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### August 28, 1975

Arkansas Baptist State Convention

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August 28, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE



**Witnessing: Life and  
Liberty emphasis**

**page 7**



## I must say it

Charles H. Ashcraft Executive Secretary

### Transcendental meditation

It would be amusing, if not so tragic, this current transcendental meditation kick. There is certainly a therapy to quietness and a medicine in stillness (Ps. 46:10) but the real power comes from another source, perpetual prayer. (1 Thess. 5:17)

Many cure-all fads have come and gone leaving as many wrecks in their wake as were still in front of them. Only the Christian faith has remarkably endured with its inherent provision for renewal and conquest, an enduring prayer.

This sort of fellowship, meditation, praise, supplication and worship will indeed settle one's nerves and equip them for any eventuality. It will increase production, enhance business, advance the stock market, decrease inflation, raise the national gross product, stabilize the national debt, and help you make your boat payments.

This sort of inner strength will make every day an exciting day of fellowship with God, thus dispelling the gloom, depression and tedium, so common to many. I recommend it, "Pray without ceasing."

Now this does not require bowed heads or closed eyes or intonation of liturgy. It means we assume an attitude, atmosphere, and spirit of prayer. It means we can be in tune with God, on the right frequency, and in the spirit every moment, even as we toil away at our daily task. This is the Christian's answer to the transcendental fad of meditation and it is here to stay, even after the baseball season is over.

This sort of enduring fellowship with God helps us over every obstacle, cross every bridge, take all of life in stride, solve our problems and come forth happy about it all. (1 Pet. 1:6-9) It comes to its finest amidst temptation, heaviness, emergencies, sorrows, crises and confrontations.

One is never left alone in his struggles and troubles. This power cannot be confiscated, cannot be forbidden, cannot be voided except when the person forgets to pray. The more this privilege is used the stronger it becomes, likewise the lesser it is used, the weaker it becomes.

May I suggest you begin today on your pilgrimage of perpetual prayer by praying about every item on your schedule this day. Carry this over to include the burdens of your fellow-worker. Apply this principle to the big events before you as well as every little matter which claims your attention.

It will not be long until this becomes a habit and is done almost unconsciously while the work is amazingly finished and it is time to go home for the day.

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A Baptist preacher has returned to Nagasaki, Japan, this time with a different attitude toward the people than he held soon after the bombing.

# Arkansas Baptist

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# Anger and the Christian life

J. Everett Sneed

There are some Christians who are like the proverbial short-fused powder box, just waiting to explode. Others maintain that one should never be angry under any circumstance. Both of these views are wrong. While the capacity for anger is God-given, it should be kept under rigid control.

Those who are overly quick to exhibit anger sometimes point to Matthew 5:22 where Jesus said "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment..." Those using this verse as a defense for excessive and intensive anger maintain in every instance that they have a good "cause" or reason for their action. The words "without a cause," however, do not appear in the oldest and best manuscripts. The scholars thus agree that this is a total prohibition of the kind of anger discussed in this passage.

There are two words for anger in the Greek. The word used here describes the anger which is long lived. It is that which a person nourishes, broods, keeps warm, and will not allow to die. The other word for anger describes that which blazes up like a flame in dry straw but when it dies down, it is gone.

In this passage Jesus was enlarging the Old Testament law which said "Thou shalt not kill..." (Matt. 5:21 and Ex. 20:13) The reason for this premeditated murder was inner-anger which continued to smoulder in the heart of a person until it resulted in the taking of life. Such anger, whether it results in the killing of another or not, is wrong. One who has this anger will come under the judgment of God.

Such selfish anger is condemned. It may surface in wrath which insults others rather than murders. Jesus

cautioned against calling another "raca" or "fool." The word "raca" is difficult to translate but means something like brainless idiot or empty headed blunderer. The word "fool," means one who is a "moral fool."

Both James and Paul warn us not to have this anger. Paul says "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3-8) Even the pagans had seen the destructiveness of this anger. Cicero said of anger "Nothing could be done rightly and nothing sensibly," when it entered the scene.

There are times, however, when anger is in order. In Mark 3:5, Jesus was angry "...being grieved for the hardness of their hearts..." These Pharisees saw that he was the Messiah, but refused to accept him. They wanted outer ritual rather than true service.

How, then, should the emotion of anger be treated? It, like all other emotions, should be kept under rigid control. While a Christian should never view life with lazy indifference, it is just as important that he not harbor malice and hatred. The person who carries hate for another will inevitably destroy himself.

On occasion, a Christian must be silent so that he may not insult or harm another with caustic words. This will require preparation and prayer before a hurt occurs as well as at the time of the event.

Jesus had the perfect balance. He was angry, yet he was grieved. When one's love for another is so deep that he is grieved because of their sin, even though he is the target, his anger will not get out of hand. Each of us should seek to fill our lives with such love and compassion.

## Guest editorial

### Praying pastor

A friend of mine who is a pastor told me about his plan of praying. He prays a half hour to one hour every morning. During most of that time he prays for his church members.

He started this years ago when he felt that "praying on the run" or "from time to time as he thought about it" wasn't enough. Through the years he has shared his plan with his members.

He learned that his church members appreciated him telling them when he had prayed for them in this specific manner. Therefore he dropped each person a note after he prayed for him.

Then someone said to him, "I wish I had known you were going to pray for me. I had a problem I would have

told you about so you could have mentioned it in your praying." With that the pastor began to write people in advance telling them of his plan and that he would be praying for them on a certain day in the near future. Now he gets letters, cards, and phone calls asking him to pray for specific matters.

He has added to his letters to the members the request that they remember him in their prayers. People often assure him that they are praying for him daily.

A pastor who prays for his church members and people who pray for their pastor will find that the Lord can join them together to do his mighty work today.—  
**Elmer Gray in the 'California Southern Baptist'**



## One layman's opinion

Daniel R. Grant / President, OBU

### Choosing the right words on behalf of religious liberty

One of the ticklish issues at the Thirteenth Baptist World Congress in Stockholm recently was just what to say about religious liberty. It might seem very simple, but those of us on the Resolutions Committee were under two kinds of pressure—on the one hand to give encouragement to the “dissident Baptists” who have been in trouble with the authorities in the Soviet Union, and on the other hand to avoid careless statements that might jeopardize the freedom now given to “registered Baptists” in the Soviet Union.

The wording finally adopted by the nearly 10,000 Baptists from some 85 countries spoke strongly on the issue but did not single out any particular country for condemnation:

“With gratitude for our Baptist heritage of religious liberty and for growing support of it among religious

and political leaders of the world, yet mindful of dangers posed by both hostile and friendly governments and by trends within religious communities, including our own, we reaffirm our belief in full religious liberty for all persons.

“This freedom includes the following:

“a. Freedom to profess openly and confess one’s faith, including baptism, even when this involves a change of religious identity.

“b. Freedom to proclaim one’s religious beliefs and experiences.

“c. Freedom to engage in private and corporate worship.

“d. Freedom to teach one’s religious beliefs and freedom of parents to provide religious instruction and nurture for their children.

“e. Freedom to advocate greater social justice and social change in the civil order.

“f. Freedom of religious groups to conduct their own affairs without outside control or interference and to have property to use for their needs.

“We Baptists of many nations, assembled in Stockholm for the Thirteenth Baptist World Congress, solemnly recommit ourselves:

“1. To pray, advocate, and work for effectual religious freedom for all human beings, knowing that many of our brothers and sisters have lost their freedoms and in some cases their lives while resisting government restrictions.

“2. To call upon leaders of religious bodies and leaders of national governments to accept, implement, and defend full religious liberty for all persons.

“3. To advocate freedom to publish and distribute materials pertaining to one’s religious beliefs.

“4. To refrain from seeking or accepting from civil governments for religious purposes privileges that would infringe upon the full religious liberty of all citizens.

“5. To seek to bring our churches more fully under the sole lordship of Jesus Christ, so that we may truly ‘obey God rather than men.’”

It contains good advice for all countries, including both the USSR and the USA.

Contemporary preaching

## Is the sermon useless?

by Dean Dickens  
(First in a series)



Dr. Dickens

A recent work on preaching reported that some conservative churchmen feel the contemporary sermon is useless in corporate worship. Perhaps you would disagree. Honestly, however, some sermon types preached today must be classified as

useless. Consider four such approaches.

(1) The “Nice Little Talk” Sermon. Although the label is usually reserved by sweet elderly ladies for young preacher boys, many adult sermons are nothing more than “nice little talks.” For instance, while conceivably there could be some Gospel according to Peanuts or even Mother Goose (for some have so used as texts), there is probably a great deal more Gospel found in the Scriptures according to Matthew, Mark, and other “less flamboyant” figures. The label might also apply to those general “talks” dealing more with psychological lectures than with Scripture.

(2) The “What If” Sermon. Reminiscent of childhood “play-like” games, these

sermons ignore the literal interpretation of the text and read countless possible meanings into the passage. The hearer is urged to “see” Jesus behind every rock, angels behind every bush, and the second coming behind everything else. “What If” games were great fun for children but are rather useless as sermons. Unfounded allegory is as unfounded and dangerous today as it was to other periods.

(3) The “Simon Says” Sermon. Unfortunately, this sermon usually discusses what Simon said in “the original Hebrew or Greek.” While the hearer struggles to hear God’s voice today, the preacher struggles to demonstrate his linguistic ability. Eventually the hearer stops listening to archaic language and leaves the preacher to his game. “Simon Says” was a nice game for children. Most adults don’t play play it anymore. It also proves rather useless as a sermon form.

(4) The “Table Top” Sermon. Apparently some brethren espouse the old lawyer’s advice that “When the law is on my side I hammer the law. When the facts are on my side I hammer the facts. When neither the law nor the facts are on my side I hammer the table!” One

wonders just how much contemporary preaching is merely pounding the table. Some preachers have discovered that table pounding is not the equivalent of good preaching. Red faces, loud voices, and pounding table tops do not a sermon make. Incidentally, it is pleasantly surprising to discover that both the law and the facts are on the preacher’s side.

The common denominator of these useless sermons is that they offer “stones instead of bread” to hungry listeners. Playing “fast-and-loose” with God’s Word, emotion and supposition get more attention than God’s message. These sermons have always been useless—in every age. Today is no exception.

**NEXT WEEK: The sermon we need to hear.**



Dean Dickens is missionary pastor of Clark Field Baptist Church in the Republic of the Philippines. He is a graduate of Ouachita University at Arkadelphia, and preached many revivals while a student. He has been an instructor of preaching at Southwestern Seminary, and holds the Th.D. degree in homiletics from the seminary.

## Missionary couple commissioned twice

An Arkansas couple bound for the mission field in Togo, West Africa, were commissioned to career mission service by their home church, First Church, Bay, on Aug. 10. Rex and Sherri Holt already had been commissioned by the SBC Foreign Mission Board at Glorieta, N.M., on Aug. 7.

Roy Lewis, associate executive secretary of the Arkansas Baptist State convention spoke on the state convention as the vital link between the local church and the foreign missionary. He emphasized the reliability of the Cooperative Program in meeting the needs of missionaries around the world.

Representing the Foreign Mission Board in the service was Sidney C. Reber, who directs management services for the Board. Reber attested to the devotion and commitment to missions of the Holts. He said that their willingness to leave family and friends is a great sacrifice.

The Holts gave their own testimony of their call to missions service in Africa, and Pastor Lewis Woods charged the missionaries to be faithful to their calling, and challenged the church to pray for them daily, as well as support SBC mission outreach.

## Missionaries reside at OBU nine months

ARKADELPHIA—Rev. and Mrs. Paul C. Mosteller, Southern Baptist missionaries to Thailand for 18 years, have been chosen to be missionaries-in-residence at Ouachita Baptist University for the 1975-76 academic year.

The missionary-in-residence program provides a home for Baptist missionaries on furlough, giving them a chance to relate to students, visit classes and bring to the campus their experiences in a foreign country.

The couple has two children, Anne and Cliff, both students at Ouachita.

Rev. Mosteller will not be teaching during his nine month stay at OBU, but he will be available for various mission conferences and promotions. He will also counsel students who are considering missions as a career. The couple arrived in Arkadelphia on Aug. 10 and will serve until June, 1976.

The missionaries-in-residence program is sponsored by OBU and First Church, Dermott, which gave \$8,000 toward purchasing the missionary home located at 303 North 5th St. in Arkadelphia.

Dr. Robert Stagg, associate professor of religion at OBU, is chairman of the missionary residence committee, which was initiated in 1971.

## Midwestern degrees go to three Arkansans



Emert



Ramsey



Scroggins

Of the 85 candidates for graduation from Midwestern Seminary, Kansas City, Mo. during the spring commencement, three were natives of Arkansas.

Master of divinity degrees were presented to Fredrick Glen Emert, Gentry; Edmond E. Ramsey Jr., Smackover; and Stephen Lee Scroggins, Springdale.

The program was held in the Northgate Church located adjacent to the seminary campus and the commencement address was brought by Roy L. Honeycutt Jr., Academic Dean and Professor of Old Testament and Hebrew at the seminary.

## Staff changes

**Joe G. Williams** has joined the staff of First Church, Newport, as minister of education, music, and youth. He has been choral director at El Dorado High School, and served as part-time music and youth director at First Church, Norphlet. Williams, a native of West Helena, holds the B.A. degree from Ouachita University. He and his wife are the parents of one son.



Williams



Black

**Kendell W. Black**, pastor of Eagle Heights Church, Harrison, for the past four years, has accepted a call to become pastor of Second Church, Conway. Under Black's leadership, the Harrison church has had 416 additions to the church, has secured a full-time minister of youth and

music, and has built a new sanctuary. Black is a member of the state convention's executive Board, a past moderator of Northwest Arkansas Association, and presently serves as association evangelism chairman. He and his wife, Bonnie, are the parents of three sons.

**Norman L. Lewis** has been called as minister of education, and administration by First Church, Russellville. He comes to the church from a similar position at Life Line Church, Little Rock. Lewis, a native of Arkansas, holds the B.A. degree from the College of the Ozarks, and the M.R.E. degree from Southwestern Seminary. He has served churches in Las Cruces, N.M.; Santa Ana, Westminister, and Upland in California; and Ft. Worth, Tex. He and his wife, Pauline, are the parents of four children.

**Lamar Puckett**, who will be a junior at Ouachita University, has been called music and youth director of Joyce City Church, Smackover.

**Jerry Hatfield**, who has served as director of music for Lakeshore Drive Church, Little Rock, for the past three years, has resigned to enroll in Southern Seminary, Louisville, Ky.

# Four Arkansans get Southwestern degrees



Blann



Brown



Shelby



Stevens

Four students from Arkansas received degrees during summer commencement exercises at Southwestern Seminary.

Seminary President Robert E. Naylor presented degrees and diplomas to more than 140 candidates from the seminary's three schools. Included in the eleven doctoral candidates was the first doctor of philosophy (PhD) ever to be conferred by the Ft. Worth institution.

Russell H. Dilday Jr., president of the Southern Baptist Home Mission Board, Atlanta, Ga., was the commencement speaker

**Tim Byron Blann** of Dermott received the master of church music degree. He also holds the bachelor of music education degree from Mississippi State University, and the master of music education degree from Ouachita University. He is married to the former Joan Beth Gardner.

**W. Ken Brown** of Dardanelle was awarded the master of divinity degree. Brown is a graduate of Ouachita University with the B.A. degree. He is serving as minister to the elderly at Holen Street Church, Ft. Worth. He is married to the former Una Mae Atkinson.

**R. Fred Selby Jr.** received the master of divinity degree. His home town is Little Rock. Selby holds the B.A. degree from Ouachita University. He has been serving as pastor of First Church, Maypearl, Tex. Selby is married to the former Susan Kay Cook.

**Jimmy Lee Stevens**, who received the master of divinity degree, is pastor of First Church, Benbrook, Tex. His hometown is Osceola, and he holds the B.A. degree from Arkansas State University. He is married to the former Donna Dedmon.

## A word of caution

A Church pictorial directory can be very useful and helpful to the membership of a local church. However, this is a project that should not be entered into unadvisedly, because there are companies who just do not live up to their agreement. This is not true of all companies, but because problems do exist, a company should be investigated as thoroughly as possible before a contract is signed, including checking with the Better Business Bureau of the company's home city. I have been in a church that had a very good experience with a church directory and one that had a very poor experience, so I feel I am in position to say, be careful of the company you choose.—Doug Green, First Church, Selma, Ala.

## News Briefs

□ First Church, Tyronza, observed "Good Citizens' Day" Aug. 10 and had most of the city's officials present. The service included patriotic music, an address by the mayor, and a sermon by pastor Paul Brown.

□ Members of the Cal Aclin Sunday School Class of First Church, Conway, presented to their teacher, Cal Aclin, a plaque honoring his 20 years of teaching. The presentation was made on Aclin's 78th birthday.



## Woman's viewpoint

Iris O'Neal Bowen

### The valley called Peace

Unhappiness gnawed at my bones,  
Though I laughed like a clown, loud and long.  
Everyone acted happy enough,  
As I made myself one of the crowd.

Then I asked those about if the life  
They pursued brought the joy they desired.  
They laughed and they sang, oh, but they  
Never said, though I often enquired.

But a need I could never explain  
Left me sleepless and lost in the night.  
I knelt as the darkness rolled in;  
I wept as I prayed for the light,

When a voice spoke out of the dark,  
"Come to me, lonely one, seek my face."  
Then I knew it was God speaking there,  
And I prayed as he offered his grace.

"Come and walk in the valley with me.  
You will find utter joy and release."  
So I trusted myself to his way,  
And the valley we walked was called "Peace!"

## Baptist heritage

by Bernes K. Selph

Truth in print gives opportunity to argue its own case. This James Landrum Holmes learned when he read Richard Fuller's book *Baptism and Communion*. Reared in another faith Holmes realized the scriptural views set forth and decided to follow the Baptists' teaching on these subjects.

After completing his college work he and his wife sailed, Aug. 21, 1858, as Missionaries to China under appointment of the Foreign Mission Board of the SBC. He served two years in the city of Chefoo. On Oct. 1, 1861, he and an Episcopal Missionary were murdered by rebels during the Taipeng rebellion. They had volunteered to go to the rebel camp to plead for the city's safety. Their bodies were found eight days later.

.....And that's how it happened on the Mission fields 104 years ago.

□ □  
Encyclopedia of Southern Baptists, vol. 1, p. 629, Nashville, Tenn., Jesse C. Fletcher, *Living Sacrifices A Missionary Odyssey*, Broadman Press, Nashville, Tenn., 1974, p. 25.

On the cover



by R. Wilbur Herring



Dr. Herring

I doubt if there could be any disagreement over the fact that Bill Bright is doing more about personal evangelism than any one man in America today. He is the founder of Campus Crusade.

Bill Bright has

made the following statements which greatly encourage all of us who are busy in the '76 Life and Liberty Crusade:

"A few days ago an outstanding Christian leader explained to me how he now believes that the Great Commission can be fulfilled in the United States by 1976 and in the world by 1980, whereas he previously had difficulty in trusting God for this goal. Because God had done something new in his life, he now not only believes, but is filled with excitement, enthusiasm and anticipation for what God is going to do.

"During the past two months it is estimated that more than 20,000 people made decisions for Christ in the Atlanta area. But this is only the beginning, for this strategy is built upon discipleship. It finds its effectiveness through the ongoing programs of the local church. We are praying that before the end of the year, as training is given to additional thousands of Christians from hundreds of new churches, at least 100,000 in Atlanta will come into the kingdom as a result of this great thrust.

"What is happening in Atlanta can happen anywhere. It can happen on the college campus, on the military base, in the small towns of the United States, as well as in the great cities.

"My prayer for 25 million people to be introduced to Christ in the United States during the next 18 months may sound preposterous, audacious, presumptuous and ridiculous. But I am praying through the eye of faith for a nation which was born in faith, dedicated to the Lord Jesus Christ, but which is now disobedient, frustrated, miserable, unhappy and



Witnessing is a vital part of the "Life and Liberty Campaign" for '76. The Area Evangelism Conferences will offer a great deal of help both in motivation and technique in preparing people to present the gospel. There will be congregational singing and music. Jimmy Millikin will have a Bible study on bringing people to Jesus. There will be simultaneous conferences for youth and adults. Steve Boehning will challenge the youth to share their faith. Wilbur Herring will preach on, "Set Apart, Equipped and Sent." The program each night will be from 7:30 - 9:00 except the Calvary, Batesville Conference, which will be 2:30 p.m. Sunday, Sept. 7. If 100,000 trained personal witnesses are to be sent out in 1976 as the Steering Committee is planning now, we need the laity in these "Life and Liberty Conferences." Last year we averaged 209 in attendance with a total attendance of 835.—Jesse S. Reed, Director of Evangelism.

chastened of God. I believe that before the end of our bicentennial, our nation will be celebrating a new birth of freedom and faith. Let us unite and mobilize Christians everywhere to pray and believe with us that such will be true for the glory of God."

The Lord has given this same vision to

many leaders in our nation, and this is evidence that the Holy Spirit is working in our midst. It is possible, and we can believe that the Great Commission can and will be fulfilled in Arkansas and in our nation during the bicentennial year of America.



## Marion celebrates 50 years

Marion Church, Marion, celebrates its 50th Anniversary on Aug. 17. The celebration featured the return of five former pastors. Those participating were Dr. Basil P. Martin, of Winona, Mississippi; Paul Kirkland, of Louisville, Kentucky; Freeman McMennis, of Eudora, Norman Lerch, of Tulsa, Oklahoma, and E. Fred Savage Jr., of Walnut Ridge.

During the morning service special recognition was given to living charter members. The four are Mrs. Oliver Woollard, Mrs. C.M. Rieves, and Mr. and Mrs. G.L. Williams. Mrs. G.L. Williams' physical condition would not permit her to be present for the service.

Two messages were delivered during the morning service by Paul Kirkland and Freeman McMennis. Kirkland, executive director of the Southern Seminary Foundation, Louisville, Kentucky, spoke from John 21:1-22. He discussed the events which transpired with the disciples after Jesus' resurrection. "It was examination time," Kirkland said, "and the only question that Jesus asked was concerning their love for him. He could have asked Peter, who had failed him, many things - about his faith or his repentance. But true love covers every eventuality.

"Examination time also had some instructions," Kirkland continued. "Each time he had instructions concerning feeding the sheep, the lambs or the little sheep. Jesus was not repeating his commands in three different ways but he was saying that we should have concern for all kinds of people."

In conclusion Kirkland emphasized Jesus' command "Follow Me." Kirkland said "If you love Jesus you will follow him and keep his commandments."

A second message was delivered by

Freeman McMennis, currently pastor of Northside Church, Eudora. Speaking from Mark 8:34, he said "Life is filled with opportunities to serve the Lord." Tracing the commands for service through the New Testament he showed that service was not arbitrary but was a direct declaration of God.

McMennis continued by saying "We also have assurance that those who serve the Lord will be rewarded. These rewards are now and in the future. Some are a result of service while others are the fruit of the service that we have done."

He concluded his message by saying "The greatest rewards that any Christian can know in their present life are joy and peace which comes from the indwelling

of God in their heart. It is a privilege and a duty to serve him. So let us follow without delay.

The speakers for the afternoon message were Norman Lerch, of Tulsa, Oklahoma, and Dr. E. Fred Savage Jr., professor of Religion at Southern College, Walnut Ridge.

Marion Church was organized on March 8, 1925, at a meeting which was held in the Court House with 29 charter members. R.W. Hooker was called as the first pastor and served the church on the second and fourth Sundays of each month.

On Jan. 17, 1926, ground was broken for a building and the first service was held in the new auditorium on April 26, 1928. L.P. Fleming came as pastor in October of that year.

On Dec. 11, 1938, the church was heavily damaged by fire. After remodelling, the church was again destroyed by fire on Jan. 5, 1947. Again, the building was rebuilt and dedication services were held on Nov. 14, 1948. During this time the church also built a pastorium on the lot adjoining the church.

On Oct. 6, 1968, a program planning committee was appointed and plans were made for future building programs which included educational space and an auditorium. The first unit was completed in September, 1971. A dedication for the new fellowship hall was held in conjunction with the church's first homecoming on Sept. 26, 1971.

Pastor W.E. Dragoo, who has served the church since 1968, said "Our task is the proclamation of the full gospel for the whole man. Every organization and



William E. Dragoo is the present pastor.

(ABN photos)



G.L. Williams and Mrs. Oliver Woolard (center) were two of the charter members recognized.



Mrs. C.M. Rieves was the other charter member who attended.

Former pastors at the celebration were Paul Kirkland (left) and Freeman McMenis...



...and Norman Lerch and E. Fred Savage Jr.

function of our church has as its ultimate objective the winning of the lost to Jesus Christ and the leading of the saved to a maturing experience in Christ. Recognizing that nothing is impossible with God, we are confident that our achievements will be just as great as our faith in and dedication to Jesus. Our church has a great future as we serve the Master."

The way it was

## First Baptist college chartered by Rhode Island

PROVIDENCE, R.I., Mar. 1, 1764 (BP)—Rhode Island College, Baptists' first institution of higher learning, has been granted a charter by the state legislature. The school will be a Christian college open to students "of all denominations or no denomination."

Because Baptists have seldom been received in other colleges, it is gratifying that they should welcome students of other denominations, a spokesman said. It was to be expected that Baptists should turn to Rhode Island in seeking a charter as this state has been a haven of religious liberty since the days of Roger Williams.

While the charter stipulates that the president and a majority of the trustees shall be Baptists, other officials will be selected from representative denominations in the state. A number of professors also will be selected "indifferently of any or of all denominations."

The charter said that religious tests "shall never be admitted" into the institution. "On the contrary, all members shall enjoy free, absolute and uninterrupted liberty of conscience," it declares. "The places of professors and all other officers, the president alone excepted, shall be open for all denominations of Protestants. Youths of all religious denominations shall be admitted to equal advantages and honors."

The idea of a college that would offer Baptists and other youths educational advantages comparable with those to be had at Yale, Harvard and elsewhere originated within the Philadelphia Baptist Association. James Manning, a recent graduate of Princeton, was selected to put the plan into action.

After conferring with leading Baptists of Newport, R.I., last July, Manning took steps to secure the charter. To date the embryonic school has little more than a charter—no buildings, no equipment, no endowment.

The first Baptist college is expected to be located at Warren with Manning likely to be named the first president.

# District Brotherhood meetings

Inspiration

for  
all  
Baptist  
men

Information

Speaker

Sept. 25	N.E. district	Jonesboro, First
Sept. 29	S.W. District	Hope, Calvary
Sept. 30	S.E. District	Monticello, First
Oct. 2	E.C. District	Parkin, First
Oct. 20	W.C. District	Booneville, First
Oct. 21	C. District	No. Little Rock, First
Oct. 27	N.C. District	Mountain home, First
Oct. 28	N.W. District	Rogers, First



Harry Trulove  
Arkansas Baptist Foundation

All meetings 7:15 p.m.



# Youth Choir Day '75

## Ouachita Baptist University

### September 13, 1975

FOR FURTHER INFORMATION CONTACT

Dr. Paul Hammond, OBU  
Box 710, Arkadelphia, Arkansas  
Phone (501) 246-4531 Ext. 353

## State executive board meets

The major consideration of the State Convention's Executive Board as they met Aug. 19 at Immanuel Church, Little Rock, was the budget. A record budget of \$4,774,095 was adopted for recommendation to the State Convention. Executive Secretary Charles Ashcraft, pointed out the growth of the budget since 1969. Christian education received \$479,411 in 1969, while \$799,784 is proposed for 1976. The Southern Baptist Cooperative Program percentage for 1969 was 35.35 percent representing \$883,897 while the proposed budget for 1976 has 40.32 percent recommended representing \$1,686,445. Dr. Ashcraft further observed that next year's budget is based on 11.17 percent increase while our budget is currently rounding 12.79 percent above a year ago. Through the month of July the 1975 budget had accrued an overage of \$35,247.58.

The Executive Board amended its budget formula to provide a small additional increase for the Arkansas Baptist Family and Child Care Services and the Arkansas Baptist Foundation. The adoption of the new budget formula will allow the Foundation to be placed in the advanced section of the budget for a modest amount.

Several resolutions were adopted for recommendation to the Convention. Among these were the legal status of "licensed" ministers, world hunger, opposition to pari mutuel betting, and a change in the wording of Plan A of the Annuity Board. It was pointed out that the State of Arkansas accepts the standards set by each denomination regarding qualified ministers to perform wedding ceremonies. The Executive Board voted unanimously to recommend to the Convention that "In the future the proper standard recommended by our State Convention for Southern Baptist ministers to perform wedding ceremonies in Arkansas be ordination."

The Executive Board also expressed its concern for the increasing problem of hunger, starving and deprivation throughout the world. A resolution was passed to recommend to the Convention that the churches of Arkansas raise \$100,000 in 1975-76 to assist in meeting this need.

A recommendation to change the Annuity Board Plan A to read "spouse" rather than "widow" was approved to be passed on to the State Convention. The changing of the wording would make it possible for a widower to receive benefits from the retirement plan as well as for a

widow.

The final resolution adopted by the Executive Board to be acted upon by the State Convention and annual session was to "Oppose any further extension of pari mutuel betting to any community or organization in Arkansas, including the Arkansas Livestock Association, in Little Rock."

A discussion was held concerning the scholarship loan assistance to ministerial students. A recommendation that the loan program be enlarged to include the ministers of music, and education and youth in addition to ministerial students was tabled until the next Executive Board meeting. Although the apparent consensus of the Board was to enlarge the student ministerial loan fund it was felt that additional study was needed before final action was taken to expand the program.

Two policies were adopted concerning the *Arkansas Baptist Newsmagazine*. The board unanimously voted that the Newsmagazine "shall not carry ads from any bonding company, but may carry ads from churches without giving the name of the bonding company." The Board further instructed the Newsmagazine not to endorse any product through direct mailouts and that the mailing list of the Newsmagazine shall not be sold for commercial purposes.

Harry Trulove, Executive Director of the Arkansas Baptist Foundation, reported that the total funds handled by the Foundation on June 30, 1974, was \$780,000 and on June 30, 1975, it had grown to \$1,270,000. President Wilbur Herring expressed appreciation for the board to Trulove and the Foundations Board for the excellent work done during the past year.

Executive Secretary Ashcraft called attention to possible financial needs of students attending the Boyce Bible School center in Little Rock, which requires a \$50 matriculation fee. The board voted to authorize Dr. Ashcraft to assist these needy students as he deems wise.

The board also voted to employ Tom McClain of Ft. Worth, Tex., as "roving" BSU director, to serve ASU-Beebe, Arkansas College, and Harding College.

In one of the final actions of the day Raymond Morris, a layman from Independence Association, moved that the board go on record as commending the Executive Board staff, institutions and committees on the thorough budget preparation. The motion was approved unanimously.

The board heard committee reports from Loyd Hunnicutt (Operating), Al Sparkman (Program), and Andy Setliffe (Finance).



# Life and Liberty Evangelism Conferences

September 7-11, 1975



• Wilbur Herring  
Special speaker

Sunday afternoon conference - September 7  
Calvary, Batesville  
2:20 p.m. - Ring the Liberty Bell  
2:30 p.m. - Conference session begins

Night conferences - September 8, 9, 10, 11  
September 8 - Central, Jonesboro  
September 9 - First, Nashville  
September 10 - South McGehee, McGehee  
September 11 - First, Waldron  
7:20 p.m. - Ring the Liberty Bell  
7:30 p.m. - Conference session begins



Jimmy Millikin  
Bible study



Steve Boehning  
Youth speaker



Ervin Keathley  
Music director

## Foreign board names personnel; allots \$195,000 for relief

GLORIETA, N.M. (BP)—The Southern Baptist Foreign Mission Board, at its August meeting here appointed 41 missionaries, appropriated \$195,000 for world relief and elected three staff members to fill home office posts.

R. Keith Parks, the board's secretary for Southeast Asia since 1968 and formerly a missionary in Indonesia for 14 years, was named director of the mission support division, replacing Jesse C. Fletcher, who resigned in May to accept the pastorate of First Baptist Church, Knoxville, Tenn.

"Dr. Parks has served with distinction

both as a missionary and as area secretary," said Baker James Cauthen, the board's executive secretary. "His election has occasioned great joy and enthusiasm both among board members and the staff. We anticipate for him outstanding work in this new responsibility."

The new secretary for East Asia will be George H. Hays, currently East Asia's field representative and a missionary since 1948. He succeeds James D. Belote who died in Richmond, Va., March 4, of a heart attack.

### Stewardship

## Baptists have middle men

A letter came to our home recently advertising "Sweepstakes and Grand Prizes" in return for our contribution to a certain missionary organization.

The accompanying letter explained that the purpose of the sweepstakes was "simply to call attention in a dramatic way to the needs of the poor, hungry and sick people." It went on to explain that the prizes would be paid out of a separate, special fund and that all contributions would be sent directly to the "missionaries in the field (no middle-men)."

It is difficult to see any legitimate relationship between a gambling venture and the cause of Christian missions. The needs on the mission fields are sufficiently dramatic in themselves when properly presented, and sincere Christians do not need to be enticed to give by the hope of something free in return.

There are no sweepstakes involved in

the Cooperative Program. When Southern Baptists give through that channel the only guarantee of any reward the giver has is the promise of God for spiritual blessings to those who seek to do his will in carrying out the Great Commission.

Southern Baptists do have middle men, but they are not administrators of any special sweepstakes fund, nor do they create gimmicks to entice additional giving. The middle men seek to keep the constituency fully informed about the needs on the mission fields and then to motivate Christian giving according to Scriptural means.

Southern Baptists do not believe that the end result, however worthy it may be, justifies an unscriptural means of reaching that goal. The Cooperative Program provides both a Scriptural means and a Scriptural goal.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

## Summer missions report: Richard Edds



Edds

The past two weeks have been the most enjoyable, mainly because things began opening up, like having an early camp service at the park. Then we have been able to share and preach and sing in the churches of the association.

Some of the campers at the park we have really gotten to know, and they in turn have opened to us, sharing personal problems. We were not trying to get into their personal problems, but they began asking general questions, "Tell me if a person is a Christian if he is doing something the Bible truly speaks out against but he has no guilt feeling."

In cases like this we would share scripture such as 1 John 5:11-12: "... God has given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." So often my partner in later discussion would feel that many of these people were talking about themselves.

One person went this far after our Sunday service and he went off by himself, by a tree at the side of the amphitheater. My partner and I went over to say goodbye, and he poured out his heart, crying his problem out. We mainly listened and tried only to give him the person of Jesus Christ.

(Edds is one of 34 BSU summer missionaries and is serving at Lake Chicot State Park in resort ministry. He is a student at Ouachita University.)

Don A. Reavis, a regional personnel representative for the board, was elected as an associate secretary for missionary personnel, replacing W.L. (Wimpey) Smith who now serves as the board's associate consultant on laymen overseas and associate disaster response coordinator.

Of the \$195,000 appropriated for relief, \$150,000 is for relief and rehabilitation projects in hunger-plagued Bangladesh; and \$30,000 for flood relief in Recife, Brazil; \$10,000 to provide water supplies in Tonga areas of Rhodesia; and \$5,000 to assist refugees from Africa who are now in Portugal.

In addition, another \$2,006 was appropriated for work with Vietnamese refugees at Camp Pendleton, Calif., and Eglin Air Force Base, Fla. The Foreign Mission Board earlier made appropriations in May for refugee work at Camp Chaffee, Ark.

Southern Baptist missionaries, Mr. and Mrs. Lewis Myers of the Vietnam mission were authorized by the board to continue working with the resettlement of Vietnamese refugees and to serve as a liaison between the Home Mission Board and the Foreign Mission Board concerning refugees assistance.

The board also appropriated \$102,746 to cover personal losses and outfit allowances for several missionaries who recently fled Vietnam and Laos due to the fall of those two countries to Communist control. The board also redesignated \$69,172, previously designated to Vietnam, to be used in Indonesia.

The appointment of 41 missionaries brings to 200 the total additions to the missionary force in 1975. More than 2,600 missionaries now serve over 80 countries.

Appointed were Mr. and Mrs. Leslie W. Davis from Oklahoma and Texas, assigned to Middle America and the Caribbean; Mr. and Mrs. Deral E. Dockins, Missouri, to Ecuador; Mr. and Mrs. E. Gary Harthcock, Mississippi and North Carolina, to Leeward Islands; Mr. and Mrs. David A. Helton, Missouri, to Mexico; Mr. and Mrs. Larry W. Henry, Colorado and New Mexico, to Spain; Mr. and Mrs. William L. Hitt, Texas, to Thailand.

Also, Mr. and Mrs. W. Rex Holt, Arkansas, to Togo; Mr. and Mrs. F. Mitchell Land, Texas, to Togo; Mr. and Mrs. Roger A. Lewis, Texas to Columbia; Mr. and Mrs. Elliott (Manny) Manferd, Alabama and Texas, to Chile; Mr. and Mrs. Billy L. Montgomery, Texas and Arkansas, to Ghana; Mr. and Mrs. Billy L. Oliver, Texas, to Yemen.

Also, Mr. and Mrs. David M. Park, Texas, to the Philippines; Annette Perry, Arkansas, to Senegal; Mr. and Mrs. Larry D. Phillips, Texas and Illinois, to Hong Kong; Linda Phillips, California, to Taiwan; Mr. and Mrs. Bill L. Pope, Alabama and Kentucky, to Cote d'Ivoire.

# Ouachita - Southern Campaign Fund contributions

January 1, 1971 - June 30, 1975

(Please note: This report reflects only those gifts received through the Baptist Building, but many churches have made additional contributions directly to the two schools. Those churches known to have made such direct gifts are indicated with an \* by their name.)

<b>ARKANSAS VALLEY ASSOCIATION</b>		New Home	507.00	Hot Springs 2nd	18,791.53
Brinkley 1st	12,600.00	Pleasant Grove No 2	200.00	Lake Hamilton	300.00
Clarendon 1st	1,800.00	Rock Creek	152.00	Lakeside	25.00
Elaine	4,300.00	Temple	100.00	Malvern 3rd	100.00
Helena 1st	8,925.00	Union Hope	75.10	Mountain Valley	200.00
Hughes 1st	4,950.00	Waldron 1st	5,484.00	Mt. Vernon	7.14
Lambrook	174.92	Total	10,341.42	Old Union	1,000.00
Marianna 1st	4,500.00	<b>BUCKVILLE ASSOCIATION</b>			8,099.28
Marvell 1st	2,927.14	Mount Tabor	300.00	Park Place	650.00
Monroe	78.00	Total	300.00	Pearcy	512.50
Moro	1,206.00	<b>CADDO RIVER ASSOCIATION</b>			210.00
Petty's Chapel	240.80	Caddo Gap	200.00	Riverside	.00
Turner	1,325.00	Mount Ida	2,418.32	Salem	.00
West Helena	10,250.00	Norman 1st	290.00	Trinity, Benton	1,416.78
West Helena 2nd	3,266.72	Refuge	15.34	Trinity, Malvern	710.53
Total	56,543.58	Sulphur Springs	179.24	Walnut Valley	200.00
<b>ASHLEY ASSOCIATION</b>		Total	3,102.90	Total	74,982.89
Corinth A	180.00	<b>CALVARY ASSOCIATION</b>			.00
Crossett 1st	19,051.08	Antioch	200.00	Alma 1st	1,000.00
Crossett 2nd	557.60	Augusta 1st	7,181.00	Clarksville 1st	.00
Eden	780.00	Beebe 1st	2,700.00	Clarksville 2nd	600.00
*Fountain Hill 1st	1,146.14	Bethany	50.00	Ozark 1st	83.00
Hamburg 1st	1,405.02	Central	4,369.23	Ozone	83.00
Jarvis Chapel	1,110.93	Crosby 1st	690.00	Van Buren 1st	8,600.00
Magnolia	1,290.00	El Paso	170.00	Webb City	119.20
Martinville	408.68	Good Hope	185.00	Total	10,402.20
Meridian	403.20	Grace	121.00	<b>CONCORD ASSOCIATION</b>	
Mount Olive	4,200.00	Gregory	240.00	Barling 1st	30.60
Mount Pleasant	675.00	Higginson	622.75	Bethel	272.00
North Crossett 1st	2,226.00	Hunter	650.00	Booneville 1st	3,870.00
Sardis	75.00	Judsonia	4,243.63	Branch	800.00
Shiloh	701.84	Kensett 1st	3,113.31	Calvary, Ft. Smith	4,200.00
Temple, Crossett	6,666.72	McCrorry 1st	2,100.00	Charleston 1st	3,600.00
Ashley Assn. WMU	50.00	McRae 1st	640.00	Enterprise	9.40
Total	40,927.21	Midway	16.25	Excelsior	67.76
<b>BARTHOLOMEW ASSOCIATION</b>		Morton	420.00	Fort Smith 1st	6,751.79
Antioch	140.30	Mount Hebron	100.00	Glendale	909.45
Ebenezer	1,318.00	Pangburn 1st	547.68	Grand Avenue, Ft. Smith	26,675.97
Enon	200.00	Patterson	317.68	Greenwood	3,780.00
Florence	6.00	Pleasant Grove	420.00	Haven Heights	.00
Hermitage	3,326.37	Raynor Grove	104.10	Immanuel, Ft. Smith	234.00
Immanuel, Warren	3,150.00	Rocky Point	667.50	Mixon	400.00
Macedonia	764.34	Searcy 1st	11,479.86	Mt. Harmony	60.00
Marsden	154.12	Searcy 2nd	1,088.87	Northside, Charleston	912.00
Monticello 1st	5,468.80	Temple	300.00	Northside, Ft. Smith	625.00
Northside	779.35	Trinity, Searcy	28.00	Oak Cliff	.00
Prairie Grove	229.19	Tupelo	300.00	Paris	500.00
Warren 1st	16,099.86	West Point	460.69	Phoenix Village	100.00
Total	31,636.33	Total	43,526.55	Southside, Booneville	400.00
<b>BENTON ASSOCIATION</b>		<b>CAREY ASSOCIATION</b>			10.83
Central Avenue	842.98	Bearden	775.00	Windsor Park	.00
Garfield	455.92	Fordyce 1st	6,993.96	Total	54,208.80
Gentry 1st	3,519.75	Hampton 1st	1,042.48	<b>CONWAY-PERRY ASSOCIATION</b>	
Highfill 1st	1,350.00	Manning	637.00	Adona	18.42
Monte Ne	900.00	Sparkman 1st	7,000.00	Casa 1st	300.00
Rogers 1st	14,051.90	Thornton 1st	630.00	Houston	50.00
Siloam Springs 1st	14,054.72	Tinsman 1st	205.00	Morrilton 1st	1,535.00
Trinity	50.00	Total	17,283.44	Perryville	1,750.00
Twelve Corners	546.00	<b>CAROLINE ASSOCIATION</b>			20.00
Total	35,771.27	Biscoe	221.77	Pleasant Grove	1,012.80
<b>BIG CREEK ASSOCIATION</b>		Brownsville	200.00	Plummerville 1st	30.00
Gun, Springs	48.00	Cabot 1st	10,013.64	Stony Point	30.00
Mammoth Sp: ing 1st	209.85	Carlisle 1st	5,500.44	Thornburg	40.65
Salem 1st	67.40	Chambers	186.00	Total	4,756.87
Viola 1st	759.00	Coy	1,800.00	<b>CURRENT RIVER ASSOCIATION</b>	
Total	1,084.25	Des Arc 1st	3,140.00	Calvary, Corning	2,498.63
<b>BLACK RIVER ASSOCIATION</b>		DeVails Bluff 1st	558.90	Corning 1st	3,500.00
Alicia	900.00	*England 1st	.00	Hopewell	1,000.00
Black Rock 1st	1,468.00	Hazen 1st	968.82	Mt. Pleasant	200.00
Campbell Station	62.50	Humoke 1st	732.23	Pocahontas 1st	2,449.94
Clear Springs	15.00	Keo	2,750.00	Shannon	168.71
College City	1,348.00	Lonoke	6,000.00	Shiloh, Clay	540.00
Hoxie 1st	1,080.00	Mount Carmel	500.00	Success	61.77
Imboden 1st	361.49	Old Austin	32.45	Witt's Chapel	1,206.74
Immanuel, Newport	1,715.28	Toltec	2,222.50	Total	11,625.79
New Hope No 1	350.00	Ward 1st	1,620.00	<b>DARDANELLE-RUSSELLVILLE ASSOCIATION</b>	
New Hope No 2	221.25	Wattensaw	1,170.00	Atkins 1st	2,087.12
Newport 1st	7,000.04	Total	37,616.75	Bakers Creek	977.86
Smithville	800.00	<b>CENTENNIAL ASSOCIATION</b>			.00
Spring Lake	583.45	Almyra 1st	4,000.00	Bluffton	.00
Swifton	800.00	De Witt 1st	10,189.76	Centerville	.00
Tuckerman 1st	200.00	North Maple	1,485.92	Danville 1st	2,150.00
Walnut Ridge 1st	9,202.00	Reydeid	233.00	Dardanelle 1st	2,800.00
White Oak	353.30	Southside	1,469.86	Dover 1st	563.99
Total	26,660.31	Stuttgart 1st	19,837.55	East Point	900.00
<b>BUCKNER ASSOCIATION</b>		Total	37,216.09	Grace Memorial	989.00
Cedar Creek	20.00	<b>CENTRAL ASSOCIATION</b>			259.92
Hartford 1st	1,000.00	Antioch	2.00	Hector 1st	345.00
Haw Creek	15.00	Benton 1st	20,000.08	Hopewell	100.13
Hon	50.00	Calvary, Benton	4,250.00	Kelley Heights	297.26
James Fork	500.00	Central, Hot Springs	7,408.05	London	1,000.57
Mansfield 1st	2,238.32	Hot Springs 1st	11,100.00	Moreland 1st	105.43
				New Hope	174.00
				Ola 1st	1,237.50





Plainsview	420.00	Sidney	300.00	Riverdale	3,247.49
Pleasant Grove	1,036.00	Wiseman	195.00	Trumann 1st	2,659.86
*Pulaski Heights	7,351.00	Zion Hill	160.00	Tyronza 1st	100.00
Reynolds Memorial	514.03	Total	4,920.77	Valley View	360.00
Shannon Hills 1st	698.15			Weiner	24,006.54
Sheridan 1st	8,048.00	Leslie 1st	902.00	Total	
South Highland	55.00	Total	902.00		
Sunset Lane	2,675.00			<b>VAN BUREN ASSOCIATION</b>	
Tyler Street	1,469.34			Bee Branch	300.00
Vimy Ridge	1,017.00			Rupert	335.70
Wakefield 1st	200.00			Scotland	200.00
West Side	250.00			Standley Memorial	50.00
Woodlawn	2,987.33			Total	885.70
Total	375,852.98				
				<b>WASHINGTON-MADISON ASSOCIATION</b>	
<b>RED RIVER ASSOCIATION</b>				Berry Street	387.00
Antoine	501.00			Calvary, Huntsville	354.48
Arkadelphia 1st	18,180.30			Caudle Avenue	1,880.00
Arkadelphia 2nd	1,281.00			Elmdale	4,134.69
Beech Street	2,758.56			Farmington 1st	1,148.00
Beirne	759.88			Immanuel Fayetteville	2,275.00
Bethel	294.23			Johnson	434.16
Bethlehem	79.61			Liberty	300.00
Cedar Grove	50.00			Lincoln	120.00
DeGray	810.00			New Hope	10.00
Emmet 1st	425.40			Sonora	500.00
Harmony Hill	360.00			Springdale 1st	24,000.08
Mt. Olive	50.00			Sulphur City	360.00
Park Hill	3,448.56			University	3,000.00
Prescott 1st	3,999.96			West Fork	1,200.00
Richwoods	1,870.00			Winslow	976.81
Shiloh	104.05			Total	48,080.22
South Fork	.00				
Third Street	628.02			<b>WHITE RIVER ASSOCIATION</b>	
Whelen Springs	444.92			East Side	1,770.00
Red River Assn.	500.00			Flippin	1,066.00
Total	36,547.49			Gassville	115.00
				Mountain Home 1st	10,521.00
<b>ROCKY BAYOU ASSOCIATION</b>				Peel	8.00
Belview	84.00			Pilgrims Rest	450.00
Boswell	15.00			Summit	78.00
Calico Rock 1st	.00			Whiteville	6.00
Franklin	214.60			Yellville 1st	910.00
Hardy 1st	1,387.17			Bull Shoals Mssn.	354.00
Melbourne 1st	2,000.00			Hilltop Mssn.	4.00
Mount Pleasant	200.00			Lakeway Mssn.	15.00
Myron	45.00			Total	15,297.00
Oxford	220.00				
Sage	100.00			<b>OTHER CHURCHES</b>	
				Blue Eye 1st	460.00
				Clinton 1st	2,880.58
				Eureka Springs 1st	780.00
				Freeman Heights	1,320.00
				Russellville 1st	350.00
				Total	5,790.58
				Individual Contributions	60,744.68
				Total	60,744.68
				Grand Total	1,773,784.85

## 'Keep Baptist freedoms alive' historian urges

RIDGECREST, N.C. (BP)—A church historian called upon the Southern Baptist Convention to update the freedoms Baptists won from their founders and urged them to keep freedom alive in the denomination, during a conference here on "Southern Baptists and the Bicentennial."

"The sad truth is that Southern Baptists are woefully unaware of their Baptist heritage, Walter B. Shurden told participants at the conference sponsored by the Southern Baptist Christian Life Commission.

"And we cannot update Baptist freedom today unless we know what it was yesterday," declared the professor of church history at Carson-Newman College, Jefferson City, Tenn.

"If you think that Baptists of today are a herd of timid, effete thumb sucking Christians, fearful of any controversy and all change, please don't make the mistake of thinking that Bpatists have always been domesticated. Baptists were born in the bosom of theological, ecclesiastical and political radicalism," Shurden said.

"Our granddaddies cut their teeth on a concept of civil disobedience," explained the Southern Baptist historian. "They survived by it and carved out a place in American history by their use of it."

Shurden challenged Southern Baptists to take a hard look at the ways they can update the freedom they have stood for historically.

"It was easy for Baptists in the colonial period to advocate religious liberty, for then it did not exist in many places. It has been easy for Southern Baptists in the deep South, because of our great numbers, to be satisfied with a quasi-established church, because this time we are the 'establishment'. We must, with integrity, extend this principle of religious liberty for all in the face of an increasingly religiously pluralistic America," urged Shurden.

"For example, on every U.S. Army base in this country there are Protestant, Cathloic and Jewish chapels," said Shurden, who was recently appointed as chairman of Southern Baptist Studies at Carson-Newman. "Logic, legality and Baptist principles should be willing to admit other religions to have the same rights—even a Buddhist. We must recognize their legal rights without admitting that they are right about life."

According to Shurden, Southern Baptists must update Baptist freedom by permitting women to function in Baptist life on a par with men.

"For too long we have allowed Southern Baptist women to do much of the work without corresponding influence in church and denominational

life," he observed.

"In local churches the work of the power committees—namely finance and board of deacons—have in many places been entrenched in the hands of men, while the women have been relegated to less influential places," he said.

"Most Southern Baptists know by now that if the women had not spearheaded the missionary concern for the local church and denominational life, the denomination would probably be in real financial trouble," Shurden said.

"Employment of women at significant staff levels in the denomination is a vital concern," he continued, "and underpayment and underemployment of women are items which should be on the Southern Baptist agenda for work in 1976."

Shurden also cautioned "to be on the alert for those among Southern Baptist who would bypass soul competency—the right of each believer to interpret scripture, a basic Baptist freedom—and impose on the denomination a centralized theology."

"Recently, a committee of the Southern Baptist Convention studied the changing of the name of our convention, but once we creedalize our faith, we will have unconsciously changed the name to the Southern Baptist Church," Shurden concluded.

The FOREIGN MISSION BOARD

# Baptist Link to a Needy World



When the Foreign Mission Board of the Southern Baptist Convention first began, missionaries were sent to only one country. Gradually the work expanded until today missionaries are assigned to more than 80 different countries. Moreover, programs of work have increased to six: evangelism and church development, missionary support, schools and student work, hospital and medical care, benevolent ministries and work with national Christians. Your contributions through the Cooperative Program make it possible for these six areas of work to continue effectively.

The primary emphasis of foreign missions is evangelism and church development. This program of work involves the establishment and nurture of churches and their members. Such a program, in closest cooperation with national Baptists in the countries served, maintains a forward, active, open, systematic, and organized thrust for winning people to Christ.

Missionary support includes not only salaries, but life insurance, assistance on medical bills, education of children, transportation for on-the-field and furlough travel, foreign income tax assessments, outfit and refit allowances, and retirement benefits.

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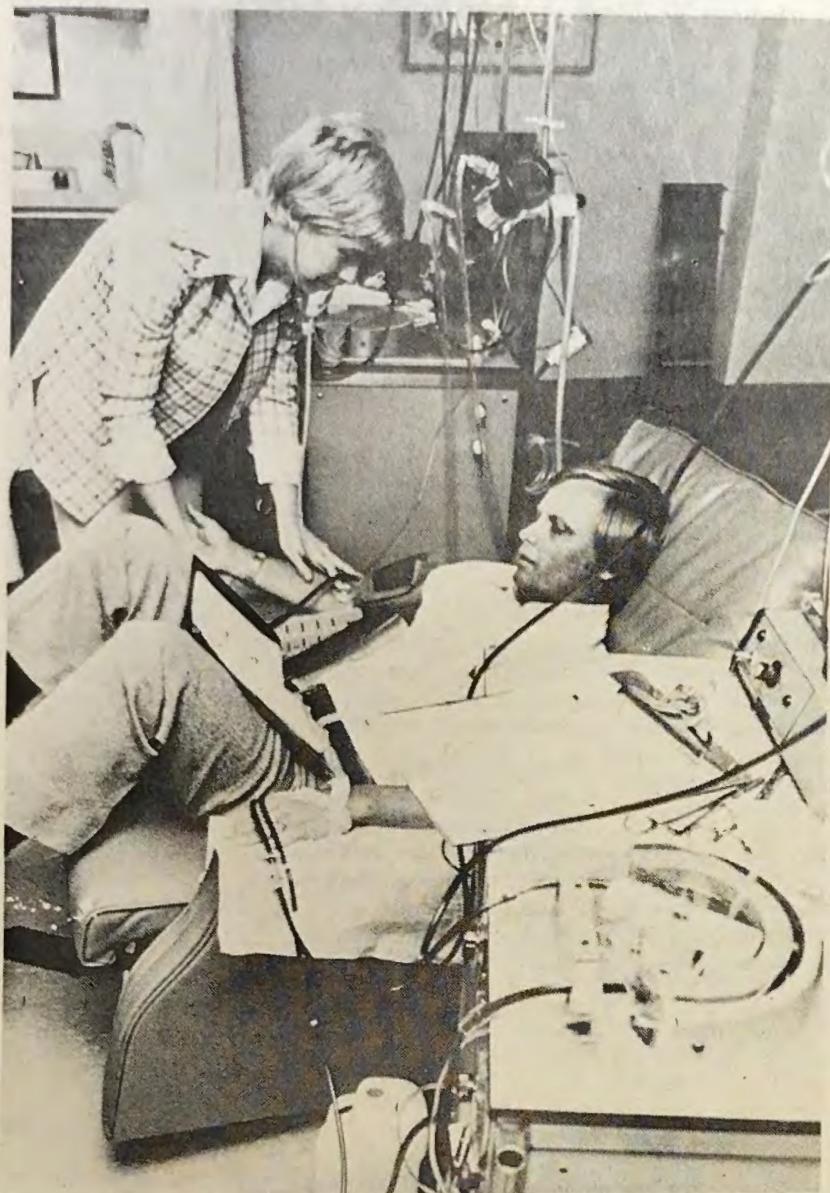


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# Brush with death leads to new lease on life

by Barbara H. Stoops



**KIDNEY PATIENT**—Joe Royal, 33, pastor of Mt. Olive Baptist Church in Columbia, S.C., has found triumph in tragedy as he spends 10 1-2 hours weekly on a dialysis machine. His kidneys failed in November, 1974, but the recently-ordained young minister's congregation has rallied around him. He now carries on a personal ministry to the patients and staff at the Columbia Dialysis Clinic, in addition to regular pastoral duties and studies at Columbia Bible College. (BP) Photo by Doug Gilmore of "The State" newspaper, Columbia, S.C.

COLUMBIA, S.C. (BP)—"If anyone had told me five years ago that I'd be hooked up to a kidney machine, I'd have told them, 'Man, I'd rather be dead.' But I'd never say that now."

Joe Royal, a Columbia Bible College senior newly-ordained as a Southern Baptist minister, would, in fact, rather be anything but dead. His brush with death helped him find an unusual role in ministry.

His ordination in June at Mt. Olive Church, a 250-member congregation he now serves as pastor, climaxed years of study and dedication.

That preparation seemingly had come to an abrupt end in November, 1974, when the Charlotte, N.C., native's kidneys failed. "I felt like I'd kind of been let down by the Lord when my kidneys failed. I knew I'd been called to the ministry but felt that now I wouldn't be able to carry my ministry out. It was that that worried me. I wasn't worried about dying," he says.

Yet now Royal is in the full time ministry of an understanding congregation and carries on a personal ministry to the patients and staff at the Columbia Dialysis Clinic across from Richland Memorial Hospital.

"A kidney patient can be a normal person and lead a normal life. He doesn't have to become a vegetable," says the 33-year-old Baptist minister.

He would like to see some of the teenagers continue their education, maybe even study while hooked to the machine.

Since kidney impairment is considered a permanent disability and so is covered by full Social Security payment, he says, "some of the teenagers aren't hitting a lick and they certainly aren't taking good care of themselves."

A kidney patient's life revolves around the dialysis machine, he points out. There's one in Columbia, one in Charleston, and another in Charlotte, N.C.

Basically, the patient can manage as long as he watches his diet faithfully—especially his intake of liquids—and is punctual about his scheduled time on the machine.

The diet is low in sodium, so as not to

## --and ministry

retain fluids in the body tissue, low in potassium, high in carbohydrates and high in protein, with only 30 ounces of liquid a day.

If a patient goes longer than his scheduled time on the machine, he says, the poison begins to seep into the system and severe headaches can develop so that he may have to go into the hospital. The Baptist minister skipped three days in a row in April, when his brother died, and had a bad reaction, he says.

A "bad run" on the machine can also cause headaches and weakness, he says, and he always feels a little "light-headed" after each session.

But by being careful, a person can have a full and fairly normal life says Royal, a former life insurance company staff manager who went back to school to become a minister.

In fact, his ministry has developed since he went on the kidney machine six months ago, spending 3½ hours linked up to the life-saving machine which washes his blood free of impurities each Monday, Wednesday and Friday.

He admits that "it's rather depressing to know that for the rest of your life you have to go three days a week into that room and sit down and be tied up to that machine," but he's grateful. "For even 12 years ago there wouldn't have been any hope...there nearly wasn't anyway."

He talks freely about his condition because he wants people to know more about kidney problems and what's being done to help, and because he wants to serve as an example for the other patients on the machine.

Royal is concerned about the other 29 clinic patients, especially the several teenagers, because he feels they need to be shown that it is possible to live a good, productive life, even if they are suffering from kidney failure.

"The dialysis machine has improved, in the past 10 years, so that now the time is down to 3½ hours each session instead of the eight or nine hours it used to take," he says.

Yet 99 percent of the patients get off the machine and go home to bed. They're just wasting their lives away," he says. "They should go out and do something, as the nurses keep pointing

out."

The support of Mt. Olive congregation, leaders of the Fairfield Baptist Association and his wife and nine and 12-year old children has helped make his ministry possible, he says. "They know that at certain times I just won't be able to be there."

He's able to play golf, even though he has to ride a golf cart in the summer. "I can't exercise too much, because I must be careful of my blood pressure no football, baseball or anything like that."

He can go on vacation, but only by planning months in advance and calling ahead to find a place on a kidney machine near where he is going to stay.

Kidney patients are more susceptible to colds and infections, he says, but "they take good care of us in that area and give us flu shots.

"They treat us with kid gloves," he reports. "Everything is sterile and has to be thrown away after it is used, right in the trash can, because of the danger of hepatitis."

Royal says he has known he had kidney trouble for more than 20 years. Apparently a stoppage in either tube occurred, but he didn't realize it had done permanent damage. He had major surgery in 1958, when a plastic tube was inserted, which seemed to arrest the trouble.

Then last November, his kidneys just stopped functioning, and he was near the point of death. Now the future looks bright and full of possibilities to the young minister who believes that "All you have to do is look around the corner and you'll find someone worse off."

Among the many friends invited to the ordination were the doctors, nurses and technicians at the Columbia Dialysis Center.

After all, says Royal, "I feel I have a ministry to them as well as to my fellow patients. More than that, they have one with me. Whenever I'm down, they pick me up and set me on my way again."

His advice to others is: "Look to God. Look up and you'll find you're able to do things you never dreamed of!"

Barbara Stoops is religion editor of "The State" newspaper, Columbia, S.C.

## Missionaries leave Angola

LUANDA, Angola (BP)—All Southern Baptist Convention missionary personnel evacuated the violence-ridden nation of Angola by automobile about Aug. 10 and were expected to arrive in Johannesburg, South Africa, about five days later.

The evacuation came after the U.S. consular general strongly recommended the departure of all Americans. It reversed an earlier decision by the missionaries, in late July, to remain in Angola.

At last report, Missionary Harrison H. Pike was enroute to South Africa with the other missionary personnel. Two couples were already in Johannesburg on leave.

Although evacuated to another country temporarily, Southern Baptist mission efforts in the realm of relief are expected to continue in Angola. Pike and other missionary men expect to work there, at intervals, with relief projects. The evacuation does not necessarily mean permanent departure, according to the SBC Foreign Mission Board in Richmond, but there's no word on when full missionary efforts will resume.

The missionaries, including four couples and their families and a two-year-term missionary journeyman, will set up relief operations from South Africa.

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## Accepting the challenge to grow

Aug. 31, 1975

2 Timothy 1:6-10; 2:1-7



Myers

The great need in the Christian community is Christians who have responded to the challenge of the Christlike life. These are the growing Christians whose capacity for useful service in God's vineyard is ever increasing. The Christian who is not experiencing such growth will regress and, eventually, lose the joy of his salvation. The tragic result is a stunted spiritual life that is ineffective and without helpful influence where it is needed. Spiritual growth is not automatic, but it can be achieved when the believer accepts the challenge to grow and utilizes the resources available to him.

### The challenge of duty (1:6-7)

The challenge of duty motivates spiritual growth. This is the meaning of Paul's admonition to Timothy to "stir up the gift of God" which was in him. God had called Timothy to serve the cause of Christ. Paul now urges him to rekindle the flame of his spiritual commitment and use his God-given talents in his work as a minister. Timothy was not as daring as Paul, and there are strong indications that he was timid. Thus he needed the encouragement that the Apostle intended by his charge to his young friend.

Timothy had a rich Christian heritage. The faith of his mother and his grandmother had been a strong influence on him as a child. Then as a youth he embraced the same faith for himself. Salvation did not come to him by inheritance but by his own personal faith in Christ. However, his training as a child helped him to make his commitment to Christ.

It was not enough for Timothy to remember his heritage of faith. He must respond to the challenge of his own responsibility. God had not given him a spirit of fear but of power and love and sound judgment. As he preached with conviction, empowered by the Holy Spirit, he was to be motivated by love for the people to whom he declared the gospel. With Christ at the helm of his life, he would be able to discipline himself and exercise good common sense in his work.

Paul's charge to the young preacher of the first century has a practical modern

application. Christians should never forget the reality of their conversion experience. But they cannot be satisfied with nothing more than the initial experience of redemption. The Christian life is a continual challenge to new commitments and deeper devotion to the Lord. Faith is strengthened and growth is experienced with each new acceptance of personal responsibility. Moreover, each response to the challenge of duty makes the Christian life a joy on earth.

There is always the danger of quenching the Spirit and neglecting the duties of the new life in Christ. For this reason, Christians must keep on stirring up the gift of God by keeping the flame of devotion to duty alive in their hearts. Every Christian has been endowed with spiritual gifts which need to be cultivated and used for the glory of God. When these gifts are nurtured and cultivated through prayer, worship, and service, spiritual growth is inevitable. Development toward maturity is experienced throughout the Christian life as commitment to Christ deepens, compassion for the lost broadens, and consecration to God's will is central.

### The challenge of dedication (1:8-10)

The challenge of dedication inspires Christian growth. The spiritual strength available to him through "the power of God" should inspire Timothy to be bold in declaring the gospel. Therefore Paul urged him to dedicate himself to the preaching of the Good News. He was not to be ashamed to identify himself with Paul, a prisoner, or to suffer whatever hardship may come because of his testimony.

To enforce his appeal the Apostle reminds Timothy how wonderful the gospel is. He declares that God has "saved us, and called us with a holy calling." The New English Bible translates this statement to read: "It is he who brought us salvation and called us to a dedicated life." Paul and Timothy were called to the ministry, but for most people that holy calling is to a life of consecration in the ordinary circumstances of life.

This call is not on the basis of anything which we have done, but is grounded in God's own gracious purpose. That purpose is eternal for it was given to us in Christ Jesus before the beginning of time. But now it is clearly revealed in the coming of that same Christ as the Savior of men. He has "abolished death, and hath brought life and immortality to light

through the gospel." By his ministry, Christ revealed the significance of life; by his death and resurrection, he brought immortality to light.

Our world needs to hear this message through the dedicated lives and testimonies of present-day Christians. God calls us, whatever our vocation, to a dedicated life of service. This certainly includes bearing witness to him who has saved us. We are not to be ashamed to identify ourselves with those who are imprisoned by sin as we present to them the Savior of the world.

### The challenge of discipline (2:1-7)

The challenge of discipline stimulates spiritual growth. Paul was anxious that Timothy have adequate strength for his ministry and, in chapter two, he urges his young friend to discipline himself for the task. Timothy had been instructed in the faith by his grandmother and his mother, and by Paul, but his strength must come from the grace of God in Christ Jesus. In the power of that grace, he was to share with faithful men the truths about Christ which he had learned from Paul. These men would then be able to teach others.

To fulfil the demands of this responsibility required a life of devotion and discipline. Paul emphasizes this thought with three illustrations. First, a good soldier does not become involved in civilian pursuits, but devotes himself to the orders of his commanding officer. Second, the athlete who wants to win will discipline himself as he prepares to obey all the rules of the contest. Third, the farmer must apply himself diligently to work if he is to expect a good harvest.

These three illustrations indicate the qualities needed, not only in the ministry of Timothy, but in the service of present-day Christians. Like a good soldier, the Christian is not to become so involved in worldly affairs that he has no time for his Lord. Even as an athlete follows the rules of hard training, the Christian disciplines himself by obeying the demands of Christian living. The Christian also emulates the farmer in the diligence with which he applies himself to the service of Christ.

Living the Christian life is a great challenge. Growing as a Christian is an even greater challenge. However, we must respond to the challenge and reach toward maturity by dedicated commitment to Christian duty through a disciplined life of service.

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## Do we serve God for gain?

Aug. 31, 1975

Job 1:1-4, 8-11, 20-21; 2:4, 9-10



Dr. Hobbs

in the face of the dilemmas raised by life's unanswered questions.

2. This study raises the question as to one's  **motive**  in serving God. Is it for personal gain, to escape punishment, or out of faith in and love for God and righteousness? While the setting is ancient, the problem is modern. Each member should see Job's experience in the light of his-her own life.

3. The central truth is that the true believer does not love and obey God merely to receive his blessings; he loves God for his goodness and serves him out of gratitude.

4. The aim of this study is to help members identify two basic motives for serving God and to evaluate their own motives for serving him.

### II. Focal passages examined (Job 1:1-4, 8-11, 20-21; 2:4, 9-10)

#### 1. Job's righteousness and prosperity (Job 1:1-4)

The drama opens abruptly. In simple words it sets the scene. There is no forewarning of the tragedy about to occur.

Uz was probably somewhere east of Palestine (see 1:3), probably south and east, somewhere near Edom or North Arabia. Some hold that Job was not an Israelite. But he could have been.

"Job" renders a Hebrew word which probably means either "attacked" or "attacker." The former more likely would be the meaning here. He was attacked by Satan. A similar Arabic word means "returning" or "penitent." If this be the meaning, it could describe Job's final reaction (see Job 42:2-6). All of these three meanings express various phases of Job's experience. But "attacked" apparently should be favored.

Job is described as "perfect and upright." "Perfect" should not be understood in the extreme sense. He was not free from any fault. But taken together, the words describe one of deep moral and religious life. He both "feared (or revered) God" and "eschewed (or

turned away from) evil" as something vile. He was a God-fearing man of proven character.

Here is a picture of tremendous prosperity. The ancients regarded many children as a blessing from God. And his property was such as to make him a very wealthy man. The "household" probably refers to his many servants necessary to tend all these animals.

Note "houses"—evidently each had his own dwelling place, such as would be expected of the sons of so wealthy a man. "Every one his day" is not clear. It could mean that they took turns feasting each on his birthday. Certainly it was some special occasion. And their sisters were not excluded from these happy events.

Here then is a scene of contentment and happiness. A righteous man of great wealth, and with a harmonious family. What more could a man's heart desire? With consummate skill the author has set the scene of bliss with no thought of the dark cloud of impending disaster which hovered over them. If one should read these opening verses having no knowledge of the remainder of the story, he would hardly be prepared for what follows. Which suggests that God's people would never become complacent. Who knows what tests of his faith may lurk just around the corner?

#### 2. Satan's accusation and God's permission (Job 1:8-11; 2:4)

For convenience the accusation and permission will be treated as one. The principles applied are the same, only in greater degree.

Verses 6-7 shift the scene from earth to heaven. On a certain day "the sons of God" (v. 6) presented themselves before the Lord. These "sons" were angels. Apparently they presented themselves as God's servants in order to report their actions and receive further orders. The scene suggests an Oriental court, only here it was God's heavenly one. "And Satan came also among them" (v. 6). This may present a problem to some. But one must remember the dramatic format. The purpose is to present certain truths. Of course, Satan was a fallen angel. But his appearing before God suggested his subservience to God. Naturally God knows what is going on in his universe. But the plot proceeds along dramatic lines.

When Satan appeared before God he was asked whence he came. He replied, "From going to and fro in the earth" (v.

7). Which prompted God's question.

The Lord's question repeats the description of Job found in verse 1. It is quite a compliment coming from him who not only views outward conduct but also knows the secrets of the heart. Of course he knew that Satan was aware of Job. But the question was designed to evoke Satan's reply. One may be certain that he had considered Job, for such a man would be a thorn in the Evil One's flesh!

Those who are righteous are prime targets for Satan's wiles. He would rather use a good man as a tool than an evil one.

Here Satan the adversary became the devil the slanderer. He is ever thus. In Genesis 3 he slandered God to Eve, suggesting that God was not good in proscribing the forbidden tree, that he only wanted to limit man's development into his full potential, that he lied in saying that to eat the fruit was to die. Now in Job 1-2 he slandered man to God by saying that Job only served God for what he could get out of him. Revelation 12:10 calls the devil "the accuser of our brethren . . . which accused them before our God day and night."

This was a most serious accusation to make against Job. It impugned every good thing said about him. Instead of being perfect and upright, actually he was imperfect and low-down, so suggested Satan. Rather than fearing God, he used him to do his own selfish ends. And instead of considering evil as vile, he secretly harbored it in his heart. Satan also said that Job had pulled the wool over God's eyes. God was a **sucker** not to see it! Thus he slandered God's intelligence.

A half-truth is worse than a whole lie. Men see through the latter, but are snared by the former. The half-truth was that God had blessed Job. The half-lie was to suggest that in return, God had sealed off him and his family from the stern realities of life. Righteousness does have its rewards, more spiritual than material. But some of God's saints have been the greatest sufferers. The truth is that Satan's insinuating words were two-thirds lie. The other third was that Job had an ulterior motive in serving God. Someone said that Satan has many tools, but a lie is the handle that fits them all.

Note the arrogant brashness of the Evil One. He even sought to tempt God, daring him to put Job to the test. Here

(Continued on page 22)

the issue was not only Job's faith in God, but God's faith in Job. Did God dare to take his servant out of what Satan had suggested was a plastic bag and expose him to life's stern realities? Each one should ask if God would be safe in doing that to him.

Stop rewarding Job for being good and he will stop being good, said Satan. Instead of praising God he would curse him to his face. Is not this in degree what happens when, after accepting God's blessing, one questions his goodness and love when hardships come. It is to question his moral goodness and justice. Such an attitude maligns God's very character.

The background passages tell of the calamities which subsequently befell Job and his family. But note in verse 12 that this was by God's permissive, not his intentional will. He permitted it but did not cause it. It is important to remember this. In the case at hand, Satan had slandered Job before God. So God permitted Job to be put to the test to prove his servant genuine and to give him the opportunity to clear his name. Satan told the Lord to put his heavy hand upon Job. Instead, God permitted Satan to do it.

But note that he put even a limit upon what Satan could do to Job: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (v. 12). Satan is second only to God in power. But God keeps him on a leash. He can go so far but no farther.

In short order Job was stripped of all his property and even lost his children. But special care should be taken to point out the source of all this trouble. Not God, but Satan! Men accuse God of things which, if done by men, they would be either executed for or placed in an institution for the criminally insane for doing. The ancients did not have the sharp concept of the contrast between the acts of God and Satan as the New Testament gives. But loose thinking still attributes to God acts of Satan. Some insurance policies speak of acts of God. This may be good insurance language, but it is poor theology.

This is not to ignore God's punitive will. But each case should be judged on its own merits, not attributed wholesale to God. Following the 1937 Ohio River flood, a rash of preaching told of God's wrath upon whiskey distilleries in that area, forgetting that churches and the homes of the righteous people were also destroyed.

This slanderous word came in the second appearance of Satan before Jehovah. Despite all that had happened to Job, he was still true to Jehovah.

In effect, Satan said that Job was worse than he had thought. He did not care what happened to other people, even his children so long as his own hide was safe. He cared for nothing or no one but

himself. Then the adversary repeated his challenge to God: Harm Job's body "and he will curse thee to thy face" (v. 5). Once again God did not touch his servant, but permitted Satan to do so. But again the leash, "but save his life" (v. 6).

Therefore, Satan afflicted Job with boils "from the sole of his foot to the crown of his head" (v. 7, RSV). In this pitiful condition, not only penniless and childless but sick, he could only sit on an ash heap and scrape his body with a piece of broken pottery. Humanly speaking, he had come to the end of his rope. But notice again—this was Satan's work, not God's. If illness is the will of God, then all of medical science is working against God's will.

But still Job remained true to God. Instead of cursing God to his face, he trusted him through his ordeal. When God's **intentional** will was thwarted by Satan for the time, Job fitted himself into God's **circumstantial** will. He relied upon God for the consequences. His example is one which all of God's children should follow. It is better to follow God in the dark than to walk alone in the light.

### 3. Job's faith and fortitude (Job 1:20-21; 2:9-10)

In both experiences Job measured up in his faith. And he justified God's faith in him. This was because he had an inner fortitude that Satan cannot give and about which the world knows nothing.

All of these actions show the deep mourning into which Job was plunged. This makes all the more diabolical Satan's second slander of the patriarch (see 2:4-5). The loss of his property was staggering. But the human loss, his servants and especially his children, was that which brought him to these ancient Oriental expressions of mourning.

But note that he held on to his faith in God. Instead of cursing God to his face, he fell on his own face before him in worship. It is in such a time as this that man needs his faith most. And the validity of it will be proved in an hour like this.

Note that in verse 21b, Job was only half right. The Lord gave, but Satan took away. His submission to God was spoken at the level of his own understanding. It should also be noted that Job spoke as he saw it. He did not have our advantage as readers. He was unaware of the dialogue in heaven between the Lord and Satan. One must not speak harshly of Job's statement. Rather he should profit by the entire picture or context of Job's experience.

This is Job's reaction to the second trial (sores) which Satan put upon him. One can imagine that he was not only in excruciating pain, but was terrible to look upon. His case seemed hopeless. So his wife chided him for holding on to his faith. It would be better if he cursed God and died. At least he would be out of his

misery. She told him to do the very thing Satan said he would do. So one must regard her as a tool in Satan's hands. Not only was Job bereft of his children and health, but the one who should have strengthened him became an added burden for him to bear. Her intentions may have been good. But she was a hindrance rather than a help. Humanly speaking, Job was alone in his trials. There is no loneliness so great as when one suffers alone.

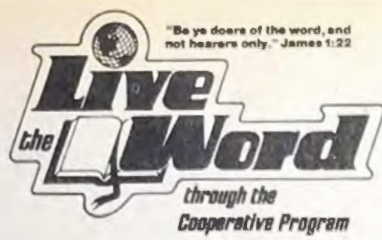
But still Job maintained his faith. In turn he chided his wife for her suggestion. His statement of faith again was half right. However, he spoke the truth as he understood it. These two statements in 1:21 and 2:10 are a part of this book's refutation that God is the author of misfortune and suffering.

The author notes that in all his trials, Job did not sin with his lips. Satan said that he would use his lips to curse God to his face. He was proved wrong. Instead, in both instances he used his lips to avow his faith and determination to serve God in whatever state he might be.

In conclusion it is well to examine the meaning of the word "tempt." It means to put to the test, such as testing metal to determine if it is genuine or false. James 1:13 says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." Satan tempts men to do evil in order to prove them false. God tests men or permits them to be tested in order to prove them genuine (see Gen. 22:1, RSV). For this reason he permitted Adam and Eve to be tested in Eden. They were created in a state of innocence. The outcome of that experience would prove them to be righteous or unrighteous. Because they chose not to trust God, they became unrighteous. Likewise, God permitted Jesus to be tested in the wilderness (see Matt. 4; Luke 4). Because he was wholly dedicated to God's will, he proved to be righteous.

So if there is peril in being tested, there is also opportunity. One's attitude toward God and his will determines the outcome. Job was so caught up in being faithful to God that he came through his test with flying colors. So can everyone who serves God out of love and devotion to his will. If Job could stand the test, so can others who propose to serve God. The Christian is admonished, upon the basis of his wholly tempted but sinless Savior, to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

From *Studying Adult Life and Work Lessons*, July-September, 1975, Herschel H. Hobbs, pages 75-85, copyrighted 1975, Convention Press, Nashville, Tenn., used by permission.



## A smile or two

The principal was extremely annoyed by two boys in the assembly hall who were whispering rather than listening to the guest speaker. Just before dismissal, the principal said "I expect the two boys who have been creating a disturbance to come to my office at the end of school and to apologize for their lack of good manners. At the end of the last period, 32 boys were lined up in front of the principal's office.—*Baptist Courier*.

What this country needs most of all is a return to popular government at popular prices—*Lou Erickson*.

Two little second graders were working on their assignment to write a short story. One little girl said she would like to write about her dog, but couldn't because it was a chihuahua and she didn't know how to spell it. The other girl said, "Ask your teacher." "She wouldn't know either," replied the dog owner, "She's just a second-grade teacher."—*Parents' Magazine*.

The farmer defended himself for going fishing so much. "Look at this map of the world," he said. "It shows that the earth is two-thirds water and only one-third dry land. That means a fellow should fish two-thirds of his time and farm only one-third."

Life is a series of stumbles and when a man falls on his face it is probably because he tripped over his own big feet, his tongue or his bias.—*Carl Riblet Jr.*

The boss called the new stenographer into his office. "Miss Allen," he said, "you are the prettiest girl we ever had working here."

A pleased look came over the girl's face.

"You dress well," the boss went on; "you have a nice voice, you make a good impression on the public, and your department is fine."

"Oh, thank you," she said. "Your compliments are appreciated."

"That's fine," the boss continued. "Enjoy them. For we are now going to discuss your spelling, your punctuation, and your typing."—*Nuggets*.

The owner of a small crossroads store was appointed postmaster. Six months went by and not one piece of mail had left town. Deeply concerned, postal authorities in Washington wrote to the postmaster to inquire.

"It's simple," he wrote back, "the bag ain't full yet."

If some guys ate their heart out they would break a tooth.—*Arnold Glasow*.

Aug. 17, 1975

Church	Sunday School	Church Training	Church Adds.
Bentonville Central	68	25	
First	225		
Mason Valley	71	34	1
Berryville First	167	64	
Freeman Heights	176		
Rock Springs	78		
Blytheville, Trinity	234	107	
Booneville First	227	195	
South Side	97	90	2
Bryant, First Southern	78	51	
Camden, Cullendale First	519	121	
Cash, First	102	51	
Concord, First	104	25	
Conway, Second	284	80	
Crossett, Mt. Olive	352	187	1
El Dorado Trinity	108	35	
West Side	134	321	6
Forrest City, First	589	85	14
Ft. Smith First	1113	194	7
Grand Avenue	762	207	5
Mission	23		
Temple	154	88	2
Trinity	158	51	3
Gentry, First	169	56	
Grandview	63	48	
Greenwood, First	272	126	
Hampton, First	138	83	
Hardy, First	149	68	
Harrison Eagle Heights	316	170	1
Woodland Heights	90	53	3
Helena, First	200	69	1
Hope Calvary	164	78	1
First	408	91	1
Hot Springs Leonard Street	93	47	
Memorial	86	40	7
Park Place	315	64	
Hughes, First	158	39	2
Jacksonville First	422	84	3
Marshall Road	252	86	6
Jonesboro, Nettleton	253	95	3
Kingston, First	62	46	1
Lavaca, First	303	95	
Lawson	21	13	
Little Rock Crystal Hill	138	48	
Geyer Springs	711	215	5
Life Line	505	134	
Woodlawn	89	40	
Magnolia, Central	542	147	1
Melbourne, Belview	107	67	
Monticello First	260		2
Second	346		34
Mulberry, First	141	77	4
Murfreesboro, First	116	45	
North Little Rock Calvary	364	118	
First	196	104	
Levy	424	80	5
Park Hill	606	57	2
Paragould Calvary	241	172	
East Side	215	103	2
First	410	85	1
West View	187	112	
Paris, First	388	108	2
Pine Bluff Centennial	133	73	
East Side	168	84	1
Second	91	54	
South Side	469		
Sulphur Springs	172	91	
Watson Chapel	305	122	
Prairie Grove, First	136	79	
Rogers, Immanuel	501		10
Rover	74	46	
Russellville First	423		
Second	141	60	
Sheridan, First	204	67	6
Springdale Berry Street	87	30	3
Caudle Avenue	109	55	
Elmdale	288	97	
First	1217		3
Texarkana, Trinity	410		26
Van Buren, First	474	149	
Mission	21		
Vandervoort	40	25	
Warren, West Side	83	70	5
West Helena, Second	162	93	2

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# WWII ex-Marine returns to Nagasaki as minister

by David A. Risinger

DALLAS (BP)—Buckner Fanning arrived in Nagasaki, Japan, in late August, 1945, with bitterness in his heart.

Fanning told a national Today Show television audience of the experience. He appeared on the National Broadcasting Company (NBC) network show in commemoration of the 30th anniversary of the dropping of the atomic bomb on Nagasaki, Aug. 9, 1945.

He was then a young marine. After he joined the corps in 1943 at the age of 17, Fanning became quite skilled in fighting—and hating—his enemy.

"When I landed in Nagasaki 30 years ago, I was the typical Marine. I had been raised in a Christian home but I left my Christianity back there," Fanning told Baptist Press.

He arrived in the near-obliterated Japanese city only weeks after the atomic bomb had been dropped, killing thousands of people.

"When I saw the devastation, it set off a bomb in my own life," he said.

"In the 10 months I served in Nagasaki, God began to move in my life. I was planning a career in politics, but the

experience there showed me that war doesn't affect the ones who made the decisions so much as it does the innocent."

Fanning remembers his tour of duty in terms of the suffering of the people and the miserably cold winter.

"I did some guard duty, helped relocate folks into new homes, transported people for medical care. I began to see the Japanese as real people," he said.

Fanning began to read his Bible. He attended a little Japanese Methodist Church near his base. He couldn't understand the language, but, as he explained, he was searching for an answer.

Fanning returned home to Dallas, "rededicated" his life to Jesus Christ and returned to school at Baylor University. It was in those college days that he surrendered to full time ministry.

Seminary training, 10 years in Christian evangelism and the pastorate of Trinity Church in San Antonio, Tex., followed.

This summer, Fanning returned to Nagasaki.

"I felt a little like Moses returning to Sinai. Nagasaki had come, during the years, to be the catalyst that helped me see myself and God. I was back where God really spoke to me," he says.

In Nagasaki, Fanning met Morio Matsufuji.

Matsufuji, like Fanning, was bitter in those August days of 1945. The body of his mother lay unburied—except for tons of rubble—in the ruins of the once proud city.

The Japanese man was one year younger than Fanning. He had not served his country in combat but worked in a munitions plant elsewhere in Japan.

He felt bitterness toward the Americans who had killed his mother and conquered his country.

Matsufuji, like Fanning, was touched by God. He too entered the ministry.

This summer, the Japanese and the American—once bitter and full of hatred—stood together in love in the rebuilt city.

They are proof to the city that the scars of war are most completely healed through the grace of God.

While in Japan, Fanning and his church members made appearances in civic meetings, appeared on television and held services in the city's largest hall.

"The mayor told me that my return was

a little bit different. I wasn't there to tour or to take up an offering. He recognized that we had come to proclaim that Christ can bring us together," Fanning said.

The Texas Baptists used every available means of communication during their crusade. Prior to leaving for Japan, each of the 30 Texans had written a testimony, which was translated into Japanese and printed into brochures.

Three television specials were filmed. A service was held in Peace Park, a war memorial.

Several weeks after Fanning and his group returned to San Antonio, a group of 15 Christians from the Nagasaki Baptist Church arrived in Texas for a crusade in San Antonio.

During that time, Fanning and Nagasaki Mayor Yoshitaka Morotani were invited to appear on the Today Show.

"The Japanese group brought with them photographs of the atomic bomb devastation from a museum in the city. The photographs have never been seen outside Nagasaki. That's really why we were invited to appear on the show," says Fanning.

During the interview with newsman Edwin Newman, Fanning told the television audience that as a young marine in Nagasaki "Christ became real. Real solutions come through a change in the human heart. . . Nagasaki in this world can only be eliminated by a change of heart. . ."

He told the television audience that the results of that atomic bomb still linger in the Japanese city.

"A thousand people a year still die from the effects of the bomb," he said.

The story of San Antonio-Nagasaki is not over.

Fanning said the two churches are making plans for a joint crusade in a Southeast Asian country, perhaps next year.

A film made by an Austin, Tex., producer during the Nagasaki crusade, is being prepared for Easter release on television.

"The theme is death and resurrection," says Fanning. "We want to show this world that out of catastrophe can come resurrection. It is the story of people who have bombs fall in their lives, but out of it can come good by God."

And, Fanning added a note: "I know by personal experience."

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