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September 11, 1975

Arkansas Baptist State Convention

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September 11, 1975
Arkansas Baptist
NEWSMAGAZINE

Season of Prayer
for State Missions
Pages 12-19





I must say it

Charles H. Ashcraft Executive Secretary

Agony without ecstasy

There is an agony related to ecstasy. (Heb. 12:2) The ecstasy was no less intense than was the agony. For the joy it offered, the anguish incurred was incidental to Jesus. There was ecstasy as well as agony on Calvary.

There is also the agony without ecstasy. It is the agony of cowardice. This cowardice manifests itself in fear, refusal to face issues, and dishonesty with one's self.

There is no agony like the agony of a person who is afraid to voice his heaven-wrought convictions. No greater misery exists than in the life of a person who refuses to face a show down with vital issues. No hell hath a fury equal to that of a person who is dishonest with himself as he confronts the purpose of his own existence and the real enemies which oppose it. What anguish rates with those that cringe in indecision while God's battalions are decimated by the hour? Is there any horror comparable to the shame of one who turns his back on life's hard problems? Where can these flee but from darkness into outer darkness. What shroud is blacker than this dishonor?

The fiercest battles are not waged on blazing battlefields but within the human breast, likewise the greatest victories are found there.

The price paid for this sort of victory is kin to the sort of suffering which the cross required. Many are our victories in Christ, if so be that we suffer with Him. (Rom. 8:17-18) There have been no moral gains in this universe except accompanied by agony, anguish, privation, suffering, sacrifice, struggle and excruciating pain. But the joy, ecstasy, satisfaction and pleasure has equalled or exceeded the intensity of the pain. (Read Heb. 12:2 again.)

May I encourage you as I would encourage myself to tackle life's hard problems, being honest with ourselves always confronting the real enemies which challenge our right to existence. Sorrow may endure for the night but joy comes with the morning. (Ps. 30:5)

The question is not whether victory is achievable. The question is are we prepared to expend the means to achieve victory. God's absolute assurance of the victorious life is. (1 John 5:4) Many will arise from reading this passage to enter the arena of life's hard problems content to pay the price of victory because it is worth it.

For those who cringe in indecision before this worthy invitation to live victoriously will incur agony without ecstasy. Those who enter the arena of realness, taking life's hard knocks in stride will be amazed that the intensity of satisfaction exceeds the agony of the crosses endured.

I must say it!

In this issue

Report on stress 6

A committee directed by the 1974 state convention to study stress and the minister has compiled a report to be presented to this year's convention. Several recommendations are included in this report.

Food and the world 8

The writers of "Food and fellowship" take a different tack in this month's column, which may come as a surprise to regular readers of the feature.

State missions/cover 11

The varied areas of ministry through state missions in Arkansas is the subject of a story in pictures, including the cover, which illustrates an area of ministry few other states can claim. Photos of four aspects of state missions begin on page 12.

Blacks in missions 24

Southern Baptists have only one black foreign missionary and she has something to say about that.

Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph. D. Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

FRWIN L. McDONALD, Litt. D. Editor Emeritus

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Senate may endorse TM

A resolution was introduced before the U.S. Senate on Sept. 5, designed to increase public awareness of transcendental meditation. While the passing of a resolution does not have any effect on law, the expression of a belief by Congress does give great strength to any cause.

We believe that this resolution is a violation of the First Amendment of the U.S. Constitution which guarantees the "separation of church and state." Since transcendental meditation is clearly a religious movement, the Congress should not endorse it by resolution or otherwise.

The resolution, SR-64, makes three very far-reaching assumptions: (1) that scientific research indicates that the practice of transcendental meditation will strengthen individuals and thus assist in restoring vitality to our democracy. (2) that the movement leaders are proposing a worldwide network of "world plan centers" where thousands of individuals are to teach TM to others. (3) that the purpose of teaching TM to Americans is to "achieve spiritual goals of all mankind in this generation."

The resolution introduced by Senator Mike Gravel of Alaska concludes: "Resolved, that it is the sense of the Senate of the United States of America that the World Plan Executive Council (official leadership of the TM movement) be encouraged to increase public awareness of the achievements resulting from the teaching of the Science of Creative Intelligence by celebrating the

second week in November as "World Plan Week - U.S.A."

The religion makes its greatest public appeal in the false claim of being scientific. The endorsement through resolution of the Senate could have far-reaching impact against Christianity in America.

Transcendental meditation is a new religion to most of the western world. Only in recent years has its pseudo-scientific philosophy moved out of the East. Its basic concepts are an adaptation of Hinduism, headed by Maharishi Mahesh Yogi, the movement's guru, or religious teacher.

Reports indicate that many of the senators have already received a great amount of opposition from their constituents. But even so, we feel that in this situation we should let our congressmen know our feelings on this matter. The best protection we can give to the future of Christianity is to speak out on any encroachment of our constitutional guarantees of separation of church and state.

Since the resolution is presently before the Federal Charters, Holidays and Celebrations Subcommittee, a subcommittee of the Senate Judiciary Committee, our opposition to SR-64 should be registered with its chairman as well as our Arkansas senators. Please write: Honorable Roman L. Hruska, Honorable Dale Bumpers, and Honorable John L. McClellan at Senate Office Building, Washington, D.C. 20510.

Guest editorial

Planning Sunday School growth

Last year in the Southern Baptist Convention it took four churches the entire year to add one new person to the Sunday School rolls. This figure is for the SBC as a whole. Many churches which enjoyed unusual growth are offset by others which had no growth or lost members. This information is provided by the Sunday School Board which reports an enrollment increase of 8500 in 34,000 churches.

We are not made pessimistic by these figures. Far from it! They give cause for optimism. One reason is that Southern Baptists actually grew in Sunday School in 1974. Granted, the growth was barely enough to measure with over seven million in Sunday School. But it was growth in a year when every other mainline Protestant denomination lost in Sunday School. Growth, any growth, was therefore an achievement of sorts.

The other reason for our optimism is that the Sunday School Board is not taking its razor-thin gains lying

down. It is planning aggressively for greater growth in the immediate future. It is using a very practical approach in its planning. It has studied the methods of rapidly growing Sunday Schools with an idea of adopting their techniques. Andy Anderson of Riverside Church in Fort Myers, Fla., has developed a "Mass Enrollment Campaign," a special approach to get people enrolled in Sunday School. His formula even includes a projected attendance scale for new and "old" members. He says that as a rule of thumb attendance on a given Sunday is 40 percent of the names on the enrollment book. The Sunday School Board is using his services as a special consultant.

We believe it will work. Proper planning and aggressive follow-up will get new people in Sunday School, and Southern Baptists will be teaching and ministering to more people next year.—'The Baptist Courier' of South Carolina



One layman's opinion

Daniel R. Grant / President, OBU

Going the second mile in service

A lot of us have done a lot of talking recently about "second-mile pledges" and a "second-mile campaign" for Ouachita Baptist University. It was more than just talk because it helped Ouachita claim a half-million dollars offered by the Mabee Foundation of Tulsa, Okla. This money will help to complete the beautiful megastructure consisting of four interconnected buildings at the heart of the Ouachita campus.

As important as this kind of second-mile effort is, Ouachita has had many examples of going the second mile in service, and I expect this is at least equally worthy of commendation. This includes faculty members who continue to teach at considerably lower salaries than they could receive at most other colleges and universities, board members who spend many hours in travel to Arkadelphia and attendance at board and committee meetings without compensation, and pastors and other staff members who work in a variety of ways to support their Baptist university.

One of the more unusual examples of going the second mile in service is Professor Kenneth Sandifer, a biology teacher at Ouachita who has long been a favorite of the students. When a vacancy occurred in the position of director of plant maintenance in mid-May, he responded loyally to an SOS appeal to serve for the summer as interim director of plant maintenance. It is not the kind

of job one would usually volunteer for. It may be because the director of plant maintenance is expected to walk on water while eliminating all plumbing problems. In addition, he is expected on instantaneous call to repair or replace all broken down airconditioners, stuck doors, broken glass, burned out light bulbs, and leaky roofs. Neither is it easy to work with a veteran maintenance crew of rugged individualists. Ken Sandifer may not have done all of these things but he certainly engineered a lot of campus improvements during the summer and more and more people are talking about the growing beauty of the Ouachita campus.

Toward the end of the summer, at our administrative staff meeting, Dr. Ed Coulter, vice president for administration, reported on efforts to employ a permanent director of plant maintenance. He said, "We thought we had a new man hired but he backed out at the last minute, so now we are looking for (he paused and then looked directly at Ken Sandifer) a new biology teacher!" It seemed for a while we might have to call the ambulance to take biologist Sandifer to the cardiac care center of the local hospital, but Dr. Coulter assured him he was just kidding.

On the other hand, if second-mile service is good, wouldn't third-mile service be even better?

Baptist heritage

by Bernes K. Selph

First Baptist Church, Benton met in Conference on Saturday before the first Sunday in September, 1836. Samuel Henderson, Pastor, David Dodd and David Webb were appointed messengers to the Association organizational meeting, Oct. 1.

In May of that year Deacon Bland had discussed the need of an Association. The October date was chosen. Bro. Samuels was given a letter of recommendation to travel among sister churches inviting them to such a meeting.

On the appointed date two churches in Saline County, one each in Hot Springs, Clark and Hempsted Counties, met with Spring Creek (now First Baptist, Benton) and organized Saline Association, the fourth organized in Arkansas. Entire membership of the six churches totaled 73.

This Association, at its annual meeting with Union Baptist Church, 1847, passed a resolution calling for Arkansas Baptists to organize a state convention. This they did the next year at Tulip.

....And that's what happened among Arkansas Baptists 137 years ago.

□

Taken from church minutes, First Baptist Church, Benton, Ark.



The president speaks

Don Moore / President, ABSC

Presidential stew

I don't need to give you a recipe of how to stay in a "stew", most of us, with our busy schedules, manage to do that without a recipe or help from anyone. The food, stew, is usually made up of a wide assortment of ingredients, so, is my article. Here goes!

*Figures released by Dr. Ashcraft at the August 19 Executive Board meeting indicate phenomenal growth in stewardship. Because of this our gifts to world missions through the Cooperative Program have increased from \$883,897 in 1969 to \$1,500,000 in 1975. We have increased our percentage to SBC causes from 35.35 percent to 39.82 percent to SBC causes during this period. The 1976

goal for SBC causes is \$1,686,445 or 40.32 percent. Praise the Lord! But, do you know what, the things we do not have figures on have increased as much or more. The spirit of love, confidence, and enthusiasm have come to pervade every meeting. Add to this the fact that we set a 19 year record for baptisms last year and you have a beautiful picture of God's blessing upon us.

*State convention meets in Ft. Smith, Nov. 18, 19, 20. Jaroy Webber, SBC President, Wayne Ward, Jimmy Allen, and Sam Cathey, past President, SBC Evangelists Conference will be our guest speakers. An added thrust to the Life and Liberty Campaign and a 50th Anniversary

Cooperative Program feature will move us all on toward our evangelism and missions objectives. Key addresses will be given on The Bible, the family, morality, separation of church and state and education, as vital issues that demand spiritual watchfulness. A spiritual awakening is needed in all of these areas. Pray to that end! Don't miss the Ft. Smith Convention!

Moving on toward fulfilling the Great Commission through the '76 Life and Liberty Campaign, each of us needs to do the following at the earliest possible time: (1) Enlist personnel for your simultaneous revivals next spring. (2) Elect all of your personnel for a full association and church organization. (3) Budget extra money in your church and association for extra radio, TV, and newspaper advertising. (4) Include all of the Life and Liberty dates in your calendar planning for 1976. (5) Pray with all of your heart for divine intervention.

Contemporary preaching

'Having to say something-- or having something to say'

by Dean Dickens
(Third in a series)



Dr. Dickens

Saturday midnight never seemed like the best time to begin struggling to give birth to a sermon. It is a shame any Saturday nights are so spent. On the other hand, digging through old sermon files at Saturday noon saves only 12 hours. My

classic discovery was in finding one pastor excavating his sermon files at 10:00 one Sunday morning. The desire to discover what the Lord had "laid upon his heart" apparently overtook him. Indeed, the difference in these approaches and in being a responsible Servant of the Word is expressed in "Having to say something" and "Having something to say."

One of the most frequent questions asked alike by both seminary students and laymen is "Where can I find my ideas?" For devotions the problem is minor since there are a good many devotional guides available. Of course, devotionals and sermons alike can be found anywhere there is life. While devotionals may frequently come from good books, something more than

continued plagiarism is expected of the preacher. He must exercise great care so as not to continually depend upon other significant preachers—even Ford, Criswell, Buttrick, Fosdick, or R.B. Thieme. (Of course basic honesty implies that one will never use another's complete sermon without giving the preacher credit.) The preacher who decides to be a Servant of the Word will begin to devote the necessary time to being just that. Eventually he will find that scores of scriptures rise up and demand to be preached.

A significant principle in "Having Something to Say" is to allow a text to "discover" you. Quintilian wisely said centuries ago, "Ardeat orator qui vult accendere populum." Translation: "If you ever want to set anyone on fire, you will need to burn a little yourself!" When the text so discovers you, your hearers will leave your message saying, "How our hearts burned within us!" Interestingly enough, communication researchers report that this natural dynamism you carry into your presentation is not only spontaneous but actually aids in moving the hearers. Experiments have demonstrated that paralanguage (actions and verbal "signs" accompanying the message) speaks as powerfully as the verbal message itself. Thus, the hearer

can tell that (1) you believe what you are saying, (2) you are excited about it, and (3) that you earnestly want him to believe. Unfortunately, he can also tell that (4) you did not really have anything to say—you just had to say something. Frankly, it is much more rewarding to have something to say. Isn't it?

Revivals

Luxora, First, Aug. 11-16; Bill H. Lewis, evangelist, Herbert "Red" Johnson, singer; 16 professions of faith, three by letter. Bert Thomas is pastor.

North Main, Jonesboro, Aug. 22-24; Michael B. Lewis, evangelist, Nathan L. Lewis, singer, (their father, Bill Lewis, is pastor); 11 professions of faith for baptism, one by letter.

Deaths

Mrs. Jane Robertson, Ft. Smith, died Aug. 18. She was a member of South Side Church, Ft. Smith.

Mrs. Royce Platt James, 24, of Rosie, died Aug. 20. She was a member of Rosie Church.

'76 Life and Liberty Campaign association organizations



According to records of Mrs. Bjorkman in the Baptist Building the following associations have completed their organization for the '76 Life and Liberty Campaign. If you have not completed your organization, please do so and return to us immediately.

Association

Arkansas Valley
Bartholomew
Caddo River
Carey
Caroline
Central
Clear Creek
Concord
Conway-Perry
Current River
Gainesville
Greene County
Harmony
Liberty
Little River
Mississippi County
Mount Zion
North Pulaski
Pulaski
Red River
Rocky Bayou
Tri-County
Van Buren County
White River

Superintendent of missions

Carl Fawcett
Raymond H. Reed
Ross Williams
Don Williams
W.T. Byrum
Hugh Owen
Paul E. Wilhelm
Ernest Perkins
Refus Caldwell
Lawrence Green
Lawrence Green
Carroll W. Gibson
Harold White
Conway Sawyers
James Dean
John D. Gearing
Carl Bunch

Ray McClung
Charles D. Conner
J.C. Montgomery
Robert Tucker
Refus Caldwell
Troy Melton

General chairman

Paul Dodd
Raymond H. Reed
Joe Campbell
W.R. Rogers
Kelly Grubbs
Charles W. Jones
Paul Stockemer
Hoyle Haire
Refus Caldwell
Jerry Weaver
Guy Whitney
Ledell Bailey
Anton C. Uth
Glenn Morgan
T. Wayne Price
Noble Wiles
Derrell Whitehurst
Gene Lindsey
Ray McClung
James Guthrie
Carrol Fowler
Robert Tucker
Marvin James
R.M. Blackwood

Committee to recommend more study on problem of minister stress

The following report will be presented to the 1975 annual meeting of the Arkansas Baptist State Convention at First Church, Ft. Smith, beginning Tuesday, Nov. 18. It is the work of the 16 members of a study committee on stress in the ministry.

Introduction

The 1974 Arkansas Baptist State Convention adopted a resolution calling for a study of stress in the ministry:

(1) To survey available literature and current efforts being made in the provision of helps for pastors and persons in other church-related vocations, and their families.

(2) To consider several approaches to help the above persons.

(3) To adopt a work schedule so as to provide for a realistic conclusion of the duties of the committee in sufficient time for proper consideration of any recommendations to be made to the 1975 annual Baptist State Convention, through the already established procedures governing such recommendations to the convention.

In response to that convention action, we, your committee, present the following report:

I. Approach taken

The required work schedule for implementing the above resolution included the following basic format:

(1) Three general meetings, consuming several hours per meeting, were held for general discussion, consultation, and evaluation. Additionally, sub-committees, appointed by the chairman, met at designated times to study more restricted areas of the total assignment, and brought their findings to the whole committee. This final report is the consensus of the study committee, based on the findings of the sub-committees and prayerful, studious conclusions reached through discussion of the issues.

(2) A survey was taken through a questionnaire sent to every church in the state convention. The survey was subdivided into three areas, representing three perspectives as to the major causes of stress in the ministry. One third of the perspectives were sent to Pastors, one third to Pastors' wives, and one third to

Deacons so that no one church received all three. These were sent to three groups of churches--those with resident memberships of 1-150, 151-400, and 400 up. Over 50 percent of those with resident membership of 401-up responded; 33 percent of all pastors responded; 28 percent of all deacons responded; and 38 percent of all Pastors' wives responded.

(3) Additionally, some 14 other conventions were contacted and asked how their respective fellowships dealt with the problems under study. Their responses were also used in reaching the conclusions reflected in this report.

II. Basic affirmations

In light of your assignment to us, and as a result of the above-mentioned approaches, meetings, and surveys, we hereby offer for your consideration the following:

Stress is normal. Everyone has some of it; not anyone has learned to conquer all of it. It may have a Divine origin for the specific purposes of discipline, direction, and growth, but, when improperly responded to, will destroy good men—even men of God. It is agreed that "stress in the ministry" is in some ways different from stress in other professions, and at times, it is even more crucial than in most other professions.

III. Survey findings

The three perspectives gleaned through the questionnaires revealed the following opinions as to what are the greater causes of stress in the ministry:

Pastors

Survey findings from the pastors indicate that most ministers experience stress from the following areas of their ministry:

(1) **Their relationship to the Lord Jesus Christ:** inadequate prayer time and prayer life; insufficient personal feeding on the Word of God; and feelings of inadequacy in satisfying the demands of his calling.

(2) **Their relationship to the church:** Overwork; Administration and staff relations; deacons' meetings; business meetings; regular church services; and no provisions for continuing education.

(3) **Their relationship to their family:** financial problems; domestic situations;

and too little time with the family.

Pastors' wives

(1) **Loneliness and isolation:** no one to talk to in times of stress; and a desire to get to know other ministers' wives.

(2) **Her role as a pastor's wife:** need for greater unity between her "role" as Pastor's wife as she sees it and as she believes her church family sees it.

(3) **Financial inadequacies:** no financial help available to enable the wife to attend conventions, etc., with her husband; retirement, and life insurance.

(4) **Family relationships:** marital conflict and lack of time with husband and his time with the family.

Deacons

(1) Most feel that a prominent cause of stress for their pastor is inadequate finances.

(2) Most of the churches feel that communication between pastor and people is an area of stress.

(3) They feel that another area of stress is the competition between churches.

(4) They feel that the minister has more stress in his life than the average church member.

IV. The basic solution

The indwelling Lord Jesus Christ is the solution! Without appropriation of the Christ life, any servant of God becomes the sorry spectacle of a sincere idealist who is constantly thwarted by his own inadequacy. Ministers must become totally dependent upon the Life of Christ within. The degree to which the Minister is dependent on Christ is the same degree to which he solves stress in his situation. Our Lord does not always remove stress; sometimes He chooses just to give victory in it. The indwelling Lord is limited only by the measure of the minister's availability to Him. Jesus, who has been made the subject of our preaching and teaching, must be made the Christ who is our 'Life.' However, not every person who has been saved (or even called to preach) knows how to appropriate the spiritual resources already on deposit to meet all stress situations.

This statement of basic solution calls for the following recommendations:

V. Recommendations

The work of your committee has been primarily that of identifying the major causes of stress in the ministry. In light of your total assignments to us we recommend:

(1) That this study should be continued, and that our new convention president appoint appropriate personnel to continue this study.

(2) That no new staff person be employed or office be created by our State Convention to deal with this problem.

(3) That urgent consideration be given by this committee to the development of seminars, institutes, and conferences to assist the ministry of our churches in meeting the challenge of stress. These seminars, institutes, and conferences should give primary attention to: (a.) the prayer life of the minister and his family, (b.) the Biblical approach to stress solutions, and (c.) the minister's family life.

(4) That adequate funds be provided for the annual Pastor's Wives meeting at the State Convention, which also includes all staff members' wives, so that adequate promotion and personnel can be provided to be of help to them.

(5) We further recommend that the committee do further study in the following areas of supportive pastoral help: (a.) continuing education, (b.) available research materials and persons, and (c.) sources of professional help in situations requiring such.

Committee members

Pastors

Gerald Taylor
Leslie Riherd
Thomas A. Hinson
Bernes K. Selph
Robert Parker
William L. Probasco

Secretary of Missions

Ray McClung
Peter Petty

Religious faculty

Dr. Vester Wolber
Dr. Earl Humble

Laymen

Jimmy Shults
Dr. Bob Langston

Ministers' wives

Mrs. John Wright
Mrs. Dean Newberry

Executive Board

Paul Sanders, Chairman
Al Sparkman

Staff changes

Jim Elliff is the new pastor of Indian Hills Church, North Little Rock. He has been serving Hilldale Chapel, a mission of Baptist Tabernacle, Little Rock. Elliff also has pastored churches in Oklahoma and Texas. He succeeds J. Ronald Condren who is now serving a Memphis church.



Elliff



Rowell



Fleming



Williams

Ben J. Rowell has resigned as pastor of First Church, Paris, to become pastor of First Church, Rogers. During the five years and two months he served the Paris church, there were 400 additions to the church. Rowell has served churches in Mississippi and Arkansas for the past 24 years.

Bill Fleming, pastor of Cross Roads

Church, Little Rock, since August, 1973, has accepted the pastorate of First Church, Mulberry. The church has had 146 additions during his pastorate. Fleming, a native of Arkansas and a graduate of Ouachita University, has served churches in Arkansas and Texas for the past 12 years. He and his wife, Sharon, are the parents of two children.

Bill Williams, pastor of Ola Church for the past six and one-half years retired Sept. 1. During his pastorate, the church erected an education building, bought a bus, and had 125 additions by baptism and 75 by letter. Williams, who will live at 114 Rector in Hot Springs, plans to do interim pastorate work, supply, and revivals.



Woman's viewpoint

Iris O'Neal Bowen

Pros and cons of grooves and ruts

It has long been advised that we "get out of the rut" and also that we "stay out of the rut." When we hear such advice, we get a mind's-eye view of an old country road, unpaved and muddy and filled with the red, slippery indentions made by the many passings of old-time vehicles.

Now, a host of bare-footed children would, at one time, have cause to question the joy of leaving those ruts. I, myself, have spent several delicious hours slipping and sliding along just such ruts, the oozing mess squeezing up between my toes.

Wet from a summer rain, those same ruts that so filled my days with joy could bring harsh words from some tin lizzie driver who had to force his wheels out of the ruts or meet, head-on, another rutted but determined driver.

Quite some time later on in my life, when paved highways had replaced the old rut-entrenched thoroughfares, and radios were not the novelties they had been at one time, we were advised, by

way of a popular song, to "get in the groove." It seemed, according to the song, that one was definitely "out of things" if one weren't "in the groove."

I concentrated deeply, but the only grooves I could think of were those little indentations in phonograph records that went 'round and 'round and seemed to find no stopping place.

The vocalist never got around to telling us what the merits of being in the groove consisted of, nor what rewards the practice might offer. Therefore, I concentrated on caring for my little brood without going 'round and 'round and, if the going got rough, I day-dreamed a bit about the good old days when I played, bare-foot, in those good, old muddy ruts!

With no grooves to keep me going in circles and no ruts to hamper my progress, I should be getting ahead at a fast clip.

Then why am I hearing no cheers from the "so great a host of witnesses?"



Food and fellowship

Virginia Kirk and Jane Purtle

World hunger

"And when it grew late, his disciples came to him and said, 'This is a lonely place, and the hour is now late; send them away, to go into the country and villages round about and buy themselves something to eat.' But he answered them, 'You give them something to eat.'" Mark 6:35-37

"I'm just starving," is a common hyperbole among well-fed Americans. For many Asians and Africans it is the literal truth. According to a recent publication of the Foreign Mission Board, "Nearly half a billion people are suffering from some kind of hunger. Ten thousand die of malnutrition and related diseases each week in Africa, Asia, and Latin America. Ten million will probably die this year, most of them children under five years of age." Few, if any of us, will see a single one of these starving people, and this fact makes it hard for us to carry out Christ's command to feed the hungry. If a hungry person lived next door, each of us could hear Christ's voice in our ear, but to think of ten million—even children—half way around the world makes us feel helpless. Like the disciples,

we want to say, "Shall we go and buy two hundred denarii worth of bread and give it to them to eat?" Our contemporary questions are something like: "How can I be sure money will get to the hungry people and not the bureaucrats?" "How can I translate the food I don't eat in Arkansas into rice for a starving child in India?"

These are hard questions. Today, the problem of world hunger looks as insoluble to us as the problem of five thousand hungry people looked to the disciples. They found the little boy with the lunch, and God will help us with answers if we accept the problem as ours to solve.

The Foreign Mission Board of the Southern Baptist Convention has reaffirmed its position that this problem is ours, and we are called to solve whatever part of it we can. In February of this year, the Executive Committee of the Southern Baptist Convention reaffirmed the position of the Southern Baptist Convention that the Board is the channel for overseas relief. A special disaster relief committee has been appointed by

the Board, and Eugene Grubbs has been named disaster response coordinator.

Missionaries already on the field will utilize the money provided, based on first-hand knowledge of the situation. Because the channels are already set up and functioning, "the Foreign Mission Board is able to translate relief funds—dollar for dollar—into alleviating need without overhead or administrative costs." Of course, money given through the Cooperative Program is important and a proportionate share of it goes to alleviate hunger. However, at this time of crisis many people feel that they would like to share personally from their own abundance. Many families are skipping a meal a week or eating only rice and tea instead of a full dinner. Perhaps churches ought to have such meals periodically to remind its members collectively of the world's needs. If money saved in this way is sent to the Foreign Mission Board, it can be translated directly into disaster relief. Based on recent Baptist projects in Bangladesh, \$1 will feed a person for approximately ten days. Money for disaster relief can be sent to the Foreign Mission Board, Box 6597, Richmond, Va. 23230 or state Baptist convention headquarters.

In face of world hunger, a recipe seems inappropriate this month. We urge you to pray and meditate to see if Christ's command to feed the hungry is intended for you at this time.

Ordination



Horton

James Franklin "Jim" Horton was ordained to the ministry by the Central Church, Magnolia, Aug. 13. The pastor, Loyd L. Hunnicutt, was assisted by the deacons of the church, plus Leo Hughes, superintendent of missions

of Hope Association; Robbie Hobbs, pastor of the First Church, Stephens, and Jon M. Stubblefield, instructor of New Testament at Southern Seminary. Ushers for the special service were Lynn Horton of Fordyce and Dr. Rodney L. Griffin, brother and brother-in-law of Horton.

Horton is the youngest child of Mr. and Mrs. Leonard H. Horton Jr. of Stephens, formerly of Magnolia. His grandfather, the late Rev. J.B. Luck, was the former pastor of Central Baptist Church.

Horton is a 1972 graduate of Magnolia High School where he was a member of the National Honor Society. He is a senior at Ouachita University and the pastor of the Boughton Church of Prescott, which called for his ordination.



Hopewell Church near Harrison has now paid indebtedness on this building which they built in 1965 at a cost of \$11,000. They burned a note on the debt on July 13. The church was organized in 1886 and the present building is their third permanent meeting place.

Arkansas Tech grads reunite in Idaho revival effort

Three young Arkansans made Boise, Idaho, the scene of a small Arkansas Tech class reunion recently. Gary Smith and Tom Harris, students at Southwestern Seminary, aided Dan Robinson, pastor of University Baptist Mission and BSU Director at Boise State, in a revival effort in Boise.

All three men were classmates at Arkansas Tech and active in the Baptist Student Union there.

"Who would have ever thought God would have brought us together in Boise, to share what God has given us in Jesus Christ," Harris said.

It all began to happen in the summer of 1974 as Robinson was awaiting graduation from seminary. Although he wanted to return to Arkansas to serve and had an opportunity to do so, the possibility of pioneer missions was on his heart. He had accepted an invitation to preach at the Idaho mission in view of a call but several days before the long trip from Ft. Worth he called the Boise mission to cancel. The next day Robinson bumped into Tom Logue in Dallas, and Logue urged Robinson to at least preach at the mission and see the challenge of the field. He did preach, was called, and accepted.

Perhaps it really all began to happen in 1967 when Robinson, as an Arkansas Tech student, was appointed a BSU Summer Missionary to Seattle. Here he got his first glimpse of the west and its great spiritual needs.

The Boise revival was an eye-opener for Smith and Harris. "We surveyed 200 houses," Smith said, "and did not find a Southern Baptist. There were many Mormons, Christian Scientists, and Jehovah Witnesses, but no Baptists. But our discouragement left us as we saw the determination of the church and its pastor to reach people with the message of Christ."

"We came away," Smith said, "with new admiration for many things: first, for these people and their trust in God to use them in the hardest of circumstances; second, for the pastors who serve sacrificially in these pioneer areas; third, for the churches who give their money to help support this work. (There are churches in Arkansas and Georgia who send money to the mission.) Fourth, for the Arkansas Baptist Convention which has helped greatly in their work."

There were 21 persons in the first worship service Robinson led at the mission. The first Sunday of the revival, eight months later, there were 40. The last night of the revival there were 50 in attendance. The largest Southern Baptist church in the area averages about 150 in Sunday School, Smith said. "It is hard for us as we sit in the Bible Belt to relate to the problems these churches face."

Gary Smith smiled wistfully as he spoke of the four days in Idaho. "As we talked and looked back on the many beginnings in our lives, one thing really stood out: BSU. Dan's first visit to the Northwest was as a BSU Summer Missionary to Washington State. He was later to be BSU State President. Tom and I remember the fellowship of BSU on a state supported campus, Arkansas Tech. We remember meeting with Don Rose, now an Arkansas pastor, in early morning for prayer and Bible study in the BSU prayer room. Also week night studies and weekend retreats came to our memory. The thought came to us: Praise the Lord for Arkansas people who care enough to provide BSU."

And there is a stronger Christian witness in Boise because Arkansas Baptists, through the Cooperative Program, were missionary at Arkansas Tech, as well as 26 other Arkansas campuses.



Robinson



Smith



Harris

Child Care

Brighter lives offered thru Home

Helping children and youth discover the abundant life that Christ has promised to all of his children is a goal of the staff at the Children's Home. This abundant life consists of accepting and living God's promises, accepting self and others and accepting life as it really is. Within this framework many young people are able to work through their deep hurts and disappointments and move on to productive abundant living.

A former resident of the Home writes:

Hear the children crying, "Is anything worth trying?" And you feel your hopes all dying. In the winter wind's moist sighing.

But the time will come one day When you'll be shown the way to Like yourself again.

Sometimes you need help to hold your head high...To face yourself...Meet the world eye-to-eye. You'll find that you don't have to cry When'er the darkness passes by.

She adds: Sometimes you need a little bit of help. If that help is there each time you need it, then you'll find you need it less each time.

Another former resident writes: "As I look back now, three years later, I see the reasoning behind all their efforts was an overwhelming love and understanding of the children who were entrusted to them. A great sense of dedication and purpose enables them to take a child, already molded by the cruelties of life, and try to show this person that there is a brighter and better way of doing things.

"I am now, and always will be, grateful that when I needed the guidance (and other services the Baptist Family and Child Care Services offers) they were there.--Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

News briefs

□ First Church, Little Rock, will present the music of "Alleluia" at 8 p.m. Friday, Sept. 19. The sanctuary choir and an orchestra will be conducted by Ural Clayton.

□ A "Children's Fair" at Temple Church, Crossett, Aug. 24, was a method of rewarding children who had participated in church organizations throughout the summer. Points for attendance allowed them to participate in various games, including "dunking" church staffers and the Sunday School director.

Which need is greatest?

Which need is greatest — foreign missions, home missions, state missions, Christian education, benevolent institutions, or other mission causes?

A card came to my desk recently which raised that question. It is a question which an individual Christian steward might ask and for which he might in some cases be hard pressed to find an adequate answer.

Not so with Southern Baptists! We do not have to decide which need is the greatest and then give our mission money to that cause, turning our backs reluctantly upon the others which we consider less important. We can support equitably every one of these causes through the Cooperative Program.

It is true that some needs are more urgent than others, but the urgency of each cause may change from year to year, or even from month to month. It is

also true that some needs are more emotional and consequently more appealing to the individual Christian. For example, our emotions are easily aroused when we are confronted with a young child who has no home and no one to love him; we respond with a children's home or a program of child care.

Seeing a building full of printing presses filled with dirty looking ink and long rolls of paper doesn't arouse much emotion in our hearts. But if those printing presses are on one of the mission fields where God's word is being translated and printed in other languages, or where educational materials are being printed for use in local churches, the ultimate benefit may be just as great.

Fortunately, we do not have to make that decision based on our individual preferences or emotions of the moment.

By giving through the Cooperative Program we can support each cause in an equitable way.

Our elected representatives very carefully and prayerfully, with full information, determine how much of our mission funds should be used in each case. We are then given the privilege of voting on the budget either in the state convention or at the Southern Baptist Convention. When we cast our vote, we have the assurance that we will be providing for each and every cause and concern to the fullest extent possible with the available funds.

Let other denominations try to decide which need is greatest. Southern Baptists have determined that all the needs of God's kingdom are important, and we seek to meet each one through the Cooperative Program.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Vaught honored by Southern Seminary

LOUISVILLE, Ky.—“The founding of this institution and the subsequent work done by her has been one of the major factors in the advancement of the Kingdom of God in our time.”

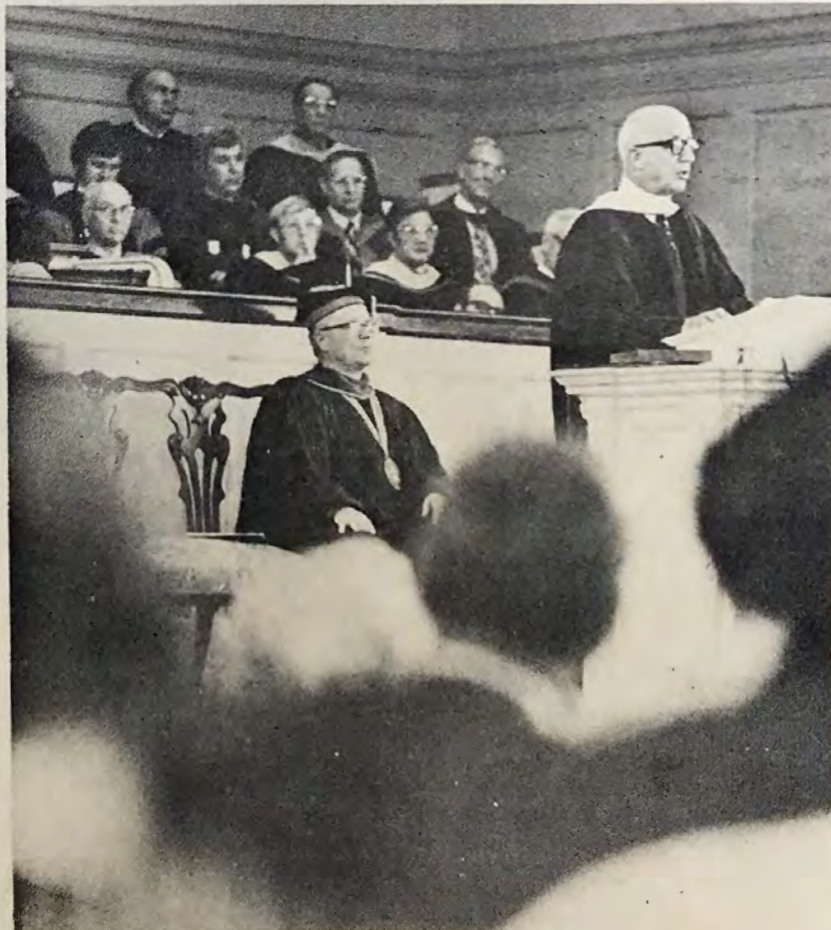
This was how W.O. Vaught described the impact of Southern Seminary in his message on “Southern Seminary and World Missions,” presented to the annual Founders Day ceremony held recently on the Louisville campus.

Vaught, the immediate past-president of the Foreign Mission Board, received the E.Y. Mullins Denominational Service Award as a part of the Founders Day activities, which this year celebrated the seventy-fifth anniversary of the W.O. Carver Chair of Christian Missions, the oldest chair of missions in the world.

Vaught, a graduate of Southern Seminary, has served for the past 30 years as pastor of Immanuel Church in Little Rock. He has been active in state and national denominational affairs.

In presenting the award, seminary president Dr. Duke K. McCall said, “It is appropriate that on this Seventy-fifth anniversary of the founding of the oldest Chair of Missions in any theological school that one who has given so much direction and vision to the denomination's missions effort should be presented with the E.Y. Mullins Denominational Service Award.”

In his address to the Founders Day audience, Vaught pointed out that more than 600 Southern Baptist missionaries have been graduates of Southern Seminary.—News Bureau, Southern Seminary.



W.O. Vaught, pastor of the Immanuel Church in Little Rock, speaks to the Founders Day audience at Southern Seminary. Vaught's message followed the presentation to him of the E.Y. Mullins Denominational Service Award by the seminary.

Church Training plans conferences for fall News about missionaries

Deacon chairmen conference



Mims

Lambert Mims will be the keynote speaker for the second annual State Deacon Chairmen Conference which will be held at the Geyer Springs Church in Little Rock on Oct. 3-4. Mims is a City Director for the city of Mobile, Alabama

and Bob Meade of the Church Administration Department at the Sunday School Board. The theme of the Deacon Chairmen Conference will be "Deacons and Pastors-Partners in Witness and Ministry." The wives of pastors and deacon chairmen are also invited to attend the conference. The conference will begin with a banquet on Friday night at 6:00 and will adjourn at noon on Saturday.

Church Business Administration Conference

There is still time to register for the Church Business Administration Conference to be held at the Baptist Building, Sept. 15-17. Managing the business affairs of the church will be the subject of the conference which will deal with finances, records, property and space, stewardship program, wills and trusts, and banking services. Registration should be sent to the Church Training Department, P.O. Box 552, Little Rock, Arkansas 72203.—Robert Holley

and is now serving his third four-year term in this position. He has served twice as mayor of Mobile, is a member of the Riverside Baptist Church and is the Director of the Mobile Baptist Brotherhood. Mims is a committed Christian layman who consistently shares his witness in his business and government relationships. He will speak at the Friday night and Saturday morning sessions of the conference.

Conferences for pastors and deacons will be led by Ernest Mosley, John Ishee,

Mr. and Mrs. Harold T. Cummins, missionaries to Kenya, have arrived in the States for furlough (address: First Baptist Church, Springfield, Mo. 65806). A native of Arkansas, he was born in El Dorado and grew up in Calion. She is the former Betty Noe of Highlandville, Mo. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Southern Baptist Church, Benicia, Calif., and a teaching fellow at Golden Gate Seminary, Berkeley, Calif. (Now located in nearby Mill Valley).

Mr. and Mrs. Billy Bob Moore, missionaries recently reappointed to Trinidad, have arrived on the field (address: P.O. Box 488, Port-of-Spain, Trinidad, West Indies). He was born in El Dorado, Ark., and also lived in Port Neches and Port Arthur, Tex., while growing up. She is the former Aletha Lane of Glen Rose, Tex. They were appointed by the Foreign Mission Board in 1966, resigned in 1971 and reappointed in 1975.

Mr. and Mrs. James H. Nelson, missionaries to Ethiopia, have arrived in the States for furlough (address: 10515 S.E. 218th St., Kent, Wash. 98031). He was born near Smithville, Ark., and grew up in Glendale, Ariz. The former Roberta Bos, she was born in Everett, Wash., and also lived in Lowell and Seattle. Before they were appointed by the Foreign Mission Board in 1970, they lived in Seattle.

Mr. and Mrs. Graydon B. Hardister, missionaries to Jordan, have arrived in the States for furlough (address: Box 14, Bauxite, Ark. 72011). Both are natives of Arkansas. He was born near Reydell and also lived in Pine Bluff. She is the former Betty Williams of Bauxite. Before they were appointed by the Foreign Mission Board in 1965, he was pastor of Westmont Baptist Church, Memphis, Tenn.



On the cover

CLEAN FACE FOR AMERICAN DOLL—Five-year-old Nguyen, a Vietnamese refugee at Fort Chaffee, wipes the face of her new doll. The blonde American doll is in sharp contrast to Nguyen's own black hair and brown eyes. Nguyen and her family wait with 24,000 other refugees for sponsors. Southern Baptists, including 14 veterans of the Vietnam missionary effort, are currently involved in ministries at Fort Chaffee. (BP) Photo by Bob Harper

direct missions

LOVE
MAKES
A
WAY

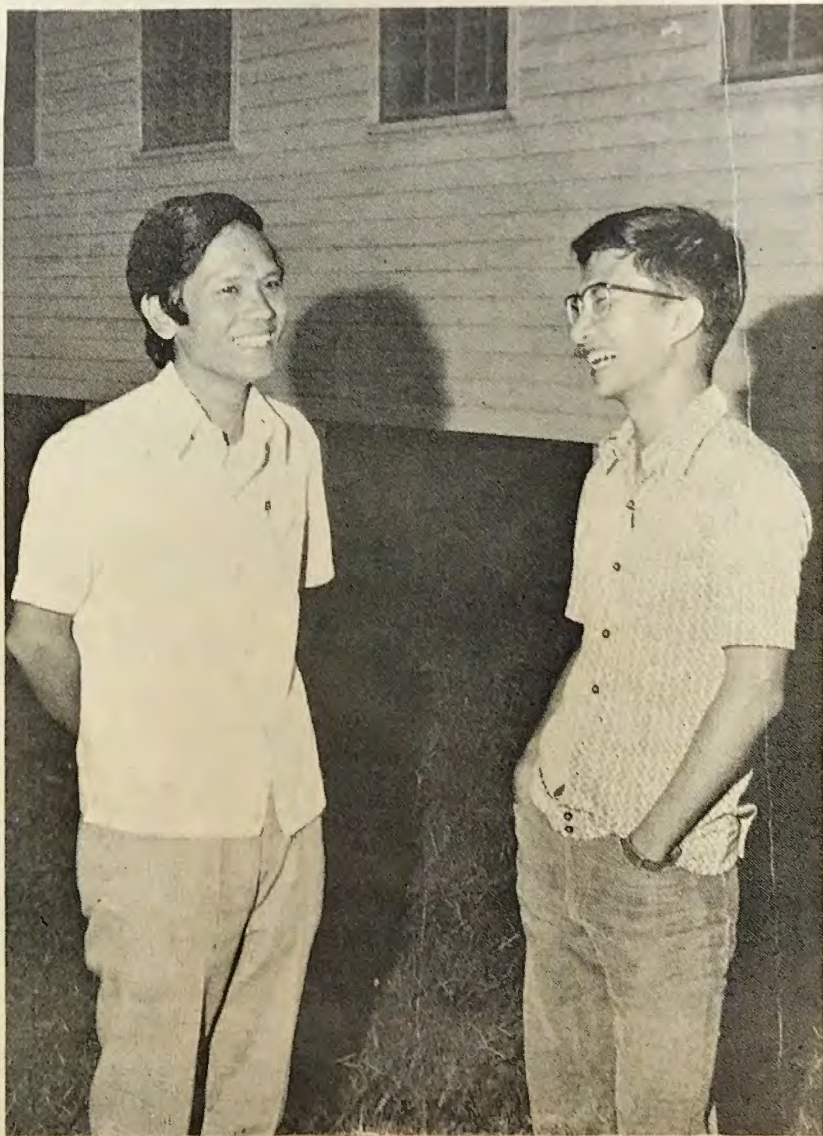
\$125,000
Dixie Jackson
Offering Goal

DEPARTMENT STAFF: (Seated, left to right) Secretaries Mrs. Annabelle Powers and Mrs. Fay McClung. (Standing, l to r) R.H. Dorris, Tommy Bridges, Robert Parrish and Wilson Deese.



R.H. Dorris
Department Director

VIETNAMESE RESETTLEMENT is a vital Language Ministry of Southern Baptists because it is a foreign mission opportunity that has come to our doorstep.



PLANNED COMMUNITIES still offer vital opportunities. A mission will soon be housed in a portable chapel in this Village.



SEMINARS, WORKSHOPS and Retreats help Directors of Associational Missions plan and accomplish their important work.



A SPANISH CONGREGATION of more than 30 members has affiliated with the Lakeshore Drive Church, Little Rock, and is assisted by State Missions. Pastor Donoso Escobar (left) ministers effectively to his congregation.

50 For the Future	
New Churches & Missions 1975-76	
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50 NEW CHURCHES and church-type missions is the goal of the Missions Department for the 1975-76 biennium. At least six more are foreseen by the end of this church year.



MISSION AID is provided where there is growth and the need to expand in order to become a self-supporting congregation like this one is Wynne.



PASTORAL AID is provided small congregations to enable a competent pastor to be on the field, like Herman Ballentine, pastor at St. Joe.

chaplaincy ministries

Love is
Not Something
You Say —

CUMMINS PRISON Chaplain Dewie E. Williams engages in a "rap session" with inmates as a part of religious therapy.



Wilson C. Deese
Director



HOSPITAL CHAPLAIN Ed McDonald, Memorial Hospital, North Little Rock, ministers effectively wherever needed.



MILITARY CHAPLAINS, many of whom are pastors in a Reserve branch, share in an annual conference which offers inspiration and information.



CHILDRENS COLONY resident at Booneville has a visit by Chaplain W.H. Heard while in the infirmary.

STUDENT CHAPLAIN Matthew Watson, Ouachita University, recently began a week-end ministry at the Wrightsville Boys Training School.



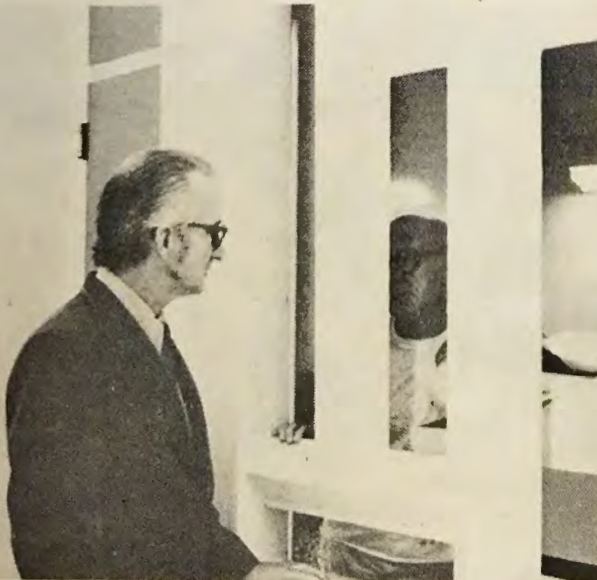
BOYS TRAINING SCHOOL, Pine Bluff, now has the full-time service of Chaplain Larry Henderson. He fills the position held by the late E.A. Richmond.



BUSINESS-INDUSTRY in Arkansas boasts another fulltime chaplain since Dean Newberry began his work with Hudson Foods, Inc., at Rogers.



GIRLS TRAINING SCHOOL Chaplain Doyle Lumpkin chats with students during the annual VBS at Lake Nixon provided by Pulaski and North Pulaski Associations.



CHAPLAIN visitation includes inmates in maximum security at the Cummins unit which Dewie Williams and Harry Jacobs regularly do.



OBU STUDENT CHAPLAIN Dwight McKissic (right) talks with Chaplain John Hagan, Tucker Reformatory, whom he assists in religious ministries on the week-ends.

special missions ministries

Love others through
a generous and
prayer-laden gift
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It will make a "world"
of difference for a
lot of people in Arkansas



SPECIAL MISSIONS MINISTRIES (Central Association)
Director Harry Woodall and wife, Jerri, examine baby
clothes donated for distribution through the Hot Springs
Mission Center.



Tommy Bridges
Director



SENIOR ADULTS gather for Tuesday Bible Study and fellowship.



DISASTER RELIEF aid is given through
the local association when a disaster
strikes in our state.



SUMMER MISSIONARIES lead a
neighborhood Vacation Bible School.

RESORT MINISTRIES emphasizes mission outreach in Leisure settings by 16 summer missionaries in five areas.

DAY CARE, AFTER-SCHOOL CLUBS and Mission Centers minister to children in many ways.



SPECIAL MISSIONS MINISTRIES Director Bob Focht, Pulaski Association, identifies community resources to Pastor Jim Elliff of the Hilldale congregation.



SPECIAL MISSIONS MINISTRIES Director Bob Gross, Hope Association, presents Spanish Bibles to the Villarreal family at the Migrant Mission Center.



EDUCATIONAL SUPPLIES for the Vietnamese at Fort Chaffee were given through the Hot Springs Mission Center and delivered by Pastor Ron Honea of the Lakeshore Heights church.

deaf ministries

Love is
Something
You Do —
For Others

CONFERENCES on special interpreting situations such as medical, legal and platform interpreting are vital. Nancy Parrish often helps in such conferences.



STUDENT LIFE at the Arkansas School for the Deaf. First Baptist Church, Little Rock, offers a ministry to most of these students.



Robert Parrish
Director



ARKANSAS - where it all happens. The map shows the location of individual deaf persons as well as clusters.



SIGN LANGUAGE CLASSES are important training tools for workers with the deaf as demonstrated by Director Robert Parrish.



INTERPRETING experience is gained through training sessions at workshops. Former Director of Deaf Ministries C.F. Landon (right) gives assistance.

WORSHIP AND BIBLE STUDY. Teach us to pray "Our Father..." It is important to help the deaf persons become independent in their religious lives.



YOUTH CAMP, a joint ARK-LA-MISS project, provides opportunity for Bible Study through eye contact and drama.



LOCAL DEAF MINISTRIES are conducted by 15 Baptist churches in Arkansas, most of them are integrated (hearing-deaf) congregations.

Black missionaries

(From page 24)

she said, is greater cooperation between the conventions in missionary endeavors, such as the joint effort she proposed.

Attending Baptist Student Union (BSU), Southern Baptists' organization for college and university students, changed her outlook on Christianity and Southern Baptists, Miss Thompson said. Her "call to missions" was the result of a summer's mission work in New Orleans as a college student.

"I was the only black in the BSU at Central Missouri State University" in Warrensburg, "but I decided to give it a chance."

A former school teacher, Miss Thompson said her first "genuine relations with Southern Baptists" came as a student at Southern Seminary in Louisville, from which she was graduated in 1967.

She joined Crescent Hill Church in Louisville, where John Claypool, now pastor of Broadway Baptist Church in Ft. Worth, had led the people to meet the issue of race and integration.

"God answered my prayer. I was well received by the students and faculty at Southern and at Crescent Hill Church. The church had already gone through racial tensions, so there were really no problems for me racially. I taught a Sunday School class and had an afterschool club in the church's weekday program," leading in Bible study, recreation and crafts, she said.

When she first entered the "white situation," Miss Thompson recalled, "there were some psychological adjustments that amounted to a struggle about being used by Southern Baptists as a token.

"It's not a problem with me now. I feel I'm doing what God wants me to do. I have a worthwhile ministry to whites and blacks in the U.S. and overseas. In some small way I feel I'm contributing to reconciliation.

Patrick Henry accuses King, established clergy

HANOVER COUNTY, Va., Dec. 15, 1763 (BP)—A virtually unknown young lawyer, Patrick Henry, ignored shocked cries of, "Treason! Treason!" in Hanover County Court as he denounced in impassioned tones the meddling of King George III and pointed an accusing finger at the state-supported clergy of the established church.

Although technically Henry lost his case, the jury was so swayed by his powerful oratory that they awarded the plaintiff, Rev. James Maury, a token judgment of only one penny. The attorney's moral victory was enthusiastically received by the people, who not only share Henry's dislike for King George's high-handed legislation but have no respect for a clergy which takes its problems to the crown.

Ordinarily the clergy of the established church receives its salary from the state in tobacco, but when the price of tobacco soared in 1758 due to an anticipated crop failure, the Virginia legislature voted to give the ministers their salary in currency at a rate below the market value of tobacco.

Ministers appealed to the king who disallowed the act. In a test case first brought to the courts in April of last year, Maury sued for the remainder of his 1758 salary.

"A king, for disallowing acts of this salutary nature," Henry told the court, "from being the father of his people, degenerates into a tyrant and forfeits all rights to his subjects' obedience."

It was this bold declaration of the young attorney which some regarded as treasonable. But the jury, while ruling the act of 1758 invalid in view of the king's edict, awarded Maury damages of one penny.

Maury early showed that he was on the side of the crown and plantation aristocracy. He pointed out that three of the jurors should not be allowed to serve because they were "not gentlemen."

"Plain farmers make an honest jury," Henry answered, to the warm approval of the courtroom.

The hearing was well attended by the established clergy who came to gloat over a triumph. But as Patrick Henry's relentless attack raked both crown and "hired clergy" while courtroom and jury gave ill-concealed support, many left in haste before the decision was announced. The so-called "Parson's Cause" may well mark a turn in the affairs of Virginia and the colonies.

Prepared for Baptist Press by the Southern Baptist Historical Commission

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First Baptist Church

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To Attend

62 PLEASANT VALLEY DRIVE
LITTLE ROCK, ARKANSAS

Alleluia!

Presented by
Sanctuary Choir
and Orchestra

A Praise
Gathering
for Believers

Conductor, Ural Clayton
Pastor, John B. Wright

Friday evening
Sept. 19, 1975

by GAITHER AND HUFF

8:00



Free, yet accountable

Genesis 3:1-13



Wigger

In the study of the Book of Genesis we learn about the biblical approach to the beginnings. In the previous study we learned about the beginning of man. This lesson is dealing with the beginning of sin in the human race.

Often today sin is played down or discounted by many psychologists, educators, and some theologians. So they talk about behavior patterns, such as delinquency, home and community environments and mores, social circumstances, situation ethics, etc. There is little desire to accept personal responsibility for one's life style and the consequences of choices and resulting actions.

The account in Genesis quickly moves from the beginnings of man to the beginning of evil in relationship to man. The Bible is not an exhaustive treatment of the beginning of earth, man nor sin. It reveals God's relationship with man after he sins. In the account we do not find God as the author of sin; but man, by his own choice brought his own state of purity and happiness to an end. Man's choice caused separation between man and God.

Free to choose (Gen. 2:15-17)

In the previous study, we saw that man being created in the image of God was an intellectual being. He had the capacity to make decisions, to choose.

God had made provisions for Adam's welfare. He placed him in care of a beautiful garden. This task was a joy until after the fall. He had the privilege of freely eating the fruit from every tree except one. God had provided abundantly.

One tree alone was forbidden. This was the tree of knowledge of good and evil. Was God saying to Adam, "I am the source of your knowledge of good and evil, you need not seek it elsewhere?" James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) God desired fellowship through faithful obedience.

Freedom misused (Gen. 3:1-6)

The beautiful world and the people in it were marred by the misuse of the freedom of choice. This God-given ability to choose was misused by the temptation presented through the voice

of another being. Here he is called the serpent. In Revelation he is described as "that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Rev. 12:9)

He speaks to Eve, evidently, because she had received the instructions from God through her husband not because she is the weaker sex. It was to Adam he had said, "Thou shalt not eat of it." Eve added something that God had not said, and that was "neither shall ye touch it." The tempter replied surely this is not so. He has planted doubt, exaggeration, and a question on the character and nature of God in her mind.

The woman looked at the tree with misgivings. She saw the tree as good for food, pleasing to the eye and as that which would make one wise. Why not eat? She disobeyed her husband, and God, and did eat. She had listened to the voice of Satan. Then Adam listened to her instead of obeying God. This was a very simple act but a very profound deed. It affected the whole race of man.

Freedom involves accountability (Gen. 3:7-13)

Their eyes were opened to their nakedness. This is an awareness of guilt and shame. Their consequence of disobedience expressed itself through this awareness. Not only were they aware of their nakedness between themselves, but also before God.

They made aprons out of fig leaves. Then God verified their awareness of their consequences by making them coats of skins for clothing.

Along with the question, "Who am I?" arises the question, "Where am I?" Man is now a sinful being. God raises the question in his mind, "Where am I?" by asking "Where art thou?"

There had been open communication and personal fellowship between man and God. Man had been created with this capacity. Now things are different. Adam was in hiding because of fear of meeting God. He was to give an account of his disobedience. As a young lad when I had disobeyed my father, I didn't want to face him and give an account of my actions. I wanted the freedom of choice and action but not the responsibility of accountability. I have had my father ask me, "Where were you, son?" I tried to hide behind the trees of falsehoods and evasive answers. Adam tried to hide behind the trees of the garden.

Adam tried to excuse himself for his wrong doing by blaming his wife, which God had given him. Thus, in a round about way he tries to put the blame on God. Accountability for disobedience

can not be passed on to others. It is a deliberate choice of the individual. The same thing was true of Eve, except she blames the serpent. We are accountable for our choices. We are free to choose, but we must accept the consequences of our choice.

We need to remember that through Jesus Christ, we can stand unashamed in the presence of God, the Father, without fear. We are clothed in his righteousness when we have accepted him as Lord and Saviour.

The Outlines of the International Bible lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Foreign mission briefs—

Mexico City--The "Sounds of Celebration," a 60-voice youth choir from First Baptist Church, San Antonio, Tex., appeared on nationwide television in Mexico, recently. The choir, with its brass ensemble and bell ringers, was featured on the "Siempre En Domingo" (Always On Sunday) show, a popular variety program. The telecast was seen in 53 cities with an audience of about 20 million. The choir's director is Lanny Allen.

Guayaquil, Ecuador--Ecuadorian Minister of Education General Guillermo Duran Arcentales has declared a book written by Baptist Pastor Guillermo Vasquez of Quito required reading for all high school students in the country. The book, *Lo que los jovenes deben saber sobre las drogas* (What Young People Should Know About Drugs), was written by Vasquez as a result of his experiences in counseling both youth and parents faced with the drug problem.

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PIGGOTT, ARK.

When God seems far away

Sept. 14, 1975

Job 9:11-12, 32-35; 13:20-24; 19:25-27



Dr. Hobbs

Introduction

1. The present study is a continuation of the dialogue between Job and his three friends. Always it is a case of their accusations of Job's sins and his defense against them.

2. The burden of the Scripture

passages is that of the transcendence of God. He is seen as the Creator and Sustainer of the universe. Yet this very fact leads Job to see him as so very far away from him. In comparison to God and the universe, man seems small and insignificant. How can such a God be concerned about one man and his pitiful plight? At one time or another, this question comes to all, especially in times of great trial. So every man or woman is one with Job in his questions and doubts.

3. The aim of this study is to help members recognize the fact that doubt may be the dark side of faith at times when God seems to abandon them in their troubles.

1. The transcendent God (Job 9:11-12, 32-35)

The speech of Bildad was one of judgment against Job (see chap. 8). In response Job expressed frustration over his efforts to present his case before God. He recognized that no mortal man can be just before God (see Job 4:17; 9:2). He was unable to debate with God, because not once in a thousand times could man answer him. Before God's infinite wisdom and strength, finite man paled into insignificance (see Job 9:4-10). Even so, Job felt that he was unable even to get an audience with God. He saw him as being so transcendent that man can have no contact with him.

Verse 11: So great is God's work in his universe that, while Job recognized his presence in it, he did not really see him. His position was quite unlike that of David in Psalm 8.

Verse 12: Job saw God's power as such that he acted arbitrarily with no thought about man's welfare. "He taketh (snatches, RSV) away" could refer to the losses incurred by Job. It could refer also to people as well as things, such as the death of his children and servants. Such was God's authority and power that he removed people and things without asking permission or giving prior notice. Job had no previous warning as to the calamities which befell him.

Every theological error may be traced to someone building an entire system of thought about one facet of God's nature or revelation to the neglect of other equally clear truths about him. Some build such about God's love to the neglect of his holiness, righteousness, and truth. Job ignored God's love to see only his power and transcendence. To do either is to present not a portrait but a caricature of God. His nature and acts must be seen in the light of the **whole** of his person, purpose, and work—including his redeeming love.

Verses 32-33: In his sense of frustration as he compared himself to God, Job considered two possibilities. He could try to forget his condition and cheer up (see v. 27). But he could not put away his fear; he felt that God considered him guilty of sin, so that his cause was hopeless. Or he could seek further to establish his innocence. However, to do this he must take his case to court. As for this course of action, it too was hopeless. For God was not a man who could be sued in court. "Come together in judgment" reads "come to trial together" (RSV). Job saw God as above the laws of man.

Verses 34-35: Job felt that God was beating him with his "rod." So he pleaded for what Watts (p. 60) calls a "cease-fire" that would make possible negotiations between him and God. Then he could speak without fear. But under the present circumstances this was impossible.

2. Job's Plea to God (Job 13:20-24)

In his reply Job reminded Zophar that he was not as wise as he thought he was. Ironically he said, "Wisdom shall die with you" (Job 12:2). Then followed Job's own speech as to God's greatness (see vv. 3-25).

Chapter 13 begins with Job's assertion that he already knew everything that his friends' volumes of words had uttered. He was tired of listening to them, and longed only to lay his case before Almighty God (see vv. 2-3). One can almost see the sparks fly as he turned on his **friends**. He charged them with being "forgers of lies . . . physicians of no value" (v. 4). It would be better and wiser if they would be silent and let him talk to God alone. In verse 4 the Revised Standard Version reads, "As for you, you whitewash with lies; worthless physicians are you all."

Verses 20-22: Job was now addressing God. And he made two negative requests or demands of God. These requests were

rash for two reasons. God had not invited Job to appear before him. Also he had given no assurance that he was open for such an appearance. These two requests are found in verse 21. For one thing, he asked that God's heavy hand of plague be withdrawn. His other request was that he might be free from dread of God when he appeared in his presence. Note the dread of Moses (see Ex. 3:6) and Isaiah (see Isa. 6:5). In the tabernacle and temple, certain restraints were put upon the worshiper that he not come too close to God's presence.

Once having gained access to God, Job said that it did not matter to him how matters proceeded. Either God could speak and he would answer, or else he would speak and God could reply.

Verses 23-24: God did not answer Job's demands voiced in verses 20-22. Which led him to cry out all the more. He asked for a bill of indictment. Note the words **iniquities, sins, and transgression**. In which or all of these had he angered God? Since God was silent, he asked for light on the reason. Then he returned to the lament, "Why?" Why does God not look upon me? Why does he regard me as an enemy?

In all fairness to Job, one must recognize his concept of sin. He was not guilty of gross evil, although he was not perfect. But one must learn to look upon sin as God sees it, not as man regards it. Basically, sin is crossing God's will. What he does thereafter is another matter. Men say that one man lied and another murdered. God says two men crossed his will.

3. Job's Faith in God (Job 19:25-27)

Another series of exchanges took place between Job, Eliphaz, and Bildad (see Job 15-18). Then, feeling that his life was nearing its end, Job longed for his testimony (of innocence?) to be written down for posterity (see 19:23-24). Verse 24 calls for even more durable material: engraving by an iron pen in lead and-or rock. Thus the record would last forever. Both the Greeks and Romans used lead tablets, possibly to send letters to their gods. This suggests that if God would not grant Job an audience, he wished to write him a letter laying his case before him. This leads to verses 25-27 which are crucial in comprehending Job's attitude and position.

Verses 25-27: Interpreters have differed widely as to the meaning of these words of Job, ranging all the way from a positive declaration of hope in the
(Continued on page 23)

Life and Work lesson

(From page 22)

future life to a desperate cry of despair of vindication in this life. Beginning with Clement of Rome in the early church, Christian interpreters have seen these verses as involving faith in the resurrection. This view continued until the nineteenth century. Since then interpreters have been divided over whether this refers to this life or the afterlife. However, they have been in agreement that these words are an expression of hope and trust. As late as 1965, however, one interpreter (see Watts, p. 83) has insisted that the entire cry is one of despair.

In verses 26b and 27a, "see" means to see as in a vision. But "eyes" in verse 27b refers to normal sight. "Not another" means, literally, "he will not be a stranger." The sense seems to be that even then Job saw, as in a vision of the future, that God was his **Goel** or Redeemer. And he looked forward to seeing him naturally in the afterlife. And he would not act as a stranger as had his family and friends. He would be his true family or Avenger-Redeemer. Even if in this life God seemed far away, in the afterlife he would dwell with his people (see Rev. 21:3-4).

It is in this light that the writer agrees with those who see Job 19:25-27 as a foregleam of this belief in the resurrection which bursts forth into full glory in the New Testament. It is this assurance that enables the faithful to hold on even when God seems far away. For then all wrongs will be righted and all saints will be vindicated. In a sense it seems that in the darkness of his grief, Job was groping after that which Jesus stated so plainly: "In the world ye shall have tribulation (be in a tight place with seemingly no way out): but be of good cheer (courage): I have (fully) overcome the world" (John 16:33).

From *Studying Adult Life and Work Lessons*, July-September, 1975, Hershel H. Hobbs, pages 94-104, copyrighted 1975, Convention Press, Nashville, Tenn., used by permission.

A smile or two

A country doctor parked his jalopy on the street to run an errand. When he returned, a group of small boys were crowded around the vehicle, laughing at it. The doctor climbed in, saying mildly, "The car's paid for, boys." Then, looking from one lad to another, he added, "You're not, and you're not, and you're not..."

A fellow told me the other day he is so poor his hearing aid is on a party line. — John Graham.

A mother was very much annoyed because a written excuse explaining her little son's absence from school following a heavy snowfall was demanded by his teacher. Whereupon she wrote: "Dear Teacher: My little Eddie's legs are 14 inches long. The snow is 18 inches deep. Now maybe you understand why he didn't get to school yesterday." — *Baptist Courier*.

Imagination was given to man to compensate him for what he is not, a sense of humor to compensate him for what he is.

A motorist stopped in amazement when he saw a farmer hold a pig up to a tree to gobble apples off the branches. The farmer repeated this several times, until finally his muscles strained under the weight of the pig. "Excuse me," he said, "but isn't it an awful waste of time to feed pigs that way?" Holding the pig closer to more apples, the farmer caught his breath and replied: "What's time to a pig?"

You will always stay young if you live honestly, sleep sufficiently, eat slowly, work industriously, worship faithfully — and lie about your age.

Since inflation hit the grocery list, the dining table has seen a lot of re-runs — John H. Hayes.

Attendance report

Church	Aug. 31, 1975 Sunday School	Church Training	Church Adds
Alexander, First	69	34	
Alpena, First	64	26	
Bentonville			
Central Avenue	62	30	
First	207		
Mason Valley	72	47	2
Berryville			
First	162	60	
Freeman Heights	206	70	1
Blytheville, Trinity	205	85	
Booneville, South Side	84	65	
Cabot, Mt. Carmel	207	79	2
Camden, Cullendale First	488	104	
Concord, First	100	16	
Crossett, Mt. Olive	378	158	2
El Dorado, West Side	316		
Ft. Smith			
Grand Avenue	781	187	3
Mission	25		
Temple	162	71	
Trinity	158	63	1
Garfield, First	66	26	
Greenwood, First	278	124	5
Hampton, First	111	62	
Harrison			
Eagle Heights	289	104	2
Woodland Heights	92	47	
Hope, First	388	84	1
Hot Springs			
Leonard Street	108	46	1
Memorial	94	38	
Park Place	344	83	1
Hughes, First	192	75	
Jacksonville			
First	428	94	1
Marshall Road	256	88	
Jonesboro, Nettleton	225	82	
Kingston, First	84	30	
Little Rock			
Geyer Springs First	665	156	1
Life Line	488	110	2
Shady Grove	68	52	
Woodlawn	118	55	3
Magnolia, Central	535	118	4
Melbourne, Belview	88	66	
Monticello, Second	298	88	1
Mulberry, First	139	65	5
Murfreesboro, First	129	34	
North Little Rock, Levy	368	58	1
Paragould			
Calvary	202	154	
East Side	178	72	
First	401	71	1
West View	129	63	
Paris, First	444	138	
Pine Bluff			
Centennial	137	72	
East Side	189	88	
First	536	83	4
South Side	643	247	1
Tucker	11		
Oppelo	20		
Sulphur Springs	175	93	
Watson Chapel	353	108	
Prairie Grove, First	176	39	
Rogers, Immanuel	508		8
Rover	81	40	1
Sheridan, First	192	60	
Springdale			
Berry Street	90	37	
First	1356		9
Texarkana, Trinity	387	143	7
Van Buren, First	480	135	
Mission	28		
Vandervoort	61	21	
West Helena, Second	164	89	

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Appoint more blacks, says black career missionary

by James Lee Young

NASHVILLE (BP)—Southern Baptists' only black career foreign missionary wants a joint effort between National (black) and Southern Baptists to send more black Southern Baptist-sponsored missionaries abroad.

"Specific opportunities in Nigeria, for example, won't last forever," says Sue Thompson, only black career foreign missionary of the predominately white 12.5 million-member Southern Baptist Convention (SBC).

Appointed in 1967, she was the first black to be named a career missionary by the Southern Baptist Foreign Mission Board in over 80 years. Marva Davis Butler was chosen for the board's two-year missionary journeyman program in 1965 and served as a secretary in Santiago, Chile.

Three other blacks working under Foreign Mission Board sponsorship at present in the missionary journeyman program are a nurse in Barranquilla, Colombia; Mikel F. Robinson, a Bible teacher at Kumasi (Ghana) Academy and Mary Ballance, teacher in commercial subjects in Nairobi, Kenya.

"National Baptists have the personnel and Southern Baptists have the money and programs for a joint effort," Miss Thompson told Baptist Press.

"I would like to see the Foreign Mission Board and the Southern Baptist Convention take the initiative in this--

without paternalism. Any joint effort should be a two-way street," the attractive young woman stressed; "Southern Baptists could afford to make the financial sacrifice, with no strings attached." She has communicated her feelings to the Foreign Mission Board, she noted.

"I don't really know how blacks will receive it", she continues, "but I'm concerned primarily with a need for proclaiming the gospel in Africa."

Miss Thompson, a student worker stationed in Minna, Nigeria, serves seven or eight schools, "comparable to high schools" and does some Baptist Student Union work on the university level. She works with the Nigerian Baptist Convention and the Baptist Mission of Nigeria. (The latter is the organization of Southern Baptist missionaries.)

The Foreign Mission Board notes it has never had stipulations against appointing blacks as missionaries. In fact, black missionaries were under the auspices of the SBC soon after its inception.

Blacks were serving as missionaries to Liberia in 1845 when the SBC was organized in Augusta, Ga. The missionaries, originally serving under the sponsorship of the Triennial Convention, the first nationwide body of Baptists, were all under SBC control by 1856.

Forty-five blacks were appointed to the Liberia Mission before the U.S. Civil War forced retrenchment of foreign missions, with the Liberian and other mission work later formally suspended. Blacks began organizing their own work, and the rise of black churches and conventions made the traditional cooperative efforts between whites and blacks less practical.

The SBC Constitution stipulates that all missionaries must be members of Baptist churches cooperating with the convention. Out of 12.5 million Southern Baptists, the board has a small group of blacks, statistically speaking, from which to draw potential candidates.

According to estimates about 70,000 blacks are members of SBC-affiliated churches; some are black churches dually aligned with the SBC and a national black convention.

While this is a sizable number of black Baptists, a board spokesman noted that applicants among blacks for Southern Baptist foreign mission appointment has been anything but high. No statistics of foreign mission applicants by race were available.

During her tenure as the denomination's only black career foreign missionary, Miss Thompson has encountered "little racism" among the missionaries. "It hasn't been a severe

enough problem for me to have to confront anyone personally," she notes.

Nor has Miss Thompson encountered much of a problem as a woman on the missionary field. She has served on several mission organization committees and has "not felt discussion was even against me as a black or as a woman."

If her acceptance by the white missionaries has been good, Miss Thompson feels "at one" with the Nigerians. "Nigerians, other Africans and people around the world have asked me 'Why don't Southern Baptists have more black missionaries?'"

Christianity has come to be identified as a white, western cultural religion, particularly in Africa although the growth of Christianity in the Third World nations may eventually offset that, Miss Thompson noted.

In Nigeria, she said, there is some mistrust and suspicion of whites among the educated and-or government officials, "more so than among the masses." But there's not pronounced racism in Nigeria, she added. Miss Thompson noted she has received negative reaction from some black Baptists in the United States because of her Southern Baptist affiliation.

"But the Nigerians want more black missionaries. The names they have given me are 'Omodele', meaning 'child returns home,' and 'Ajoke,' meaning 'We love you.'"

Miss Thompson's first contacts with Southern Baptists were the racist ones.

"I almost left the organized church as a teenager because of racism...With whites, it was their hating of blacks and their lack of love. With blacks, I saw a lack of seriousness in carrying on the work of Christ, and I didn't see any educational programs for the young people.

"Blacks reached out to whites for many years and were rejected. But now whites, Southern Baptists especially, are reaching out and blacks appear to be rejecting them. I think I can understand blacks' separatist attitudes at present," she noted.

However, Miss Thompson said, there is no place for separation or isolation in Christianity and both races have been guilty of these.

"Some Southern Baptists say that when we get more blacks in SBC churches, then there will be more black missionaries...but you can't expect blacks to join Southern Baptist churches en masse nor expect them all to become Southern Baptists." An answer instead,

**See black missionaries
on page 20**

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