the Lord."

### Conclusion

Solomon has now run the whole gamut. He comes now in Chapter 12, Verses 13-14 to sum it all up, "Fear God, and keep his commandments: for this is the whole duty of man."

We need to serve him, and from doing this we will find all the blessings of life. This truly refutes the statement being made by many today when they say, "Do your own thing." We are to love the Lord and keep his commandments. Life will then begin to fit together like a great puzzle.

Have you found the meaning of life? You can as Solomon did. As we turn to God, we find joy that is unspeakable.

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# FCC rejects petition on religious broadcasting

by Starr Mastey

WASHINGTON (BP)--The Federal Communications Commission (FCC) unanimously rejected a petition by two California men seeking a freeze on applications for educational television and FM radio channels by religious organizations.

The FCC decision on the petition is subject to appeal. A Washington attorney who represents the petitioners, Jeremy D. Lansman and Lorenzo W. Milam, said here that he does not know whether his clients will appeal.

The unanimous decision by the federal agency, which regulates the nation's airwaves, follows an avalanche of public reaction, both through the mail and over the telephone. The FCC noted in a press release, however, that "the vast majority of letters were premised on the mistaken view that the petition proposed to ban all religious broadcasting, which was not the case."

An officer in the public information department of the agency told Baptist Press that estimates on the pieces of mail received ranged from 70,000 to 700,000. In addition, he said, the agency has received "thousands" of protest telephone calls.

He emphasized, nevertheless, that most of the mail and calls demonstrated a lack of knowledge about the petition. His evaluation is consistent with that of staff members of the Baptist Joint Committee on Public Affairs here, who have also been deluged with inquiries about the petition.

John W. Baker, associate director in charge of research services for the Washington-based Baptist agency, has repeatedly stated that this information about the petition has been distributed by certain religious spokesmen, including some broadcasters themselves.

Thousands of forms were distributed throughout the country seeking signatures to urge the FCC not to "ban religious broadcasting from the airwaves," an action which the federal agency has, in fact, never considered.

Among those who sponsored the massive drive for signatures were the National Religious Broadcasters (NRB) and Christian Crusade of Tulsa, Okla. Christian Crusade, which was headed until recently by Billy James Hargis, urged those to whom the group wrote to contribute money to carry on the fight before the FCC.

Baker related that one day recently he received a call from a Baptist associational director of missions, asking about the appeal for money, because a Baptist woman was in his office with \$150 to send to the Tulsa group. The director of missions, upon learning that the appeal was based on unfounded

rumor and misinformation, then suggested to the woman that she invest her money in the Cooperative Program of Southern Baptists.

In its action denying the Lansman-Milam petition, the FCC noted that the two California men "would have us disqualify all religiously-affiliated organizations and institutions from eligibility to operate on reserve channels." That, the agency rules, would constitute "discrimination."

"As a government agency," the ruling continued, "the commission is enjoined by the First Amendment to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion."

Because of its neutral stance, the ruling stated, the FCC will consider applications from religious and secular groups for reserved stations on an equitable basis. In that context, the agency found that the Lansman-Milam petition is "an impermissible proposition."

The rejected Lansman-Milam petition did not challenge the right of religious groups to make use of the commercial airwaves, but it dealt only with the propriety of religious programming on stations owned by religious organizations and devoted exclusively to religious programming. Their petition questioned whether such religious broadcasters are abiding by the FCC's "Fairness Doctrine," which requires that broadcasters expressing opinions on any controversial issue of public importance give the other side the opportunity to reply. It was the failure to comply with that regulation which last year cost fundamentalist radio preacher Carl McIntire his license.

The FCC spokesman told Baptist Press that the agency "intends to continue its vigilance in enforcing the Fairness Doctrine." He noted, however, that the federal agency is not required actively to police the 9,000 licensed broadcasters throughout the nation. Such a task would be practically unfeasible, he said. What the FCC does to enforce the Fairness Doctrine is to act on specific complaints against individual broadcasters.

In commenting on the FCC ruling on the Lansman-Milam petition, Baker expressed appreciation for the decision. "When I first read the petition," he said, "I didn't expect the FCC could respond favorably to it. The FCC decision was exactly what I had anticipated."

Baker continued, "The great outpouring of protests to the FCC shows commendable concern by religious people for freedom in this country. However, it is a good illustration that thousands of people can be frightened into action by a misunderstanding of the facts."

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