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### September 25, 1975

Arkansas Baptist State Convention

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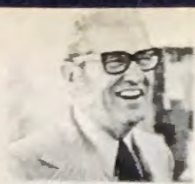
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September 25, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE



STS workers  
page 9





## I must say it

Charles H. Ashcraft Executive Secretary

### Bible belt missions

No greater error can be advanced than the notion that the Bible belt states have been evangelized. This makes no more sense than to assume Italy has been evangelized just because the Pope lives there.

By any definition of missions Arkansas remains a vast mission field. So long as there remains one lone lost person at the end of the block or at forks of the creek, our task is not finished.

As long as the crime rate soars, political corruption increases and jails cannot be built fast enough to house the increasing hordes of criminals we must stay in the mission business.

As long as there is one area of community life untouched by the Gospel and one church reporting no baptisms, Arkansas remains the subject of gospel address and mission concern.

Someone may assume that the presence of stately churches on every block in every hamlet and village with affluence smothering us on every hand, that the kingdom of God has already come in Arkansas, hardly so.

Italy, which leads the world in kidnapping for ransom and claims the honor of being the homeland of the famous Mafia family of crooks, is in need of missionaries moreso today than when Paul preached and died there. This parallel is not entirely untrue of Arkansas.

If our present rate of crime increases and if the world level dips lower we may soon be receiving much needed missionaries from our foreign stations. If moral behaviour is related to the Christian experience there is still much room for mission activity right here in Dixie-land.

Sodom-Gomorra, Tyre and Sidon, Chorazin, Capernaum and Jerusalem were judged for their ill-response to the gospel. For greater reason judgment could descend upon us because we know better. We have the finalized Bible, 2000 years of accumulated church history to teach us and there is no excuse for us.

Much of our financial strength goes abroad to tell those who have never heard the gospel. This is as it should be. However, if the home base disintegrates, there will be no world program of missions.

One third of the budget of the Missions Department of the Arkansas Baptist State Convention comes from the Dixie Jackson State Mission Offering. All this money remains in Arkansas to minister to the deaf, prisoners, support new mission churches, buy church sites, give ministerial assistance, strengthen associational mission programs, furnish migrants with the witness, arrange resort ministries and furnish chaplains for many institutions, among other worthy causes.

Unless we do more nobly than in recent years the Bible belt will be gone forever from America and our houses shall be desolate indeed. (Matt. 23:37-39)

*I must say it!*

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# Arkansas Baptist

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# Sinless perfection

Most of us, as Christians, are aware that we can not attain freedom from sin. We are free from the penalty of sin only because of Christ's imputed righteousness. The fact of our imperfection, however, is not a license to sin. It is a challenge to become more Christ-like.

The story is told of a woman who testified "I am grateful that I have attained a life completely free from sin. I am as good as Jesus Christ and getting better every day."

Obviously, the woman had allowed herself to be deceived on several important matters. She saw God's law as a sliding scale, graduated to reflect the moral condition of people. By lowering God's standard and comparing her life with other selected individuals, she was able to reach the level of her own objective. But God's law, which is an extension of his holiness, does not change.

The testimony also shows a misunderstanding of sin. Individuals holding to sinless perfection must by necessity interpret sin as consisting only of voluntary acts. The Bible clearly states that sin is anything which does not totally conform to God's divine holiness. No individual has or will attain sinless perfection in his earthly life. The scripture declares "...there is no man that sinneth not..." (1 Kings 8:46) In writing to Christians John said "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8)

## Guest editorial

# A new prestige for the church

Ask the average Baptist layman to name the highest place of church and denominational service and he probably would point to the pastorate. Ask a pastor the same question and he probably would have pointed elsewhere—until recently.

For at least a generation there has been a one-way flow from the pastorate into denominational administrative positions, work with the agencies, college and seminary professorships.

Now there is a small but recognizable trend in the opposite direction. This does not mean that everyone is abandoning denominational service positions for the pastorate; far from it. But the flow is becoming two-way. This is a wholesome sign. It gives the church a new prestige, the pastorate a new emphasis. If a reasonable balance can be found, with pastors becoming teachers and administrators and with institutional people being called as pastors, it will be a healthful thing for Southern Baptists.

The return to the pastorate is taking place at all levels. Four years ago when a Home Mission Board division head resigned to become a pastor it was a notable exception. But within the past year churches have called four seminary professors, a Foreign Mission Board division head, a seminary dean and provost. Call of another seminarian is imminent. Last month the head of the Brotherhood Department for South Carolina Baptists accepted a pastorate. Three months earlier one

## The editor's page

J. Everett Sneed



Finally, the idea of perfection is based on the false supposition that a person can choose God supremely and completely at every moment in his life. Paul, in discussing the inner warfare in his life, said "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." (Rom. 8:15) So the theory is disproven by the lives of the best Christians who have ever lived.

The fact that we can not attain a sinless state in this life is not a license to commit sin. The whole challenge of the scripture is for the believer to seek to become more like God each day. Jesus challenged "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48)

It is the nature of the believer to desire growth and a closer relationship with the Master. Peter said "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2:2) He closes the second epistle with the challenge "But grow in the grace and the knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18)

A wise man has said "...the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) As we follow the steps of Christ, we approach the day of our perfection when we shall dwell eternally in his presence.

of our college chaplains made a similar move.

We see the trend as evidence of three primary facts. One is the prestige of the pastorate in denominational life. The layman has always held the pastor in high esteem. Now with his growing knowledge and education the pastor no longer stands in awe of the seminarian. His self-confidence and leadership ability gain for him new support from all quarters.

A companion point is reassertion of the leadership role of the church in denominational life. Improving communication has a part in this. What a strong church is doing becomes known. Its ideas are shared. Its teaching, evangelism, enlistment techniques are tried. It no longer is isolated but able to extend its influence and ministry in much the manner of an agency or denominational office.

A third factor, unfortunately, is the pitifully inadequate salaries paid to many denominational staff members, seminary professors, agency employees. Those returning to the pastorate generally have upped their income by 50 percent; some by 100 percent. Pastor salaries never are high, but some denominational and agency salaries are unbelievably low. Therein lies a grave weakness. It must be corrected, and a healthy balance of influence and leadership must be maintained between the pastorate and places of denominational service.—The "Baptist Courier" of South Carolina



# 'Living testimony'

## The state Baptist papers

by Robert V. Roberts

WAKE FOREST, N.C.—The colors vary, the size is not always the same, and the names are individualized, but the Baptist state papers are very much alike.

It matters not where you live, if you are a Southern Baptist you have something in common with fellow Southern Baptists in other states besides the Cooperative Program and doctrine. You have your state paper.

Some of the papers are printed in newspaper style while others are published in magazine form. Some are loose leaf and others are stapled. They usually range in length from 8 to 24 pages.

In some, the paperstock is slick. In

others it is dull and coarse. But one thing is common — all of the papers are distinctively Baptist. From the front to the back, the papers are oriented toward Southern Baptists.

Basically the SBC news is the same in all the papers. All contain announcements of local, state and SBC matters. All have editorials and public forums (letters to the editor).

The papers carry varied advertising, also oriented toward church people.

The papers contain the next Sunday School lesson, usually including both the Life and Work and the International Series.

There are lead articles, doctrinal messages, devotional columns, and

sometimes cartoons and joke columns.

The papers are full of the names of people and pictures of people and places, with current news from around the state and the nation.

It is amazing how each state is independent and yet produces a publication similar to all the other Baptist papers. If a Southern Baptist moved from Oregon to Georgia or from Virginia to California, he would feel right at home with his new state paper.

The Baptist state papers illustrate how Baptists somehow maintain unity in the midst of diversity. This has been the story of Southern Baptists from their beginning.

These papers in the end are a very important channel of information to the layman and minister alike concerning the work of the denomination.

By reading his Baptist state paper, a Southern Baptist can keep abreast of the news of Baptists both at home and abroad. Yet these publications are more than mere news couriers. They also present on occasion the ugly and controversial side of many issues of concern to their readers.

Finally, the papers are a prophetic voice to the people on the Bible, doctrine, Baptist polity, and social issues. They do not foretell the future but they do try to speak a word from the Lord to their readers.

The Baptist state papers are a living testimony of what Baptists are and have been. They bear the diversity of unique individualism, yet they also embody unusual unity. They perform a service to Baptists everywhere. We would be poorer without them.

(Editor's note: Robert V. Roberts and his wife, both natives of Florida, are volunteers for foreign mission service in Central America subject to action by the Foreign Mission Board at its meeting on Oct. 14. Roberts currently is pastor of Ridgecrest Baptist Church of Rt. 1, Wake Forest, N.C., and is completing work for the M. Div. degree from Southeastern Seminary at Wake Forest. His appraisal of the Baptist state papers was written as an assignment in a course in religious journalism taught during the recent summer term at Southeastern Seminary by Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine* and religion editor and editorial columnist of *Arkansas Democrat*, Little Rock.)



### One layman's opinion

Daniel R. Grant / President, OBU

## Snake-handling and freedom of religion

Freedom of religion has never been an absolute right under the American Constitution. Just as freedom of speech and many other constitutional rights have been held to be relative when they come into conflict with other rights and values protected by the Constitution, so freedom of religion also has its legal limitations.

The Tennessee Supreme Court recently reminded us of this in a very interesting decision. It ruled that snake-handling and drinking of poison during religious ceremonies are not protected by the Constitution. The lay pastor of an East Tennessee Holiness Church of God in Jesus' Name was the object of the court order. A district attorney filed suit contending that several persons were bitten by rattlesnakes during services at his church and two church members died after drinking strychnine during a service. In prohibiting these "religious practices" the Tennessee Supreme Court recognized that it is removing "the theological heart of the Holiness Church" and therefore researched the matter very carefully before making its decision. It concluded that the free exercise of religion does not include the right to break law or to maintain a nuisance, and added that "Tennessee has the right to guard against the unnecessary creation of widows and orphans."

It was that last statement by the court

that caught my eye. This language is in sharp contrast with modern arguments I hear against legislative infringements on all kinds of personal freedom these days. Laws to discourage the consumption of alcoholic beverages are continually pooh-pooed as old-fashioned infringement on legitimate individual freedom. The mass media continually bombard us with quotations from popular national figures arguing that virtually nothing is wrong as long as it is done by "consenting adults." The legalization of marijuana use, state-operated lotteries, and public nudity are all defended in the name of respecting individual freedom.

Isn't it strangely ironic that each year we make alcoholic beverages easier and easier to buy and consume, and kill thousands on our highways with drunken driving, and yet we outlaw religious snake-handling and poison-drinking when this has probably taken less than a dozen lives in this entire century. It is the classic case of straining at a gnat and swallowing a camel.

I certainly agree that we have the right, through governmental action, to guard against the unnecessary creation of widows and orphans. I am far more concerned, however, about the national threat of alcoholism than I am about the national threat of religious snake-handling and strychnine-drinking.



## Radio and television promotion

## part of Life and Liberty Campaign

The Arkansas Baptist State Convention will utilize both radio and television in promoting the Life and Liberty Campaign. Currently, spot announcements are scheduled on the Razorback game broadcast each week. In addition to the spots which will advertise the Life and Liberty Campaign, the plan is to alternate weekly spots within the pre-game show, the Broyles-Henry show, and the post-game locker room show. Christian sport figures will be briefly interviewed to convey the value of the Christian life.

Starting with Jan. 4, a five-minute telecast will be carried each Sunday on the '76 Life and Liberty network. These programs will focus on tracing the history of religious liberty in our great state. These programs will appear on the Life and Liberty network as follows: KARK-TV, Channel 4, Little Rock, 10:30 p.m.; KAIJ-TV, Channel 8, Jonesboro, 11 p.m.; KFSM-TV, Ft. Smith, Channel 5, 10:25 p.m.; and KNOE-TV, Monroe, La., Channel 8, 10:30 p.m.

These programs will be written and produced by TimeRite, Inc., of Dallas, Texas. The following radio stations are scheduled to carry the broadcasts of

Razorback football games, with their spots for the Life and Liberty Campaign.

Ashdown KMLA  
 Benton KBBA  
 Berryville KTHS  
 Camden KAMD  
 Camden KWEH FM  
 Camden KJWH  
 Conway KVEE  
 Conway KVEE FM  
 Clarksville KLYR  
 Clarksville KLYR FM  
 DeWitt KDEW  
 DeWitt KDEW FM  
 Dumas KDDA  
 Fayetteville KNWA FM  
 Fayetteville KKEG FM  
 Fort Smith KFPW  
 Fort Smith KWHN  
 Fort Smith KMAG FM  
 Fort Smith KTCS  
 Harrison KHOZ FM  
 Harrison KCRI FM  
 Helena KXAR  
 Hope KZNC  
 Hot Springs KARN  
 Little Rock KXLR  
 Little Rock KXJK  
 Forrest City KBFC  
 Forrest City

Magnolia KVMA  
 Magnolia KFMV FM  
 Marianna KZOT  
 Marked Tree KPCA  
 Mena KENA  
 Mena KSKR FM  
 Monticello KHBM  
 Monticello KHBM FM  
 Mountain Home KTLO FM  
 Nashville KBHC  
 Ozark KZRK  
 Paris KCCL  
 Pine Bluff KPBA  
 Springdale KBRS  
 Stuttgart KWAK  
 Texarkana KTAL FM  
 Texarkana KTFS  
 Joplin, Mo. WMBH  
 Poplar Bluff, Mo. KLID  
 Jacksonville, Tex. KEBE  
 Jacksonville, Tex. KOOI FM

## 44 Arkansans enroll at Southern Seminary

LOUISVILLE, KY—Arkansas students—44 of them in all—are among 1,763 students from 44 states and 24 foreign countries enrolled at Southern Seminary this fall. Compared with 1,459 students last year, this year's fall enrollment is an increase of 304 students or 21 percent.

More than 695 students enrolled at Southern Seminary for the first time this fall, making it the largest entering class in the school's 117-year history and 41 percent higher than last fall's entering class.

More than 1,600 of the total enrollment figure are in the schools of theology, religious education and church music, with the remainder in the Boyce Bible School and various certificate programs. Of the 695 new students, about 550 are in the three major schools of the seminary.

This marks the fifteenth consecutive year in which Southern Seminary has shown an increase in enrollment.

Students at Southern Seminary this year range in age from 21 to 58 years and represent 368 colleges and universities.

## SBC enrollment up

Dr. Jerol Swaim, Southern Baptist College Registrar, reports enrollment has increased for the second consecutive year, reaching 402 for the fall semester. This figure compares with 315 at the same time last year.

This 27 percent increase is attributed to a major emphasis on admissions by the administration, faculty, and student body. An increased night school has made a significant contribution to the growth.



Service pin presentations

Dr. James Sawyer, an Arkansas representative on the Foreign Mission Board of the Southern Baptist Convention, presents 10-year service pins to Mr. and Mrs. Graydon Hardister, missionaries to Jordan, who are presently spending a one-year furlough in Benton. The Hardisters recently completed their tenth year of mission work, including two full four-year terms in Jordan, where Hardister serves as administrator of the Southern Baptist Hospital in Hajloun. Dr. Bernes K. Selph (right) is pastor of First Church, Benton, where the presentations were made. (Photo courtesy of Benton Courier)



# 'Getting your mouth filled'

by Dean Dickens  
(Fifth in a series)



Dr. Dickens

"Sir," he said, "I never prepare my sermons. I just read the passage and trust the Holy Spirit to fill my mouth." Although having heard of this type creature before, I had never been in true confession with one. Fortunately, he later discovered that the Holy Spirit can fill men today—even when they are well-prepared to preach.

The incident reminds of the wise pastor's advice to the young preacher ascending unprepared to the pulpit to wait for the Spirit's filling. The old preacher remarked that the Spirit had so spoken only once to him while in the pulpit. He said the spiritual utterance was "Hans, you're lazy!" If one is to be a Servant of the Word he will soon discover that servant's hours are necessary for the servant's task of sermon preparation.

How is this done? Five simple clues provide some insight. First, find the idea. There is wisdom in the old recipe for rabbit stew. It began: "First, catch a rabbit!" By nature a sermon deals with

ideas. Find one! Second, diligently study the biblical text related to that idea. A word-by-word inductive study of the text is invaluable. (Excellent insight into the mechanics of inductive study is found in Oletta Wald's inexpensive book *The Joy of Discovery*.)

Third, begin to gather and formulate various materials for the message. Fourth, begin to settle upon a structure for the sermon. (Men may not always know what your structure is but they will know when you don't have one.) Only people—not sermons—should start moving like Abraham, not knowing where they are going. Learn to organize your presentation. Experimental research demonstrates that when a message becomes too unorganized, the hearer will frequently stop listening. Finally, structure the materials around your text. Never, never disregard the text at any point of your sermon. If the text does not make your point, perhaps you should also omit it, conceding that God may have known better than you.

How long should you spend preparing a sermon? Fosdick spent more than half an hour for each minute he would speak. Perhaps that is why the crowd stood four abreast far down the sidewalks waiting to enter the service. Others suggest a

minimum of 20 hours for each sermon. Two Sunday messages and a Wednesday night message make that a rather demanding ideal. Perhaps the key is to find, schedule, protect, and use whatever time you need to be fair to the preaching of the word. Your people will profit with you from the time so designated and guarded for biblical study.

One might wonder, "Why must I spend this time in study? So much else demands my attention." Those demands are the major reasons for protecting your study time. Another reason is that God called you to be a minister of the Gospel. Fidelity to that call merits serious preparation. To allow yourself only enough time to finish about half of your sermon and "leave the rest up to God" may evoke the comment one teacher gave his student of similar persuasion: "I congratulate you indeed! Your half is much better than God's!"

Thus Paul admonishes, "Do your best to present yourself to God an approved workman who has nothing to be ashamed of, who properly presents the message of truth." (Williams, II Timothy 2:15)



## Woman's viewpoint

Iris O'Neal Bowen

### The hot pepper episode

Added to the ever-growing Bowen tribe is our newest son-in-law and we learned to love him some time before he met our Young Lady of the Daisies at the altar.

Last week they were home for the weekend and we saw him tested under fire, as it were, even as his father-in-law was warning him repeatedly of the hazards of what he was about to do. Never-the-less, he plunged ahead, suffered the consequences and came through with a composure I had to admire.

It happened when Husband had brought home some little hot peppers from the store, and I had put them on the table. Mary offered her husband one, which he accepted.

"You'd better not eat that," Father Bowen warned. "I tasted one yesterday, and I WAS HERE BY MYSELF!"

"He loves hot foods," Mary said, and again he was warned, "I tried one

yesterday, and I WAS HERE BY MYSELF!" Son-in-Law, paying no mind, took a healthy bite.

After a moment of silence, he remarked quietly, "You know I feel like one of those pictures where the fellow has smoke pouring out of his ears."

"I told you they were hot," Mr. B stated for the third time. "I WAS HERE BY MYSELF!", as if he had been threatened with a heart attack or stroke.

Quickly tears welled up in the young man's eyes, and as he applied his paper napkin, he stated in a quiet and well-modulated voice, "That is the hottest pepper I ever ate."

His little new wife poured iced tea down him, and when he had regained his voice he remarked again, "That is undoubtedly the hottest pepper I ever ate."

Yes, he passed the hot pepper test. I am just glad he wasn't here by himself!

## Baptist heritage

by Bernes K. Selph

Baptists have never drawn up creeds as arbitrary laws. They have maintained the New Testament is sufficient. They have drawn up statements or confession of beliefs as occasions demanded.

A few years ago the Southern Baptist Convention issued a statement, the Baptist Faith and message. Most Baptist Confessions in America are based on the Philadelphia Confession of faith.

This Confession was based on the London Confession of 1689. This latter document was drawn up by a committee which met from September 2-12. The committee elaborated on biblical ideas expressed in the Westminster statement of faith.

That is what happened in Baptist life 286 years ago, which provides some guidance today.

□□

William Cathcart, *Baptist Encyclopedia*, Louis H. Everets, Philadelphia, 1883, Vol. 1.





by R. Wilbur Herring

There were 1,536 people attending the Area Evangelism Conferences conducted in five cities from Sept. 7 through Sept. 11, 1975. This marks an all time high attendance. The emphasis was on the '76 Life and Liberty Campaign.

We congratulate Secretary of Evangelism Jesse Reed on these area meetings. They are providing a program of evangelism for the people who, for various reasons, are unable to attend the annual Evangelism Conference held in January of each year. In most of the meetings less than 25 of those attending attend the State-wide Evangelism Conference.

The area meetings this year were held in five cities. At Calvary Church, Batesville, 233 persons attended, and 248 came to the meeting at Central Church, Jonesboro. Two hundred sixty-seven were present at Nashville, First Church. The meeting at South Church, McGehee was attended by 227 persons, and 561 came to First Church Waldron. Total attendance was 1,536, which is an average of 307 for each meeting.

In the adult conferences Jimmy Millikin was the Bible teacher, Ervin Keathley led the singing and your writer was the preacher. The youth meetings were conducted by Neil Guthrie and Steve Boehning from Fort Worth, Texas who was the youth preacher.

The replica of the Liberty Bell belonging to the State of Mississippi was taken on the tour and the bell was rung at the beginning and ending of each conference. This was the same bell used at the Southern Baptist Convention in Miami Beach this year.

In each city one of the local campaign workers gave a progress report of the '76 Life & Liberty Campaign in their area. The areas and associations are rallying to our common cause and God is working in the churches as we prepare for this great year of 1976.

To God be the glory, great things He has done, and is doing, and will do to the response of the prayers, personal witnessing and proclamation of His gospel by all of our people.

## Summer missionaries: meeting needs

ARKADELPHIA—Whether working with campers, children, beach-goers, or church people, seeing a need and attempting to meet it appeared to be the goal of four of the 21 Ouachita University students who served as summer missionaries this year. Lake Chicot State Park near Lake Village was the assignment of Rick Trimble, a senior religion major from El Dorado. He and his partner, Rick Edds, a junior religion major from Van Buren, tried to visit each camper every day.

"We tried to build a friendship and then share our belief in Jesus with them," said Trimble.

The two hosted sing-alongs in the park amphitheater on Friday and Saturday nights. They sang folk songs, presented skits, shared their testimonies, and told how to have a relationship with Christ. Even though they could not give an invitation, they invited anyone who wanted to talk further to see them after the sing-along.

The pair also held Sunday morning services at the amphitheater, and helped in the associational camp nearby.

"I wanted to be a missionary because I really didn't know what they did, and because I felt the Lord might be calling me into this field," said Trimble. "After this summer, to me being a missionary is like being a Christian friend to people."

Children were the people Kay Tyson of Trenton, Ill., worked with mostly this summer at First Church in Pratte, Kan. A senior sociology major, she was involved with three summer camps, Vacation Bible School, back-yard Bible clubs, children's choir and church youth activities.

"Most of the kids were of a lower economic class and you could tell they received little attention at home," Miss Tyson said. "I had to meet a lot of their needs at church, and the response was great."

Many times the whole group of kids would try to hold her hand or put their arms around her. "You just have to show them you care," she said.

A coffee house at Hampton Beach, N.H., was where Donna Folds, a senior

music major from Delhi, La., spent her summer. From six to twelve p.m. each day music programs were presented on the hour.

"We witnessed to each person who came into the coffee house," said Miss Folds. "We tried to be concerned, and I think the atmosphere of the place helped open up doors, because the love of Jesus was there."

Five other OBU students were assigned to the coffee house, including Lindsey Crain, Sue Barnaby, Rick Clay, Denise Bellamy, and Ken Stuckey.

It seemed funny to Miss Folds to actually be a missionary after hearing about them all her life. She said her experience helped her to see what missions is all about—"seeing needs and helping those who are searching for truth in life."

"I would like to serve as a missionary again because I learned that no matter how much you do on the field, there is always more to accomplish," she said.

Richard Brackett, a junior religion major from Arkadelphia, would also like to do mission work again. Serving in northern Nevada, he saw that many people there were unfamiliar with the Christian faith.

"Being from the 'Bible Belt' I didn't realize that in many areas there isn't a church on every corner, and that lots of kids have never heard of Jesus," he said.

Brackett found that the people he came in contact with were generally open and interested. He discovered that he had to be basic and simple, and translate religious terms into more familiar language.

"You must take a positive approach rather than begin by attacking a person's lifestyle," he said. "My approach was that Jesus gives you more in life than anything else."

These four summer missionaries served in diverse areas, and worked with many different people of varying backgrounds and lifestyles. However, they all seemed to agree that the key to missions was the same for all of them—being sensitive to needs and providing Christian friendship to people.



Miss Tyson



Brackett



Miss Folds



Trimble



## BSU director, associate are named



McClain

Wright

Tom McClain, a native of Fordyce, was recently named as Director of Baptist Student Work at Arkansas State University-Beebe, Arkansas College, and Harding College.

McClain is a graduate of Southern State College and holds the master of divinity degree from Southwestern

Seminary in Ft. Worth.

McClain served as a summer missionary with the Student Department in 1956. He worked as youth director in a Baptist church in Seattle.

McClain served five years as a lieutenant with the U.S. Marines as a helicopter pilot. One year of this service was in Vietnam.

He is married to the former Judith Boswell of Hope, also a graduate of Southern State College. The McClains have two sons.

Don Wright of Fayetteville is serving as part-time associate Baptist Student Director at the University of Arkansas in the area of music. Wright teaches music at Fayetteville High School and has formerly served as music director of First Church and University Church of Fayetteville.

## Prepare Brotherhood leadership now



Seaton

Many churches have completed selection of a full slate of Brotherhood Officers.

Basic Brotherhood officers for average-sized churches, include the Brotherhood Director, who is the key leader for the organizations. Baptist Men unit officers are president, vice president, secretary, mission study leader and mission activities leader. Other project leaders may be added when needed.

Royal Ambassador leadership includes the leader and committee members, counselors and assistant counselors for each chapter.

In most cases the minimum would be four chapters, Crusader I (grades 1-3), Crusader II (grades 4-6), Pioneer I (grades 7-9), and Pioneer 2 (grades 10-12.)

For churches who have not completed

their organizations, there is still time to do so before the beginning of the new church year. It is "better late than never".

Helps for officers, in both Baptist Men and Royal Ambassador units of Brotherhood, are available from the Brotherhood Department.

Briefing sessions for all officers will be held in connection with the District Brotherhood Meetings scheduled for September and October. Information regarding the meetings was mailed several weeks ago.

For information, see your Brotherhood director, Baptist Men's president, Royal Ambassador leader, counselors, or pastor.

Every officer and Brotherhood worker will benefit by attending the briefing session at the meeting. All Baptist Men should attend the closing session for the inspirational message. Harry Trulove will be the speaker. His subject theme will be missions, men, money, and management. All Baptist men should hear him.—C.H. Seaton

## Hosea new seminary extension course

NASHVILLE—A course on "Hosea," subject of the January Bible Study among Southern Baptists, has joined the College-level Curriculum Series of the Seminary Extension Department of the Southern Baptist Convention's six theological seminaries.

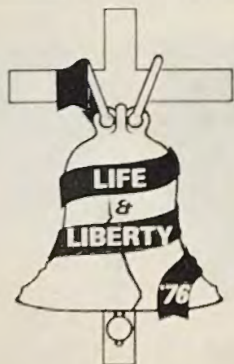
It is one of three new courses added to the curriculum of the Nashville-based Seminary Extension Department. The other two in the Department's Basic Curriculum Series are "The Pastor in Secular Employment," designed to assist pastors who earn most of their living through secular employment, and "Evangelism in Action."

"Persons who wish in-depth preparation for the January Bible Study will find the course on 'Hosea' helpful," said Howard P. Colson, assistant to the Seminary Extension Department Director, Raymond M. Rigdon.

The course joins a 40-course, College-level Curriculum Series available through home study and extension centers across the country. Seminary Extension courses, approved by the National University Extension Association and the National Home Study Council, are accepted for transfer credit by many accredited U.S. colleges and universities. They are also part of the Department's diploma programs in pastoral ministries and educational ministries.

M. Pierce Matheny, professor of Old Testament at Midwestern Seminary, Kansas City; G. Temp Sparkman, professor of religious education at Midwestern Seminary, and Roy L. Honeycutt, former Midwestern professor and now dean of the school of theology at Southern Seminary, Louisville, prepared materials for the "Hosea" course.

Harvey G. Albright, pastor of Dickson Church, Oklahoma City, prepared materials for the "Pastor in Secular Employment" course, and LeRoy Ford, professor of foundations of education at Southwestern Seminary, Ft. Worth, prepared the "Evangelism in Action" materials.



## More Life and Liberty organizations

More associations who have completed organization for the '76 Life and Liberty Campaign are:

Association	Supt. of Missions	General Chairman
Buckner	Elva Adams	Howard Laneer
Calvary	William Burnett	James Wiley

(These are additions to a list published Sept. 11.)



## The cover

Baptist Student Union's Student-To-Student workers for this year are Carol Seaton and Ron Wynne. STS workers major in dorm visitation, evangelism, and Bible study groups for one year. Carol, a graduate of Ouachita, is working at Arkansas Tech. Ron, a graduate of Arkansas State University, is working at Westark Community College in Fort Smith. This is the second group of STS workers, funded by the 1973 Cooperative Program overage funds. The funds will be depleted in 1976.



## Area Choir Leadership Clinics



Mrs. Joy Baker  
Immanuel Church  
Little Rock



LeRoy McClard  
Baptist Sunday School Board  
Nashville, Tenn.



Mrs. Marsue Keathley  
First Church  
Little Rock

### Locations:

Monday, Nov. 10 at Forrest City First

Tuesday, Nov. 11 at Camden First

Wednesday, Nov. 12 at North Little Rock, Park Hill

Thursday, Nov. 13 at Ft. Smith, Grand Avenue

Schedule for  
Monday

Tuesday

Thursday: 3:30 - 5:30 p.m.  
and 7-8:30

Schedule for

Wednesday: 10 - 12 a.m.

1:30 - 3:30 p.m.



# The family has a future

"America's families are in trouble - trouble so deep as to threaten the future of our nation" declared a major report during the recent White House Conference on Children. Anthropologist Margaret Mead and others asked the question, "Can the family survive?" Recently as I was reviewing articles on the family, some of the titles included "Is the family obsolete", "Family is out of fashion", "What's happening to the American family - future uncertain". Add

to this the fact that one in every four U.S. marriages eventually ends in divorce and one half million teenagers run away from home each year and you get a disturbing picture indeed.

Despite all the dire predictions, the family is still with us. Before we drown in our tears of self pity for having to live in such difficult times, we need to remind ourselves that things have always been difficult for families. Prior to advances of modern medicine, few families escaped

the ravages of serious illness and death. Orphans were common. An economic system with ups and downs like a roller coaster forced families to live in constant fear of losing everything.

Families have survived the havoc of war, the perils of the frontier and scores of other enemies. It is not likely that the family is going to fall apart under the modern threats.

Family life will survive. Biblically, it is God's plan. Sociologically, nothing improves on it. God created man and designed the family for man's pattern of living.

The form of the family may change. It often has. Family life today is vastly different from family life pictured in the New Testament. Our responsibility is to see that it improves, and to work to protect it from the stress of our modern high speed, urbanized, technological society. As Christians rely on God's power, I am convinced that He will protect the family, strengthen it and use it to fulfill His divine purposes.

Praise the Lord, the family is here to stay! - Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

## Departments merge

RIDGECREST, N.C. (BP)—Southern Baptist Sunday School Board trustees approved, in semiannual session here, consolidation of the board's Broadman trade sales and Broadman consumer sales departments into the Broadman sales department.

Robert G. Fulbright, supervisor of the children's section in the board's Sunday School department, was elected to head another Broadman division department, the Broadman products department. He succeeds Ras B. Robinson, who resigned last May to enter private church-related business in Texas.

Crawford Howell, present manager of the Broadman consumer sales department, was named to head the new consolidated sales structure. The Broadman trade sales department managership has been vacant since January, when Jimmy Edwards was named to manage the east central stores region of the board's bookstore division.

## Suggests prayer chain

SPARTA, Ill. (BP)—John F. Welch, pastor of First Baptist Church here, envisions Southern Baptists leading the way toward forming of a coast-to-coast prayer chain at noon, Eastern time, on the nation's 200th birthday.

Welch estimates it would take no less than 3,168,000 Americans to extend the chain from the Atlantic to Pacific oceans.

"Since we have 12.5 million Southern Baptists (nationwide) alone," Welch said, "we certainly could initiate the project and then invite all faiths to join in."

## MARRIAGE ENRICHMENT RETREATS \*

● Nov. 3-4, 1975

Hillhigh Resort  
Horseshoe Bend, Ark.

● Nov. 6-7, 1975

Holiday Inn - Lake Hamilton  
Hot Springs, Ark.

● Nov. 10-11, 1975

Lost Bridge Village Lodge  
Garfield, Ark.



**Harold Bergen**      **Retreat leader**

Family Ministry Consultant  
Church Administration Department  
Baptist Sunday School Board

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 Arkansas Baptist State Convention  
 P.O. Box 552  
 Little Rock, Arkansas 72203



Students attend chapel each day that classes are held at the UALR Baptist Student center.

## Boyce Bible School provides preparation



Excitement was evident for both students and faculty at the initial beginning of the Little Rock Center of the Boyce Bible School on Aug. 29 when the 43 initial enrollees attended orientation and chapel.

James L. Ryan, assistant director of the Boyce Bible School, was present for orientation. Dr. Ryan pointed out that Boyce Bible School, a division of Southern Seminary, was founded by James P. Boyce. "Students attending the Boyce Bible School," Dr. Ryan said, "become a part of the rich heritage of Southern Seminary. Boyce was a man who dreamed great dreams and then worked to make them come to pass. Boyce desired from the outset an institution where both the college graduates and the non-college graduates could equip themselves for the ministry. Thus, the Boyce Bible School is a fulfillment of the dream of Southern Seminary's founder."

Ryan pointed out that President Duke McCall recently spoke to the students on

the subject "Ye Must be Born Again." Ryan said "It is a real joy to be a part of a seminary where the president speaks on subjects like this."

Ryan said that the faculty would be drawn from outstanding Bible scholars, church and denominational leaders, all of whom have demonstrated in years of practical experience and understanding, both the principles and effective practices in faithful church ministries. He said "We want people who preach Jesus, but we want to offer the finest theological education that a seminary can muster."

W.T. Holland, director of the Little Rock Center, was the speaker for the first chapel. Chapel programs will be conducted each day the Boyce Bible School operates. Chapel speakers on Friday will be drawn from the students while the faculty members will bring the messages on Saturday.

Boyce Bible School is fully accredited by the Southern Association of Colleges and Schools. Its purpose is not to replace

any existing station of education, but to help those who feel called to the ministry who may not be able or wish to attend college or seminary. The students currently enrolled feel that the school is assisting them greatly. A.J. Cole said of his experience "This school has opened new channels of thought and has stimulated my spiritual growth through the study of God's Holy Word. It has already blessed my ministry in better equipping me to share the gospel with others."

Doug Cox in commenting on the school said "I believe that Boyce Bible School is God's answer to my prayer for an education in the ministry. Boyce, I believe, is providing the preparation I needed for the gospel ministry."

Students wishing to attend the second term, Oct. 24-Dec. 20, should complete enrollment not later than Oct. 10. For catalogues and additional information contact Executive Secretary Charles H. Ashcraft, P.O. Box 552, Little Rock, Ark. 72203



W.T. Holland is director of the Little Rock Center of the Boyce Bible School.



Boyce Bible School Assistant Director James L. Ryan (left) confers with Arkansas Executive Secretary Charles H. Ashcraft.





Roselle Appleton Seabough B. Gates L. Gates

Five hundred students from 27 Arkansas campuses are expected for the 1975 Baptist Student Convention in Fayetteville, Oct. 3-5. Visiting personnel include Bill Hendricks of Southwestern Seminary, Jon Appleton of Montgomery, Ala.; Ed Seabough of Atlanta, Ga.; composer Bill Gates of Nashville, Tenn.; soloist Linda Gates of Nashville, Tenn.; and Charles Roselle of National Student Ministries of the Baptist Sunday School Board.

## Church management: new trends among SBC churches

by Michael D. Chute

GLORIETA, N.M. (BP)—Current trends in church management are beginning to show results in achieving the modern-day mission of many Southern Baptist churches, about 800 pastors and lay persons were told here.

Church management means directing the effort of the church program to attain the church's mission to its membership and community.

Management methods adopted in recent years are allowing many Southern Baptist churches to realize new and previously unattainable accomplishments in their mission, according to Reginald McDonough, a Southern Baptist management expert with the Baptist Sunday School Board, Nashville.

Many pastors, staff members, deacons, committee members and program leaders in churches across the 12.5 million member Southern Baptist Convention are beginning to strive together as a local unit through new concepts in church management, stressed McDonough, who is administrative services supervisor for the board's church administration department.

"Many Southern Baptist ministers feel the church's mission is not being accomplished," he said. "They say the church is not getting the job done in our communities, that it is virtually ineffective. They see the church as a large, unwieldy apathetic organization, whereas a more flexible approach to ministry is wanted."

On the other hand, participants in a Church Administration Conference here, said they sense a growing awareness among pastors and staff members that pastors should be responsible for church management. Therefore, pastors are showing more concern for church programs—Sunday School, church training, church music, church recreation, etc.—as well as preaching and outreach, they said.

Also, the concept of shared ministry in church management is being readily accepted by pastors and staff members alike. There was a time when each minister's duties were thought to be a division of the pastor's responsibility. Staff members felt they did nothing more than "leg work" for the pastor.

The shared ministry concept says that each staff member is an integral part of church management. Each staff member's role has integrity within itself. If a church program is not integral to the church, it should be done away with, stated

McDonough.

In shared ministry, the pastor gives direction and coordination. There was a time when each minister thought, "If I do my own work and everyone else does his work, then the work of the church will be done." This has simply not happened because that philosophy lacked direction and coordination—two ingredients the pastor must provide, McDonough added.

The changing role of the deacon has added to the changing role in management. In years past, deacons have primarily served as business managers in most churches, usually as the informal power structure. However, more deacon groups are beginning to serve as co-laborers with the pastor in building proclamation, leadership, care and fellowship within the church.

This is placing more responsibility on church committees to function and directly relate their work to the congregation, McDonough said. In the past, if church committees didn't function, the deacons picked up the slack. Today, if the committee doesn't do its job, the work slides until a crisis situation occurs.

Probably due to current economic conditions, there is a tendency for churches to closer relate budgeting and church program priorities.

"Although leadership training may be the priority need in a church," stated McDonough, "the church may spend more money on flowers for the Sunday worship services than it does on leadership training. However, by relating budgets and priorities, this problem is solved."

It is also significant that a growing number of churches are becoming more and more goal-oriented in completing their work, McDonough noted. By establishing goals, churches have a better chance of accomplishing their end results and knowing when they have reached them.

In the past, many churches have used the same activities over and over, year after year, until they have become stale. Now churches are planning programs based on priority needs of the church and community. The church's program may differ from year to year depending on the community's needs, which McDonough sees as a positive trend in assuring accomplishment of the church's mission.

STATEMENT OF FINANCIAL MANAGEMENT AND CIRCULATION

ISSUANCE BAPTIST NEWSMAGAZINE Sept. 23, 1975

Worldwide - 50 Issues a Year, beginning July 8 & Dec. 23 '75

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J. Everett Seared, Editor

Category	1975	1974
1. TOTAL CIRCULATION	87,837	87,839
2. SALES	66,858	66,764
3. FREE DISTRIBUTION	66,439	66,764
4. TOTAL DISTRIBUTION	133,297	133,528
5. SALES PER COPY	67,557	66,897
6. SALES PER COPY	300	742
7. SALES PER COPY	0	0
8. SALES PER COPY	67,857	67,639

J. Everett Seared



## A man in God's plan

Sept. 28, 1975

Genesis 6:13, 18-22; 9:8-13



Wigger

God uses men as agents of his love and mercy. Noah is God's man for the hour. As we have done previously in these studies of this unit, "Who am I?" we do not want to spend our time discussing the physical details of the story.

The story of Noah and the flood is actual history. Jesus referred to it in discussing the second coming. Peter refers to the flood in telling how many were saved from the flood and in illustrating Christ's return. Let us accept the reality of the story and gain valuable lessons from it.

Noah's place in God's plan was a pivotal one in the history of God's relationship with man. In answering the question "Who am I?" Noah could say, I am God's man.

### Judgment for the depraved

(Gen. 6:13)

We need to look at the first part of Genesis 6 to get the full impact of the depraved race. Man had grown increasingly sinful from the time of the first murder to the time of Noah.

We will not concern ourselves with the interpretation of the sons of God taking wives of the daughters of men. For our purpose in this study we see the result of marriage based only on physical attraction. "Every imagination of the thoughts of his heart was only evil." (Gen. 6:5) The scriptures say, "from within, out of the heart of man, proceed evil thoughts, (resulting in) adulteries, fornications, murders, thefts, covetousness, wickedness" etc. (Mark 7:21-23) This wickedness caused the earth to be corrupt "and the earth was filled with violence." (Gen. 6:11)

God was grieved over the wickedness. He was grieved over their actions, depraved thoughts and desires. He was grieved to the place he was ready to destroy man along with all flesh from the face of the earth.

### Mercy for the righteous

(Gen. 6:18-22)

Noah enters the picture. Noah had found grace in the eyes of God. Noah and God walked together and talked together. Noah was on the relationship with God that Adam had in the Garden of Eden before the fall of man.

As God talks with Noah he reveals a plan for the redemption of the human

race and the saving of flesh for man to have a new start.

Noah knew and loved God. He was in personal fellowship with God. God loved Noah and was ready to share his plans with him and involve Noah in those plans. Noah could be trusted. He was obedient. Noah was more than "one in a million"; he was one in the whole human race at that time. Noah was a just man and perfect in his generation. Every generation needs such a man as Noah.

God's plan is to "make an end of all flesh" except for Noah and his family. He was going to "bring a flood of waters upon the earth, to destroy all flesh." He gave Noah instructions on how to make an ark for his safety and that of his family. God gave him the size and what he was to take into it. God wanted to spare the man who walked with him. He is ready to do that today.

Noah followed God's instructions, this is the key for his deliverance. He was in the habit of walking with God so by faith he could build the ark even when there was no rain. He could take the animals in and close the door with ease of mind and heart. As he closed the door he could do it "according to all that God commanded him." (Gen. 7:22) When God spoke Noah got into action. He was put on the spot when he started the building without even a dribble.

No doubt Noah was laughed at and ridiculed. But God had spoken. His faith was put to the test. Had God said it was going to rain? Where was the evidence? Has God said to us today he is going to judge the world by his Son? Where is the evidence? Do we have faith in God's word as Noah did?

### Promise for the delivered

(Gen. 9:8-13)

Chapters 7 and 8 tells the story of the flood. As stated previously the story is true. Jesus and Peter referred to it. Noah's first act after the flood was to worship God. What were your first acts after being spared from some unusual difficult situation? People have said to me in the hospital or from the sick bed, when I get well you are going to find me in church. Many do not follow through on their intentions.

God makes a promise to the delivered in the form of a covenant. It was made with man. Through Noah it was to all his descendants after him.

The promise was that never again would the earth be destroyed by water. The promise concerned man, living creatures and the earth. God is still interested in the welfare of man. The sign

of the promise was the rainbow. It was to remind Adam and "all future generations" of God's promise. Some people refuse to sign a pledge or make a commitment to give or serve the Lord, but God was willing to put his pledge in the sky for all to see.

God had a place for Noah in his plans. He had a place in his plans for John the Baptist. He has a place for you. God can use you if you walk with him and are faithful and obedient. "Noah found grace in the eyes of the Lord." (Gen. 6:8) Because of one man fitting into God's plan the whole universe was blessed. By faith Noah acted.

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## Peace with God

Job 42

Sept. 28, 1975



Cooper

The search of all life is for peace. Man uses all means available to him to find peace. If every person gave an honest answer he would declare that his ultimate goal in life is peace. Tragically, man so often searches in the wrong places for

peace. Real peace only comes through a right standing with God.

God uses many experiences of man to bring man to a right standing with God. For Job, the experience of suffering was used by God to bring Job to know peace. God's presence made peace available to Job.

Suffering is not necessarily caused by God, but it may be used of God for something good in our lives. In the first place, it may help us to gain a better understanding of life. Suffering can be a great teacher. It is up to each one how he will respond to suffering.

Second, suffering may just be the very thing that enlarges our capacity to care for other people.

Third, suffering may cause a strengthening of our character. Like the wind that bends the oak, the winds of life will be the causes of our standing strong.

Finally, suffering may deepen our faith in God. It did just that for Job. Before suffering Job knew God "by the hearing of the ear." After suffering Job knew God by "now mine eye seeth thee."

There is no guarantee that all suffering will produce such results as we have discussed in all men. Often suffering brings bitterness, self-pity, and despair. Someone has said that the difference is not what life brings to us, but what we bring to life.

### Personal encounter: a necessity

Can man know God? The ancient Greeks did not doubt the existence of gods, but they believed that gods could not be concerned about mere man. Some today pattern their beliefs about gods along the Greek lines. They say there surely must be some kind of supreme being somewhere, but this being cannot be concerned about man.

The crux of the Christian faith is that man can know God. It is a necessity that man have a personal encounter with God. God has made himself known through Jesus Christ. God continues to make himself known through the Holy Spirit.

Job illustrates the necessity of the

personal encounter. Job was a man who possessed all the orthodox beliefs about God, but did not know God personally. As he came to struggle with the fundamental issue of knowing God he discovered that being formally religious, morally upright, and doctrinally correct was not enough. Peace comes with personal encounter.

### Repenting brings peace

When Job really had an encounter with God, he did the only thing he could do. He repented. He had seen the greatness of God. He had seen the power of God. He had seen all the mighty things that God had done. All of this had made him realize how small he was. It had made him realize how weak he was.

Read verse 6. "Repent" means to be sorry for sin and to turn from sin. Job felt just that way. He was sorry. His desire was to turn away from sin. He now stopped demanding answers of God. He stopped feeling mistreated. And he stopped telling God how good he was.

In God's presence we do not think of ourselves. We think only of God.

Job took the initiative in seeking a right standing with God whose glory had passed before his eyes. He now knows God from experience and it brings a new light and a new relationship. Job, at last, has arrived at the answer to his problem.

### Repentance brings forgiveness

There are two examples of forgiveness in our study. God not only forgives Job, God also forgives Job's friends.

Elizahaz, Zophar, and Bildad had not been truthful about God in their speeches. These friends made some claim to speak for God, but they were not true in their witness. God accused them even as they had accused Job. God lets them know that he was not pleased with them. These men had spoken from a philosophy that said a given suffering is punishment for a given sin.

God's forgiveness for Job's friends was a divine example of how God forgives. It was an illustration for Job to see that he too must be forgiven of God. It also showed Job that he must forgive his friends.

The instructions given to Job's friends included bringing a sacrifice and a prayer from Job on their behalf. Their willingness to follow God's instructions showed their repentance. True repentance always brings forgiveness.

All of us need to learn this lesson on forgiveness. Job had some human right to be angry with his friends. They had not treated Job with kindness. God was able to show Job that if he was going to find peace, he must have a forgiving spirit. If we expect God to forgive us, we must

forgive others.

### Forgiveness brings restoration

Job's willingness to pray for his friends shows his complete repentance. The scripture indicates that God set all things right again for Job. It proved that God was still in charge of man and all things related to man. God is still in control of history. God's people may have to suffer, but in God's own time he will vindicate and restore his children.

God rewarded Job for his faithfulness. God proved that he knew what Job needed and that he had power to provide. Job was not serving God for gain. Job was faithful to God because he knew God would be faithful to him.

Job dramatizes for us the truth that peace with God is more important than anything. Along with the material blessings to Job, we must assume that there were many spiritual blessings also. Peace can only come when we are in harmony with God and our fellowman.

### Application

Name some ways and means that men are searching for peace today. Examine your own search for peace. Does your search include a right standing with God? Does your search include forgiving others?

How important is a personal encounter with God? Is one encounter sufficient? When was the last time that you personally felt the presence of God? Did it bring peace?

### Lessons

God's presence reveals his greatness and man's smallness.

Repenting of sin is the first step in knowing God's forgiveness.

God wants to and has power to forgive us.

God desires to restore us to fellowship with him and to bless us spiritually and materially.

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## A smile or two

A clothing manufacturer, so worried that he couldn't sleep, went to his doctor, who advised him to count sheep. Next day the man returned more exhausted than ever. "Sure, I counted sheep," he told the doctor. "I counted up to 20,000. Then I began figuring. Those 20,000 sheep would produce 80,000

pounds of wool — enough to make 30,000 yards of cloth. That would make 12,000 overcoats. Man! Who could sleep with an inventory like that?"—*Baptist Courier*.

In politics, some people who have been appointed think they have been anointed.

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## Attendance report

Sept. 14, 1975

Church	Sunday School	Church Training	Church adns.
Alexander, First	105	55	4
Alpena, First	66	26	
Arkadelphia, Park Hill	149	93	
Bentonville			
Central Avenue	66	33	3
First	260		
Berryville			
First	166	66	
Freeman Heights	178	67	3
Rock Springs	81	52	
Booneville, First	256	213	4
Bryant, First Southern	88	65	2
Concord, First	108	38	
Conway, Second	312	118	5
Camden, Cullendale	534	129	1
Cash, First	108	59	
El Dorado			
Trinity	117	35	1
West Side	351	340	3
Forrest City, First	705	99	2
Ft. Smith			
First	1201	327	10
Grand Avenue	811	250	9
Mission	20		
Temple	137	61	
Trinity	177	69	3
Garfield, First	92	26	
Gentry, First	155	55	6
Grandview	62	45	
Greenwood, First	383	149	
Hampton, First	137	76	
Hardy, First	115	64	
Harrison			
Eagle Heights	299	145	1
Woodland Heights	93	60	
Hatfield, First	98	32	
Helena, First	268	71	
Hope, First	489	128	22
Hot Springs			
Leonard Street	95	46	3
Memorial	88	53	
Park Place	345	87	3
Hughes, First	184	79	
Jacksonville			
First	420	102	2
Marshall Road	260	91	3
Jonesboro			
Friendly Hope	136	86	
Nettleton	244	88	2
Kingston, First	51	31	
Lavaca, First	310	106	
Little Rock			
Crystal Hill	133	50	
Geyer Springs	725	190	6
Life Line	536	155	10
Martindale			
Woodawn	123	46	
Magnolia, Central	614	182	2
Mulberry, First	153	77	
Murfreesboro, First	134	53	
North Little Rock			
Calvary	485	127	
Gravel Ridge	213	97	
Levy	417		3
Park Hill	757	106	2
Paragould			
Calvary	220	163	
East Side	214	108	12
First	411	100	
West View	177	109	
Paris, First	399	117	3
Pine Bluff			
Centennial	168	83	1
East Side	204	121	1
First	532	106	9
Second	119	52	
South Side	621	164	2
Oppelo	20	11	
Sulphur Springs	174	99	
Watson Chapel	425	210	3
Prairie Grove, First	150	60	
Rogers, Immanuel	663	160	11
Rover	67	48	
Russellville			
First	487	192	
Second	143	77	
Sheridan, First	204	59	1
Springdale			
Berry Street	100	48	
Elmdale	318	112	
First	1310		12
Texarkana, Trinity	384	124	1
Van Buren, First	494	171	
Mission	21		
Vandervoort	70	62	
Walnut Ridge, White Oak	72	53	
West Helena, Second	201	95	
Wooster, First	66		



# Brotherhood Commission sets purpose, future direction

MEMPHIS (BP)--Trustees of the Southern Baptist Brotherhood Commission adopted a long-range, nine-year plan including a new statement of purpose and five major brotherhood tasks expanding the brotherhood program to include helping lay people to develop personal ministry.

Commission members also adopted a slightly reduced budget for 1975-76, set priorities for the future, reviewed the actions of the past year, and expressed concern about proposals to combine the Boy Scouts organizations and Royal Ambassador programs of Baptist churches.

After lengthy discussion, Commission members adopted the report of a blue-ribbon Direction '84 Committee appointed last year to study the total Brotherhood program and recommend a long-range plan for future direction.

The Commission approved as recommended the committee's statement of purpose for Brotherhood: "Brotherhood in a Southern Baptist church is a fellowship which enables persons to be ministers in the world through an action-study approach that encourages their involvement in

missions-evangelism.

"All Christians," said the statement, "are called to be ministers and have a spiritual ministry to perform. This ministry occurs primarily in the world where the layperson is the basic minister, while the pastor, other vocational church ministers and missionaries equip laypersons for their ministry."

In addition the commission adopted five Brotherhood tasks: (1) Engage in mission activities, (2) teach missions, (3) pray for and give to missions, (4) develop personal ministry and (5) undergird the church and denomination.

Four of the tasks are similar to the tasks the Brotherhood has supported since 1969. One new task, develop personal ministry, was added. "This task includes helping persons to discover and channel individual gifts through personal ministry," the statement said. "It also includes encouraging pastors in their equipping ministry.

"Each Christian has a call to ministry, and therefore, also a gift for enabling that ministry," said the statement. "Brotherhood is to help persons to understand what it means to be called to a ministry and to call forth the gifts that are in each person so that they may do their ministry on behalf of the whole body of Christ."

Parenthetically, the committee explained that this may mean the necessity of setting up some new kinds of channels so that once a person has begun to discover his gift for ministry, there is a means by which the gift can be expressed.

"As it relates to the pastor, this means 'freeing the pastor' and seeking to help him in being an enabler and an equipper of his people."

In recommending the task, the committee stated it did not feel that the new direction for Brotherhood would necessitate any change in the official program statement of the Brotherhood Commission as adopted by the Southern Baptist Convention.

Commission trustees authorized the staff to develop task statements from these five tasks and to implement the tasks in programs and materials as needed. Glendon McCullough,

commission executive director, said he hopes to resolve any relationship question and produce new materials implementing the tasks within 18 months to two years.

The 30-member Direction '84 Committee also recommended seven priorities for expanded Brotherhood functions between 1975 and 1984.

The priorities include developing a communications and promotion plan for specific Baptist groups; developing a funding plan including endowments, wills, trusts, grants and SBC resources; developing a marketing plan for periodicals and merchandise; providing leadership for world mission conferences; further developing leadership training services; providing leadership for special mission projects; and moving to twice-a-year meetings of commission trustees.

In other actions, the commission re-elected its current officers and adopted a 1975-76 budget of \$1,411,145, a decrease of \$19,193 from the 1974-75 budget.

Re-elected as commission officers were chairman P.A. Stevens, president of Fire Protection of Louisville, Ky., Inc.; vice chairman Charles M. Becton, pastor of First Church in McAlester, Okla.; and secretary William E. Hardy Jr., minister of education, First Church, Columbus, Miss.

The commission also voted not to hold a national Royal Ambassador congress in 1978 and approved a proposal to join the Baptist Sunday School Board and Southern Baptist Home Mission Board in sponsoring and joint planning of an advance mountaineering program called Christian High Adventure.

Trustees also approved an agreement with the Home and Foreign Mission Boards, SBC, outlining a process for the employment of a full time director to promote world mission conferences in Baptist associations, to work on the Brotherhood Commission staff.

The commission spent the afternoon reviewing the actions of the past year, including the decision by trustees last February to cut the staff by 25 percent in light of a financial crisis.

"The reduction in staff earlier this year has made it impossible for us to accelerate our programs as we wanted," said McCullough in his report to the trustees, "but I have not retreated one step in my dreams and expectations for this agency. The need has not been reduced; the potential has not been made smaller; the opportunities have not decreased; and enthusiasm has not lessened," he said.

As a result of the action, McCullough told the trustees, the agency "is now on solid financial ground for meeting the challenges of our missions assignment." The trustees elected Norman Godfrey, an executive assistant, to handle additional responsibilities as director of the Baptist Men's Division, and Bob Banks, also an executive assistant, as director of the Royal Ambassador Division.

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