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Arkansas Baptist Newsmagazine

10-2-1975

October 2, 1975

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "October 2, 1975" (1975). *Arkansas Baptist Newsmagazine, 1975-1979*. 39.

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October 2, 1975
Arkansas Baptist
NEWSMAGAZINE

**ONE LORD
ONE MISSION
ONE PEOPLE**



OBSERVE CP MONTH
cooperative program



I must say it

Charles H. Ashcraft-Executive Secretary

Strong men pose no threat unless...

A distinguishing mark of a strong man is his sense of security in the presence of strong people. His strength is further confirmed by the kind of people he gathers around him. They are strong people. Strength comes from a consortium of strong people.

When strong victories are desired, strong people will have to come together. Strong people therefore must not be afraid of strong people because strength only will dislodge Satan from his throne.

A tragic situation exists when a leader is afraid to incorporate strong people in his family of leaders, allowing these strong people to do their thing. We are encompassed on every side by strong able aggressive people. Baptist men's groups offer a valuable medium where the powers of these strong people can be unleashed in needed services.

Perhaps some churches do not have the Brotherhood specialties of Baptist Men and boys because Brotherhood is thought to constitute a threat to the established leadership and the existing status quo. It is not unknown that this missionary organization does much to strengthen pastors and churches all across this nation.

A good Brotherhood contributes heavily to the following achievements: (1) volunteers for special service, (2) people called into the ministry, (3) the number of young people attending camp activities, (4) the amount of funds given to world missions through special offerings, as well as gains in Cooperative Program giving, and (5) the improvement of the fellowship of the church in general. Brotherhood-less churches stand out in marked contrast.

Strong people are not attracted to weakness and will not respond to weakness. Strong people will not be enlisted in small, weak, petty, little or unworthy causes, but they will respond to the greatness of a challenge when real strength is required.

No organization of the church represents more security for the pastor than a strong missionary organization. While little people gather little people around them, quaking in fear every time an able person is around, there will be others who will gather the strong people together to enlist their services in worthy goals which can never be achieved by weakness.

Are we afraid of the only people who can comprise the winning team? I do not think so. I believe we can all be strong in the Lord and the power of His might. (Eph. 6:10)

Strong men pose no threat unless they are ignored, unenlisted, uninvolved, untrained, unorganized, uninspired and uninvited... Idle strong men spell trouble.

I must say it!

In this issue

Refugees: still a need 5

Some Arkansas churches are helping sponsor Indochina refugees, but there is still a great need. Your state paper will focus on the sponsor churches in a news story in the next few weeks.

C-P month/cover 8

October is Cooperative Program Month across the SBC and the theme for the emphasis is featured on the cover.

S.S. Convention 10

"Action" was the theme for the Sunday School Convention held in Pine Bluff, and the meeting really got into action, even to the point of staff members "demonstrating" for the work.

The man in black 24

Country and gospel singer Johnny Cash is an example of life at the top and at the bottom of the world, until he found his way back to God.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 74

NUMBER 39

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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas, 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.52 per year. Subscriptions to foreign address \$5 per year. Extra copies 10 cents each.

Advertising rates on request

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.



The pastors' 'honeymoon'

The pastor shared with his friends his desire to serve a new church. He had given good leadership during the almost three years he had been at Town-Country Church. The congregation had grown steadily and everyone seemed to like him. Thus, many of his friends were surprised by his desire to move. Finally, when a close friend pressed him, he said "Things are not like they used to be here. The people don't respond as they once did. I guess the honeymoon is over. It is time for me to move."

The pastor's "honeymoon" is the period immediately following his arrival on the new church field when the members proudly introduce him at every opportunity and some take him to the civic clubs. Attendance is up in the Sunday School and worship services. When the deacons and committees meet, everyone listens attentively to every word the pastor says. In short, his wish is their command.

During this period of renewed interest and excitement, discouraged and downcast members of other churches may join. It appears that Pastor Newheart will lead Town-Country Church to heights it has never known. But then the honeymoon ends. It becomes business as usual for the congregation and Pastor Newheart becomes discouraged.

The honeymoon usually lasts for two or three years. By the end of this period several things have happened. The people are acquainted with their pastor. They know his strengths and weaknesses. The pastor knows his congregation. He is aware of the ones he can rely upon and those who respond only to occasional emotional encouragement. He has also learned some of the problems and sins of his people.

Some churches and pastors become accustomed to

making a change at the end of each honeymoon period. Some preachers develop a philosophy of the ministry which says "Work hard, do what you can, but move the day problems become apparent." Experience, however, shows that the long pastorates have usually produced more growth and lasting good than have the shorter ones.

If the pastor-church relationship is to be long and productive, there must be adjustment by both the preacher and the congregation, as the honeymoon ends. Each must recognize that work in the kingdom is more than emotional euphoria.

Long pastorates require wisdom on the part of the pastor and congregation. The pastor must provide leadership which challenges and involves the church membership. Such leadership bypasses many minor issues and constructively deals with important kingdom matters.

Long pastorates must be built on faithful proclamation of the Word of God. It is only through in-depth Bible teaching that mature, stable church members can be developed.

Everyone must realize that minor differences of opinion will always exist. It is only when God's love prevails and lesser issues are bypassed that a long pastorate is possible.

Finally, the church members must see their pastor as their leader to whom the Holy Spirit has led them. When church members can trust and respect their pastor as enthusiastically as they did at the beginning of the honeymoon, great things will occur for the Master. It is our prayer that the future will hold more long pastorates where more growth and lasting good will be accomplished.

Guest editorial

The transformed life

The Bible teaches plainly that every Christian is to live a transformed life. There are no exceptions. Each saved person is to live a different kind of life.

One of the clearest statements of this truth was given by the Apostle Paul in the book of Romans. There he said: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

The Christian is not to be conformed to the world. He is not to let worldly standards serve as his guide. There are some places he does not go. There are some words he does not speak. There are some things he does not do. He has a new mind which sees things differently and because of this he lives a transformed life.

This same truth was stated in a different way by Paul

in writing to the Colossians. To them he said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

For the Christian his baptism symbolized his death to the old life of sin and his resurrection to a new life in Christ. His love and concern are centered on eternal truth, the "things above." His ultimate purpose is that he might be conformed to the image of Christ, just as this is God's purpose for him (Rom. 8:29).

Are you the person God planned for you to be when he saved you? With the help of Christ will you become that transformed person for him?—**Jack L. Gritz in the "Baptist Messenger" of Oklahoma**



One layman's opinion

Daniel R. Grant / President, OBU

Writing checks in Jesus' name

Although it is more blessed to give than to receive, I must confess that receiving checks has always been more exciting to me than writing checks. There is just something more interesting about reading what is written on incoming checks than on the outgoing checks. Even though my name is on both varieties of checks, my heart seems to beat a lot faster when my name appears on the upper part of the check than when it is down at the bottom.

An unusual message appeared on a check made out to Ouachita Baptist University earlier this year and it has caused me to do a lot of thinking about check writing. Sometime ago the Kresge Foundation, with headquarters in Michigan, awarded Ouachita a challenge grant of \$50,000 to help renovate our

science building, on condition we match it dollar-for-dollar. Thanks to many friends in the Hot Springs area, we were able to match the grant in cash and pledges by the end of 1974. We wrote the Kresge Foundation that we had met the challenge and early this year they sent us a check for \$50,000. I have not forgotten the hand-written endorsement that accompanied the signature of Stanley S. Kresge: "In the name and for the sake of Jesus Christ."

I feel sure we would have accepted the check with or without that unusual note by Mr. Kresge's signature. However, it was a real thrill to know that a man so prominent and successful in the business world as Stanley Kresge wanted those who received gifts from his foundation to know that he was giving "in the name

and for the sake of Jesus Christ."

It almost "blew my mind" to reflect on the possibilities of people writing checks only in Jesus' name and for His sake. If people wrote checks only in Jesus' name, I can think of a lot of things that would no longer require the expenditure of billions of dollars in our nation and in the world, It doesn't take much imagination to speculate on how much better the world would be if more people had Mr. Kresge's concept of Christian stewardship in how they spend their money. I am sure a lot of church budget committees would have to "think bigger" as they recommend the church's financial plan for next year. I feel sure Ouachita Baptist University would be able to do more things better in the cause of Christian higher education.



The president speaks

Don Moore / President, ABSC

The issue is...will God move?

The hand of God has been upon our brothers Reed, Keathley, Herring, Milikin and Guthrie as they have moved about over our state in the area Evangelism Conferences. A fresh move of God's Spirit is being felt as record numbers of our people in our churches are responding to the spiritual challenge of the "76 Life and Liberty Campaign."

We have all diligently sought the Lord and he has given us a simple, workable organizational structure. The "bones came together." "The sinews and the flesh came upon them," God has given gospel-loving men to staff the organization. "But there was no breath in them." Then, "the breath came into them, and they lived, and stood upon their feet, an exceedingly great army." (Ezek. 37:7-10) This is the miracle for which we besought God's throne of grace. There is strong encouragement to believe that he is breathing life into folk. They are standing. Before it is all over may he have him an exceedingly great army.

The answer is—God will move! Listen, "God's ears are open unto the cry of the righteous." (Ps. 34:15) "The righteous cry and the Lord heareth." (Ps. 34:17) Combine these verses with the pattern in

Acts 13:2, 3 where their spiritual concern had driven them to prayer and fasting. It was in that intense atmosphere of spiritual concern that the Spirit moved to call Paul and Barnabas. It was with prayer and fasting these men had hands laid upon them and went forth to turn the world upside down. Paul revealed that from the first day he was in Asia he had served the Lord in all seasons "with many tears." (Acts 20:18, 19) In fact, he said he spent three years in "tears" warning everyone night and day. (Acts 20:31) God moved! We like the record of it. We do not like the requirement of it. Jesus admitted to his disciples that some victories could not be won except by prayer and fasting. (Mark 9:29) Have you cried? Have you fasted?

The destiny of souls, the survival of homes, the preservation of democracy, and the revitalization of our churches waits on a fresh move of God. God waits on us to "make up the hedge, and stand in the gap before him for the people." I would like to challenge every reader to spend one day a week in prayer for this miracle. We challenge every Arkansas Baptist to spend the day before Thanksgiving in prayer and fastings.

Baptist Heritage

by Bernes K. Selph

Henry Halcombe was born, Sept. 22, 1762, in Prince Edward County, Va. He was converted at age 22, while serving as a Revolutionary Army Captain. He delivered his first sermon from horseback to his company of men during military service.

As a mature 300 pound man, standing six feet two inches tall he loomed large in Baptist life in more than mere physical prowess. He became an outstanding preacher.

In 1800 he helped organize the First Baptist Church of Savannah, Ga., to which he was called three years later at a salary of \$2,100 yearly. He was the highest paid minister in the United States at that time. He started publication of the first religious periodical in the Southeastern states, led in a movement to improve Georgia's penal system, helped establish an orphanage, supported education, and set in motion forces which led to the organization of the Georgia Baptist General Convention. When George Washington died, he was asked by the City Council to preach a memorial sermon.

He died as pastor of the First Baptist Church, Philadelphia, May 22, 1824.....and that's how it happened in Baptist life 150 years ago.

Encyclopedia of Southern Baptists, Nashville, Tenn. 1958, Vol. 1 p.

BSU director named at OBU



Goble

ARKADELPHIA--
Elmer W. Goble III,
new Director of
Religious Activities
and Baptist Student
Union Director at
Ouachita University
in Arkadelphia, will
assume his duties on
Nov. 1, according to
OBU President
Daniel R. Grant.

Goble, a native of
Ocala, Fla., is presently associate pastor
and minister of youth at Rose Hill Church
in Texarkana, Tex.

Graduated from Baylor University in
Waco, Tex., with a B.A. degree in
psychology and religion, Goble received
a master of divinity degree in May, 1975,
from Southwestern Seminary in Ft.
Worth, Tex. He is now enrolled in the
doctor of ministry degree program at
Southwestern.

"We have very strong
recommendations for Goble and believe
he will be an asset to Ouachita," Grant
said.

BSU President Wesley Lites, a junior
religion and philosophy major from Pine
Bluff, will direct BSU activities until Nov.
1.

Correction

Because incorrect information
was supplied to the
Newsmagazine, a youth music
group was incorrectly identified in
a photo caption on page 10 of the
Sept. 18 issue. The group in the
photo actually is from Calvary
Church, Ft. Smith.

Many refugees being helped, but more need sponsors

by Irvin Dawson

He is separated from his wife.

He is unemployed.

He is "living off the government."

His two preschool children live with him.

No. He is not a welfare recipient living in one of our nation's slums.

He is an Indochinese refugee living in one of the refugee camps.

Nguyen Kim Liu (that is not his real name) and his family moved from DaNang to Saigon and on to the port city of Vung Tau during the latter days of the war in Vietnam, awaiting a ship that was to evacuate them. Since there were several days before the ship would arrive his wife returned the 60 miles to Saigon to get her parents so they too could join them in their escape from the country. While she was in Saigon the road between the two cities was captured by the Vietcong. The ship came and Mr. Nguyen and the children left, hoping that his wife would arrive later on another ship. She never arrived.

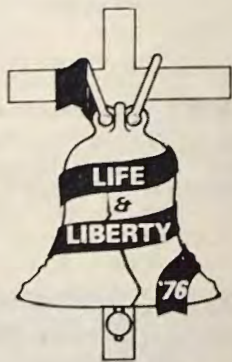
Mr. Nguyen, along with thousands of other refugees from Vietnam, will be sponsored by a church or an American family and gradually become adjusted to a new life in the United States. But it will be a long time before he can give an understanding answer to his youngest child when she asks, "Daddy, why didn't Mama come?"

Though about 90,000 Indochinese refugees have already been resettled in a number of U.S. communities there are still 40,000 waiting for sponsors. If your church is interested in becoming a sponsor you may write or telephone the Office of Immigration & Refugee Service, 1350 Spring Street, NW, Atlanta, Ga. At the Fort Chaffee, Ark., camp, where the largest number of refugees are housed you may call direct to the Southern Baptist Sponsorship Project, by telephoning (800) 643-9750.

There is special need for sponsors of single men and large families. Vietnamese families sometime include relatives beyond the immediate family and thus it is not uncommon for "families" to include six or more persons. Two or more churches in the same area may wish to work together in sponsoring large families.

□ Irvin Dawson directs the Office of International and Refugee Services in the Department of Language Missions of the SBC Home Mission Board.

Some Arkansas churches already are sponsoring Vietnamese refugees. Those listed here, and any others who are sponsors, will be the subject of a news story in a future issue, provided details and photos -- if possible -- are submitted to the Newsmagazine no later than Oct. 10. Churches known to be sponsoring refugees are Cedarville; First, Ft. Smith; First, Arkadelphia; Bethel, Barling; Geyer Springs, Little Rock; First, Mountainburg; and Eastside, Ft. Smith.



by R. Wilbur Herring

This is budget making time, and it
would be well for each church to provide
adequate funds for the various projects
in the year-long '76 Life and Liberty

Campaign.

It would be well to place a sufficient
amount of revival expenses for the Life
and Liberty Crusades in the spring. Even
though revival expenses are placed in the
budget for each spring there will be a
little extra expenses connected with the
simultaneous crusades. For example, we
will want to go together in each
association and advertise the crusades in
the newspapers, radio stations and
available television stations. There will
be bumper stickers and many other
means of publicizing these crusades.
There will be the cost of the breakfasts
attended by the evangelistic team and
pastor each morning. Review your little
book on the simultaneous crusades and
plan to budget well in this area.

The July 3, 1976, Rally in the War

Memorial Stadium will be of some
expense-driving your buses to and from
your home and Little Rock.

The '76 Youth Expo in August will also
be an additional expense which will need
to be placed in that portion of your
budget concerning evangelism and
missions.

Many of the churches are planning to
use radio and television as means of
proclaiming the gospel throughout the
year.

This is just a friendly suggestion in
providing adequate funds for your
church's part in reaching the lost in 1976.
Our churches will be happy to increase
our budgets in the field of reaching the
lost in our state.

Staff changes

J. Frank Jones is the new pastor of Reynolds Memorial Church, Little Rock. He comes to the church from Beulah Church, Magee, Miss., where he was pastor for nearly three years. Jones is a native of Mississippi and a graduate of Clarke Memorial College, Newton, Miss., and Ouachita University. He has served churches in Mississippi and at Booneville, Quitman, and Marshall in Arkansas. He and his wife, the former Dorothy Dykes, are the parents of a daughter and a son.

for two and one-half years. Williams previously served four Arkansas churches — Dolph in Rocky Bayou Association, Mt. Zion Church in Big Creek, Guion, and First Church, Hardy. Williams holds the diploma of theology from Southern Baptist College.

Tom Norrell, a junior ministerial student at Ouachita University, has been called as pastor by Lawson Church near El Dorado. He served the church as interim pastor during the summer.

attended Ouachita College (now University.) Presley will be available for supply and interim pastorates.

James W. Watkins is now pastor of Valley View Church, Harrisburg. He comes to the church from Providence Church, Jonesboro. Watkins, now a student at Arkansas State University, Jonesboro, holds the A.A. degree from Southern Baptist College. He is married to the former Ann Brown of Blytheville. They are the parents of two sons.

Franklin Church has called **Bruce Scott** as pastor. He has been serving the Florida Street Church, Greensboro, N.C., as youth evangelist. Scott attended Gardner Webb College, Boiling Springs, N.C. He is married to the former Bonnie Kaye Brooks of Raleigh, N.C.

Freeman McMennis has been called to the pastorate of Northside Church, Eudora. He had served as pastor of Third Street Church, Arkadelphia. Other former pastorates are Union, El Dorado; First, DeValls Bluff; and Marion. He is a graduate of Ouachita, has an M.A. degree from Memphis State University, and has studied at Southern Seminary. He is married to the former Eleanor Jones and they are the parents of four children.



Jones



Williams



Norrell



Presley

Leonard Williams is now serving as pastor of New Hope Church, Pollard. He has served Calvary Church, Hayte, Mo.,

Harold Presley has retired from the pastorate of First Church, Danville. He also served churches at Leachville, Malvern, Ola, and Clarendon, and

Contemporary preaching

Should you plan your preaching?

by Dean Dickens
(Sixth in a series)



Dr. Dickens

Bernard of Clairvaux (1090-1153) probably should have. After 18 years of preaching on the Song of Solomon he progressed only to chapter three and verse one. Had Bernard planned more cautiously, he might have finished

the book in 18 years—or he might have decided to preach a different series!

Some people actually object to planned preaching. They tell us (1) "It limits the Holy Spirit", (2) "It is too inflexible", or (3) "It takes too much time to plan." Realistically, the man who is too busy for whatever time his preaching needs is simply too busy. As to inflexibility, one needs to remember that a plan is only a plan—it may be altered to become more effective. As to the charge that a preaching plan (of any length of time) limits the Holy Spirit, one must remember that God's Spirit is not limited to seven-day spans of time. Biblically one discovers plans of God that spanned hundreds of years. Surely no one would imagine the Spirit is too limited to assist the preacher in planning to proclaim

God's Word.

Why should you plan your sermons? First, prayerfully planning your sermons may allow you to systematically preach the whole message of God rather than habitually deal with favorite portions. You can move toward projected goals. Planned sermons may prevent what one man said of the Manhattan telephone directory: "There's quite a cast here, but no plot!" Your sermons should move toward some goal for your people. Second, carefully and prayerfully planned preaching allows wiser use of your time. The preacher is not forced into "last minute searching" for a topic nor "later than last minute" collecting of materials for the sermon. Since most other occupations find that planning saves time "in the long run", the preacher will no doubt find his planning also proves to be a powerful ally in saving time. Perhaps we do not have time not to plan our preaching. If the tale of the 80 year old Norwegian merchant who computed his lifetime is true, there is time for planning. Take it from his calculation of (1) the five years you will spend waiting for people, (2) the three months you will spend in scolding children, (3) the six months you will spend tying neckties, or (4) the eight days you will spend in telling dogs to lie down

and shut up!

How can you plan your preaching? Mark off your special days and emphases on a calendar. Remember to plan for particular goals you wish to accomplish. Pray for the Holy Spirit to guide you. Determine how far into the future you need to plan. (If necessary, consult works such as Blackwood's "Planning A Year's Pulpit Work" or Pearce's "Planning Your Preaching.") Most of all, pray and plan. If you do, you may make more progress in 18 years than "Song of Solomon, Chapter three, verse one!"

Revival

Lee Chapel, Percy, Oct. 6-12; Jack Hazelwood will be evangelist, Randy Woodfield will direct music. Ken Reece is pastor.



Schedule proposed for Boyce Bible School Center

The following schedule has been proposed for classes through Spring, 1976, at the Little Rock center of the Boyce Bible School of Southern Seminary.

New students must complete

registration not later than two weeks before each term, which would be Oct. 10 for the coming term. For more information contact Dr. Charles H. Ashcraft, P.O. Box 552, Little Rock, Ark. 72203.

Term II Oct. 24-Dec. 20, 1975

F 8:30-10:25 a.m.	OT 5021	Old Testament Survey I-History	Raymond Coppenger
F 11:00-12:55 p.m.	CA 5121 (3)	Essentials of Church Administration	W.T. Holland
F 2:00-3:55 p.m.	TH 5062	The Baptist Faith & Message	R. Coppenger
F 7:00-8:55 p.m.	CPR 5081	Biblical Preaching	W.T. Holland
S 8:30-10:25 a.m.	CH 5072	Baptist History	R. Coppenger
S 10:30-10:55 a.m.	Chapel		
S 11:00-12:55 p.m.	NT 5042 (3)	New Testament Survey II	W.T. Holland
S 2:00-3:55 p.m.	ENG 5171a	English Grammar I	Erwin McDonald

January Term Jan. 5-30, 1976

F 8:30-10:25 a.m. and S 8:30-10:25 a.m.	ENG 5171b	English Grammar II	Erwin McDonald
F 11:00-12:55 p.m. and F 2:00-3:55 p.m.	TH 5261	The Doctrine of the Church	Everett Sneed
F 7:00-8:55 p.m. and S 11:00-12:55 p.m.	CPR 5082	Sermon Workshop	W.T. Holland

Term III Feb. 13-April 3, 1976

F 8:30-10:25 a.m.	OT 5022	Old Testament Survey II-Prophets	R. Coppenger
F 11:00-12:55 p.m.	ENG 5171c	English Grammar III	Erwin McDonald
F 2:00-3:55 p.m.	CH 5071	Introduction to the History of Christianity	R. Coppenger
F 7:00-8:55 p.m.	CA 5325	Working with Deacons and Church Committees	W.T. Holland
F 7:00-8:55 p.m.	PM 5136	Christian Family Enrichment	Mrs. Charles Ashcraft
S 8:30-10:25 a.m.	BI 5011	Geographical & Historical Background of the Old Testament	R. Coppenger
S 11:00-12:55 p.m.	NT 5043	New Testament Survey III-Acts & Paul's Epistles	W.T. Holland
S 2:00-3:55 p.m.	RE 5141a	Educational Organizations of the Church - The Sunday School	Lawson Hatfield

Term IV April 9-June 5, 1976

F 8:30-10:25 a.m.	OT 1023	Old Testament Survey III-Poetry	W.T. Holland
F 11:00-12:55 p.m.	TH5263	The Doctrine of Salvation	Everett Sneed
F 2:00-3:55 p.m.	CA 5326	How Southern Baptists Work Together	Charles Ashcraft
F 7:00-8:55 p.m.	EV 5291	The Church Evangelism Program	W.T. Holland
S 8:30-10:25 a.m.	RE5142	Dynamic Teaching of the Bible	Tommy Bridges
S 11:00-12:55 p.m.	NT 5044	New Testament Survey IV-General Epistles & Revelation	W.T. Holland
S 2:00-3:55 p.m.	ENG 5175	Writing the Gospel Message	Erwin McDonald

News briefs

□ First Church, Hamburg, broke ground Sept. 7 for a \$180,000 education building, and on that same Sunday gave and pledged \$64,713.50 toward that cost. This was the largest Sunday offering in the history of the church. T.K. Rucker was the speaker for ground breaking ceremonies. Construction has already begun on the facility, which will accommodate 650 persons. Jack Carpenter is chairman of the building committee and Raymond C. Atwood is pastor.

□ John D. Gearing has observed the 22nd anniversary of his service as missionary for Mississippi County

Association. In a message in the association news letter, Gearing thanked the churches for making possible 21 consecutive years of VBS in every church, and for the camp now being built for the association.

□ First Church, Waldron, took note of the heritage of an active Woman's Missionary Union in their church at a combination Bicentennial and WMU appreciation night. State WMU President Mrs. George Tharel was the guest speaker, and a church member who was present at the organization meeting of the church's WMU was a special guest.

□ West Side, Warren, has ordained as deacons J.W. Hardin, Terry Atwell, and L.V. Mills. Paul Haskey is pastor.

□ North Main Church, Jonesboro, has ordained six deacons. They are Bill Crain, J.R. Johnson, Vernon Nicholson, Bill Hinson, Richard Nicholson, and Wayne Willey.

□ First Southern Church, Bryant, broke ground recently for a sanctuary which will seat 250. Among those breaking ground for the \$110,000 building was the oldest charter member of the church, Mrs. H.D. Pinnell, and Pastor Ray Branscum. The church was organized in 1965.

On the cover

ONE LORD ONE MISSION ONE PEOPLE



OBSERVE CP MONTH

cooperative program

RA fellowship supper coming up



Seaton

The last major state-wide Royal Ambassador event for the year is just one month away.

The Thirty-sixth Annual Royal Ambassador Fellowship Supper is scheduled for Nov. 3. The supper will be held in the dining room of Immanuel

Church, Tenth and Bishop, in Little Rock.

The supper will be served at 6 p.m. The entire program will be over by 8 p.m. This will enable groups from every section of the state to attend and not be out too late.

Good food and fellowship will be the main feature of the evening. There will be in addition, however, a fine variety

program climaxed by an inspirational missionary speaker.

The variety program will include singing, instrumental numbers and fun time. The speaker will be sharing information about life on the mission field and the challenge of missions.

Attendance at the fellowship supper is an excellent event to include in plans for Royal Ambassador Week in each church. It should not be the only event planned for the chapter during the week. The supper should be just a supplement to activities planned for the chapter in the church and community.

Information regarding the Fellowship Supper has been mailed to all counselors, pastors, and other Royal Ambassador workers. Included in the package will be a reservation form for use in making reservations. Reservations for the supper must be made in advance. See counselor,

D-Day in October

October is Cooperative Program Month. Nineteen and seventy-five marks the 50th anniversary of the Cooperative Program as Southern Baptists' primary method of world mission support. This should be a time when every church in the Southern Baptist Convention reexamines its mission - the purpose of its existence

The theme for this month is "OPERATION ONE - Declaration of Cooperation." Operation One is an emphasis designed to make the members of every Southern Baptist church more aware of the mission needs of the world and to respond in a positive way. It is a challenge to churches to reflect this response through greater involvement in mission giving through the Cooperative Program and the associational mission budget.

Each church is challenged to increase its gift through the Cooperative Program by at least 1 percent of the total church budget income and increase associational mission giving in keeping with the amount suggested by the local association.

In keeping with the 50th anniversary celebration a Convention-wide goal of \$150 million has been set for Cooperative Program gifts. This would mean approximately \$100 million for use by state conventions and \$50 million for SBC boards and agencies. Churches are challenged to commit themselves to this amount in 1975; the monies would then be received in the states during 1976.

Sunday, Oct. 26, is a Convention-wide day of church commitment in support of world missions. Southern Baptists are calling it D-Day, for Decision Day. Challenge your members to vote to support a significant increase in mission support as reflected in your church budget.

Cooperative Program posters, bulletin inserts, tracts, filmstrips, and other materials are available free from your state stewardship office. Write and request these sample materials.--- Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

pastor or other Royal Ambassador worker for more information, or contact the Brotherhood Department, P.O. Box 552, Little Rock, Ark. 72203.

We are happy to welcome the following new units of Brotherhood work--First, Hot Springs; Open Door, Rogers,; Bluff Avenue, Ft. Smith; Pleasant Plains Church; and Friendly Hope, Jonesboro.--C.H. Seaton, Director

And some.....evangelists

(Eph. 4:11)



Walker

Billy Walker has resigned as pastor of College City Church, Walnut Ridge, to re-enter full time evangelism. Walker has pastored churches in Arkansas, Tennessee, and Texas. He has served as first vice president of the Arkansas Baptist State Convention and has served on other committees and boards of the Convention. He is currently president of the Pastors' Conference of the Arkansas Baptist State Convention. Walker received his education at Southern College, Walnut Ridge; Memphis State University, Memphis, Tenn. and Southwestern Seminary, Ft. Worth, Tex. He has been in evangelistic work for more than 20 years.

D. Jack Nicholas, president of Southern College, says "Brother Walker came to Southern College in 1955 as a college evangelist and was very active in full time evangelism from that time until 1967, when he became pastor of College City Church. While pastor of College City Church, it was necessary for him to severely restrict his revival activities.

"A few weeks ago he resigned as pastor of the College City Baptist Church to return to full time evangelism. I am able to recommend Brother Walker as a warm-hearted preacher, a fearless prophet, and a loving evangelist with a burning passion for the souls of men."

Evangelist Walker may be contacted by writing him in care of Southern Baptist College, Walnut Ridge, Ark., or by phoning 886-6741 or 886-6185.

The way it was

Army never like this: colonel turned evangelist

CULPEPPER COUNTY, Va., March, 1765 (BP)—Samuel Harriss, a Baptist preacher who formerly served as a colonel in the militia, has reason to wonder if military life is not less hazardous than the ministry, observers note.

During recent visits to this county, where opposition to the established church is angrily persecuted, Harriss twice has been the object of mob violence and was arrested once.

Invited to preach in the home of a Baptist in Culpepper County recently, Harriss reportedly conducted his first meeting here without interference. He announced a second meeting for the following day and was met by a mob carrying sticks, whips, and clubs. The evangelist moved his meetings to another county to avoid violence, it is said.

Another time when Harriss attempted to preach in Culpepper, a gang announced that the Baptist could not hold a meeting. When one of the preacher's friends objected to the interruption, witnesses said, a free-for-all broke out.

Fearing the preacher might suffer serious injury in the melee, friends spirited Harriss to a house and posted a guard at the door. Those who opposed the meeting followed, however, battered down the door, and might have harmed Harriss if his followers had not come to his aid. The gang succeeded in turning the meeting into a brawl, reports said.

Harriss has been opposed by both the lawless and the law. Culpepper authorities had the preacher arrested at another time for "disturbing the peace," charging him with being "a vagabond, a heretic, a schismatic, and a mover of sedition everywhere." At his trial he was ordered not to preach again in the county within 12 months under penalty of a prison sentence.

Harriss is one of the most prominent men of Pittsylvania County, Va., having served as church warden, colonel of the militia, captain of Fort Mayo, sheriff, justice of the peace, and in other influential positions. He was baptized in 1758 by Daniel Marshall, a pioneer itinerant Baptist evangelist in the South.

The former colonel has given himself without reservation to the Baptist cause, friends say. In addition to preaching with great boldness, they say, he has turned his comfortable home into a meetinghouse for Baptists and has generously shared his wealth with less prosperous neighbors and others in need.

Prepared for Baptist Press by the Southern Baptist Historical Commission, Nashville.

Child Care

Youth praises Home's recreation program

At the Arkansas Baptist Children's Home the recreational program is second to none in its versatility and its total adaptability to the needs of the Home's youth.

The Home has the most complete recreational facility system of any which can be found. The ABHC gym has a full basketball court, pool room, boxing room, stage, ping-pong table, trampoline, and TV room. The gym serves as the central hub of the ABHC recreational program but it is only part of the total recreational facility found on campus.

The children of the Home can enjoy horseback riding, several days a week, at the corral and riding arena on the Home's campus. The Home owns eight horses and also owns a stable in which they are kept and cared for.

During the summer months, swimming becomes the number one sport at the Children's Home. The swimming pool is open every week day and on Saturday to be enjoyed by the Home's residents. The pool has a shallow and deep section, with a nine-foot depth in the diving area.

Also, a tennis court on campus provides a great recreational facility exclusively for the children at the Home. There are two tennis courts, which are enjoyed daily by the residents of the Home.

However, in spite of all of these great recreational facilities on campus, this does not constitute the recreational program. The program is formed of the people who serve in it. Guy "Dub" Ripley, ABHC Activities Director, has for several years been a good friend and a good example to the children. Ripley and Raymond Barroclough, his assistant, provide a caring and active recreational staff.

In summation, it can be said that the Arkansas Baptist Home for Children has virtually everything for the recreation of its youth; a Total Recreation Program.

(The above article was written by Tony Moser, a resident of ABHC)—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

COOPERATIVE



PROGRAM



State Sunday School Department Staff members staged a "demonstration" at the meeting, but it demonstrated several of the emphases the Sunday School Department is making this year. It was part of a feature called "Reachout '75."

Sunday School convention emphasizes 'Action'

"Action" was the main emphasis of the Sunday School convention held Sept. 22-23, in Immanuel Church, Pine Bluff. The "Action" program is a week in which intensive efforts are made by the church members to enroll friends, families, and neighbors in Sunday School at any time and any place.

The program, developed by E.S. Anderson, former pastor of Riverside Church, Ft. Myers, Florida, is not intended necessarily to replace the normal method of enrolling people the first Sunday they attend a Sunday School, but is in addition to it. Anderson, now "Action" promotion specialist for the Sunday School Board, said "The basic ingredient in church growth is Sunday School enrollment. If you want your church to grow you must enroll people in Bible study." When Riverside Church enrolled 1,000 people in Sunday School their average attendance was 400. Finally, when they enrolled 2,700 people in Sunday School their average attendance grew to more than 1,000. The number of people attending Bible study tripled, the worship service tripled, the baptisms doubled and the finances doubled. Anderson observed "Everything in our church grew because we had people attending."

The "Action" program is a five-pronged thrust geared to enable every person in the church to assist in enrolling new Sunday School members. The campaign includes: (1) a pastor's class for all ages and both sexes. These are the people who would not initially attend a traditional Sunday School class. The

pastor integrates these members into other classes as he has opportunity. (2) a task force which works from house-to-house to enroll people not attending any Sunday School. Each team of two agrees to contact 150 homes. (3) a youth group which works at school and other youth gatherings. (4) a telephone group which enrolls people by phone. (5) a bus ministry which works to increase attendance and enroll the parents of those that are attending church on the buses.

State Sunday School Secretary Lawson Hatfield said "Action is a concept to readily enroll people and increase Sunday School attendance. It combines "People Search" and enrolling of people into one function. It is a highly motivated program which will work in small and large churches located in rural or city settings."

Several testimonies were given by pastors who have participated in the "Action" program. Eddie McCord, pastor of First Church, DeWitt, said "Action works if you will work it. I was skeptical when I attended the clinic held on the "Action" program in Little Rock. I knew that it worked in Ft. Myers, Fla., but I wondered if it would work in a small area like DeWitt." First Church, DeWitt, enrolled 85 people during their Action Week. The Sunday School had averaged 204 the seven weeks prior to the campaign. During the nine weeks since the effort they have averaged 243.

Bill Philliber, pastor of Life Line Church, Little Rock, said "When I received the letter from the Sunday

School Department I placed it in File 13. Later I was contacted again and decided to come to the clinic. I was so impressed that I stayed during the lunch hour to talk with the deacon that had come from the Riverside Church and made him late to lunch." The Life Line Church enrolled 287 people and it has had a significant impact on their attendance. Philliber said "This is the best thing since Arthur Flake's book on *Building a Standard Sunday School*."

Harold Elmore, pastor, Park Place Church, Hot Springs, told of the success which they had enjoyed with "Action." The church has enrolled 85 people of which 75 percent or more are lost. The first Sunday after the effort was begun 40 percent of those enrolled were present. Elmore said "There have been additions each week since we voted to enter "Action." I believe that this program has made us more soul conscious and that we will continue to reap significant results from this effort."

K. Alvin Pitt, pastor, Baring Cross Church, North Little Rock, said that their church had increased their attendance 96 over a three-Sunday period. They have enrolled 500 new members. Pitt observed "This program has given a joy to our members who have gone out. Many of them said that they had never had an experience that thrilled them such as has "Action." It also let our community know that Baring Cross is alive and well."

Anthony Uth, pastor, Immanuel Church, Pine Bluff, told of three specific families that had enrolled in their church as a result of the "Action" program. The minister of education enrolled a family

E.S. Andy Anderson, originator of the "Action" program, was featured speaker for the convention.



Specialized conferences were held for workers in all age groups, such as the one for children's workers, led by Mrs. Charles Hill (below) and one for workers with youth, led by Thomas S. Clark (bottom).



where the husband was a bar tender. The woman made a profession of faith on the following Sunday. The husband now has new employment and is singing in the choir each week. Immanuel Church enrolled 206 people of which 60 were in attendance on the first Sunday. Uth said "The statistics represent people and we must be interested in statistics if we are interested in individuals. We should remember that not everyone will be for the "Action" program. You can not wait until everyone will go along."



Another highlight of the convention was a feature entitled "Reachout '75," which was a dramatic presentation of several of the emphases which the Sunday School Department is making this year. It was pointed out that a new credit system for Sunday School books is now available. The emphasis on reading the Bible through is continuing. High attendance during the month of February in '76 will be a major emphasis.

Hatfield said "The attendance at our Sunday School convention was excellent—one of the best ever. Age group conferences were alive and well received. But of greatest importance was the enthusiasm shown by pastors, Sunday School directors and others regarding the new "Action" concept. I sincerely believe that as we utilize this innovative method that dramatic growth in every area of our church work will occur.

"Remember," he added "Action simply means enrolling anyone, any place, any time. And these new enrollees attend with the same degree or regularity as with the members."



Those on the program included Lawson Hatfield, state Sunday School director (left), and Anton C. Uth, pastor of the host church.

Church Training Convention

Thursday, Oct. 23, 1975

Immanuel Church

Little Rock

'Training and the Life and Liberty Campaign'



Three great sessions

• Morning •
10:00 a.m. - 12:15 p.m.

• Afternoon •
2:00 - 4:15 p.m.

• Night •
7:00 - 9:00 p.m.

For All

Pastors - staff - Church Training leaders - associational leaders
library workers

Speaker

Special Features



Dr. Huber Drumwright
Dean
School of Theology
Southwestern Seminary
Ft. Worth, Tex.

• Three messages by Huber Drumwright
Dean, School of Theology, Southwestern Seminary

• Age-division Conferences at Each Session

—Preschool

Mississippi Baptist Convention

Evelyn George

—Children

Church Training Dept., BSSB

Ethel McIndoo

—Youth

Louisiana Baptist Convention

Helen May

—Adult

Church Training Dept., BSSB

Bruce Powers

—General Officers

Church Training Dept., BSSB

Wert Campbell

—Library Workers

Church Library Dept., BSSB

Carlton Carter

• "New Day for Training" in Arkansas

• Music by "Reconciliation" Ouachita Baptist University

Visit the Country Store

(Church Training Fair)

9:00-10:00 a.m.

Age division exhibits

Learning aids

New member training

1:00 - 2:00 p.m.

"Celebrating the Bicentennial"

Visit the Cheese and Cracker Barrel

6:00 - 7:00 p.m.

Resource materials

Church recreation display

Leader training

The advantage of trouble

by Duke K. McCall
President, Southern Seminary

The American prosperity achieved in the late 1940s stabilized in the 1950s was taken for granted in the 1960s as inevitable and unalterable. But where have all the good times gone?

The stock market as the classical hedge against inflation collapsed under double digit inflation. The insatiable demand by Americans for goods and services evaporated in the face of unemployment.

The President Johnson era notion that America was so rich that it was sinful to have poor people around slammed into a multibillion dollar balance of payments deficit on the international scene. Big business, as the whipping boy for all kinds of social and environmental reforms, began to go broke.

Even worse, governmental units like New York City discovered bankruptcy as a fact and not a fairytale. Churches that sold bonds to pay interest on previous bond issues learned about the limits of legality as well as the limits of irresponsibility (two of my business acquaintances went to prison for the same activities the courts forgave in preachers).

Now we bemoan the good old days when everybody who wanted a job could work and those who did not want to work could use food stamps to supply their commune. Now it is tough, and many people are in despair about the future of America and the world.

Let me share a true parable with you:

A couple of thousand years ago some courageous Asian people journeyed across the Pacific Ocean in open boats looking for more agreeable places to live. The hardships they endured, the feat they accomplished, matched the Phoenicians in the Mediterranean and the Norsemen in the Atlantic. Waves of emigration continued until recently when the steamship made it easy.

Those who reached Tahiti found a paradise without natural enemies, plenty of food at hand, and a gentle climate.

In such an environment these descendants of a great and enterprising people should have developed a magnificent culture. Instead when Europeans discovered life in Tahiti, it was characterized by sexual promiscuity, ritual cannibalism,

infanticide, frequent murder, and a common use of hallucinogenic drugs. The inhabitants had forgotten how to write, how to make pottery, and intellectual and artistic activity had turned into sensual gratification with disintegrating and degraded family life. This is what happened to them when faced with abundant leisure and economic security. Do you see the parallel with American response to the prosperity of the 1960s? Like the Tahitians we blew it.

Maybe becoming a second-rate power will cause Americans to try harder at the turn of their second century. Maybe the exposed rottenness of our political structure will challenge idealistic young people to become professional politicians. Maybe the TV generation will be tired of watching and set out to produce the technology and the distribution processes to revive not just American business but the economic growth of the world.

And the church? Committed young people have already hit the Seminary. One-third more bright, well-trained entering students than ever before in the history of Southern arrived this year. The last time we had such a crowd was in the middle of the religious

prosperity of the 1950s. This time they have come, not to get on the band wagon, but to get the institutional church out of the ditch God called them and they came.

I wonder if they are tough enough to cope with the intellectualized religion and also the runaway emotionalism and the politicized denominational structures of our time? Only those who have a vital sense of the presence of God and total commitment to the Lordship of Jesus Christ will make it. Others will cop out with a lot of muck about the larger opportunities in the secular community (meaning better pay for less work with more security).

But there is no reason to be a Christian minister now except that the world is in trouble and the "divine destiny" of America turned sour when we tried to go without God.

Our cries of defeat and despair have turned into prayer, and God is answering. He is providing the young people to build a brave new world by sweat and tears and bruises—and the power of the Holy Spirit.

From "Thinking Aloud" in the September issue of the "Tie", Southern's alumni publication.

Which methods of missions?

A basic question stands before each local church congregation. Like a persistent fly, this question seems ever present, illusive, often bothersome, and difficult to control. The question: what must our congregation do to fulfill our missionary calling in our community? The question is never completely answered. But it is the search for answers that matters.

The following are offered as three illustrations of forms which missions may take following the pursuit of purpose and discovery of mission in the church:

Rest home ministry - A monthly or weekly worship and fellowship with the aged or incapacitated people in rest homes. Therapeutic help is given in taking residents to outside events, including local church Bible study and

worship. Annual "old-fashioned" revivals scheduled with lots of good, loud singing and preaching.

Occupational clusters - Gathering of persons in similar occupations either near job location or church (perhaps at meal time) to study living the Christian life and commitment on the job.

Home Bible study - Have weekday group meetings at interest or neighborhood level. These may be used as initial meetings toward the establishment of a church-type mission or for interesting people in coming to the sponsoring church. Provide meeting groups for people with like interests. e.g., single parents, young couples, youth, apartment dwellers, or neighborhood.—Tommy Bridges, Director, Special Missions Ministries

SBC datelines

Most messengers statters

NASHVILLE (BP)--A study of "messengers" attending the 1975 Southern Baptist Convention in Miami Beach in June indicates that the largest percentage were over 40 years old and came from churches with a membership below 1,000.

Other data indicates that the largest percentage of them--49 percent--work on local church staffs, 60.8 percent were male, 78.8 percent arrived at the convention by car and a large percentage had what might be considered small travel expenses.

The statistics are based on 4,694 responses out of 16,421 persons from 46 states who registered at the 118th annual session of the 130-year-old SBC.

"A check shows that the state distribution of the respondents closely matches the state distribution of the total registered messengers. This would indicate that the survey participants likely mirror the characteristics and views of all messengers quite accurately," said Martin Bradley, manager of research services for the SBC Sunday School Board. Bradley's department conducted the survey for the SBC Executive Committee.

Age differential, while falling predominantly in the over 40 category, was broadly spread, with 14.8 percent in the 45-49 category, 14.5 percent in the 40-44 category, 13.7 percent, 50-54; 13.3 percent, 60 and up; 11.4 percent, 35-39; 10.4 percent, 55-59; 8.8 percent, 18-29; 8.5 percent, 30-34; and 3.2 percent, under 18.

Data on church membership size of messengers revealed 28.3 percent in the 500-999 range, 24.7 percent in the 300-499 range; 22 percent in the 1,000 and up range; 13.1 percent in the 200-299 range and 10.3 percent up to 199.

Vocational background fell heavily into the local church staff category (49 percent), with only an additional 8.3 percent combined in the categories of home and foreign missions, associational staffs, evangelists and state and SBC agency denominational workers. (More than one-half of the 8.3 percent--4.8 percent--came from associational staffs; 2.6 percent came from state convention staffs, 1.9 percent from home and foreign mission fields, and 1.2 percent from SBC agency staffs. Evangelists represented only 0.3 percent of the total.)

However, wives of men in all those categories tabulated 16.7 percent, increasing the percentage of persons affiliated with professional religious vocations to at least 74 percent.

Students want to meet needs

GLORIETA, N.M.--More than 2,500 students meeting here during the "Glorieta Student Conference" have vowed to take their love through missions to the world, beginning on

college and university campuses throughout the United States this fall.

During the week-long conference at Glorieta Baptist Conference Center, students agreed that now is the time to show Christian love to all peoples regardless of race, color or creed. In the upcoming school year, they vowed to fulfill their theme, "To the World with Love."

The purpose of the yearly national gathering is to engage students in leadership conferences preparing them for effective Christian ministry on their college campuses during the upcoming school year.

According to Charles Roselle, secretary of National Student Ministries of the Southern Baptist Sunday School Board, Nashville, the three student ministries emphases for 1975-76 are missions, worship and Bible study. The lead emphasis is on missions.

These are three of ten student ministries emphases highlighted each year, explains Roselle. Others are evangelism, churchmanship, ministry, international students, social action, stewardship and fellowship.

Legal services set up

DALLAS (BP)--A legal services department has been created by the Annuity Board of the Southern Baptist Convention here.

Gary S. Nash, a Dallas attorney, has been appointed acting director of the new department, according to Darold H. Morgan, Annuity Board president.

"Federal legislation regulating the pension field requires more frequent service of legal counsel," Morgan said. "It has reached the point that it is more economical and practical to set up our own legal services department with a full-time staff officer."

Nash, 27, is a member of Cliff Temple Church in Dallas. He is a graduate of Baylor University, Waco, Tex.

Add news personnel

NASHVILLE (BP)--Two Southern Baptist seminaries--New Orleans Seminary and Southern Seminary, Louisville--have named news personnel to their staffs.

Jonathan W. Pedersen, will serve as news director at New Orleans Seminary, and Mike Dudit (pronounced Did-way) and Nancy Carter will serve as news director and feature editor respectively at Southern Seminary.

Pedersen, a native of Miami, Fla., has served previously as business review manager of the Miami Herald and minister of youth at First Church of North Miami Beach. He holds a degree in communications from the University of Tennessee and will continue his studies at New Orleans Seminary.

As news director, Pederson will also serve as editor of the alumni news

publication, *Vision*.

Dudit, a native of Sandwich, Ill., is a graduate of Stetson University, Deland, Fla., where he served on separate occasions as editor and business manager of the *Stetson Reporter*. He has been a youth director and youth evangelist during summers between college years. He will serve as managing editor of *The Tie*, Southern Seminary's alumni publication, among other duties as news director.

Miss Carter, a staff writer for the Southern Baptist Foreign Mission Board, Richmond, Va., before accepting the Southern Seminary position, is a graduate of Westhampton College of the University of Richmond, where she edited the campus newspaper. She is a native of Chesapeake, Va.

Both Dudit and Miss Carter will continue their studies at Southern Seminary.

Foundation

Making a gift--retaining security

A charitable remainder trust provides a way for a person to make a gift and still retain an element of security. This is accomplished by transferring something of value--money, securities, real estate, etc.--to a trustee who in turn agrees to pay a pre-arranged income to the donor or surviving spouse. The income can be a fixed dollar amount, or based on a percentage evaluation of the trust. At the death of the survivor, whatever remains in the trust will then become an asset for the Baptist cause selected by the donor.

During life, the donor enjoys the security of an income without the responsibility of management. There may also be certain tax advantages in both income taxes and estate taxes. Your tax advisor, CPA, auditor, or other financial advisor can provide you with specific information related directly to your own family.

The Arkansas Baptist Foundation can also provide general information without cost or obligation. The Foundation can also serve as trustee. This is also without cost to the donor or to the institution benefiting from the trust, since the operating budget of the Foundation is provided through the Cooperative Program.

A personal conference can be scheduled without cost or obligation. For further information, contact, Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203--Harry D. Trulove, Executive Director

'Man in black'

From page 24

blood, and he began to badger people who could open doors for the career he really wanted.

He was introduced to Marshall Grant, a bass player and guitar player, Luther Perkins, son of a Baptist minister from Mississippi. The three were at home with gospel music.

Their first public appearance was in a church in North Memphis, Tenn. None of the three had a nice suit and the "only colored suits we had alike were black.

"Black will be better for church anyway," I said, so we wore black shirts and pants.

"To this day, when someone asks me why I wear black, I can never really think of a simple answer, so I often say, 'Black is better for church,'" Cash notes.

After several refusals for auditions by Sam Phillips, owner of Sun Record Company, who was then managing Elvis Presley, Cash finally sang for Phillips and was signed to a contract.

Johnny Cash hit the top then hit bottom. He will tell you that country and gospel music were not his undoing. In fact, one of the first country music stars Cash worked with after joining the music circuit was singer Sonny James. "...I knew him to be a truly committed Christian," among others in the field, Cash notes.

Rather, it was the pills and the drinking. Cash began to take amphetamines to stay awake and pep him up for the long road trips, long hours of sleeplessness and endless, energy sapping concerts—and barbiturates to bring him down again.

Cash's addiction to pills and his drinking began a long road and struggle of despair, the complete alienation of his family for a time, divorce, and near brushes with death.

Once, for example, he leaped from a truck he was driving just before it went over a 600-foot cliff in California. And there were others, he attributes to the pills and drinking. Cancelled concerts and a problem of laryngitis plagued the singer, already world renowned for his talent.

Country female vocalist June Carter—now Mrs. Cash—of the famed Carter Family, ministers and other friends prayed for and stood by him. Finally, after being jailed seven times, a heartbroken sheriff who was a Johnny Cash fan released him from a cell, handed Cash his pills and told the singer he could make his own choice—to kill himself taking pills or let God help him straighten up.

Cash chose the latter. He ultimately "surrendered" himself to God and began the hard, slow climb back to health—with his faith in God, much prayer, and with June, a committed Christian, and others close by him.

It's the life of Johnny Cash—no holds barred. Just as he was, "Just as I am."



Woman's viewpoint

Iris O'Neal Bowen

Our friends, the salesmen

Our three bread salesmen were all in the store at the same time, a while back, and as always, there was a good-natured bantering going on among them.

Suddenly we heard the horrible screeching of tires out on the parking lot. One of the salesmen dropped his tray of bread and raced for the front door.

"My wife is in this vicinity!" he yelled.

We didn't know, and he didn't tell us, if she really was there—abouts, or if he knew her particular tire-screech and took it for granted it had to be his wife out there.

But life in the grocery business has been made much more enjoyable because of the salesmen who call on us. We have gained many cherished friends. We have learned a lot, too, for salesmen are adept at carrying news tidbits up and down the road.

One of my favorite salesmen found out I write and, as long as he called on us, brought me little poems and ideas I have

used. He has even brought me two very old books from someone's attic. He also brought us a white coconut cake every Christmas. I hated to see that man retire!

A milk salesman we call Bob is the father of six little girls, and any grocerman's children (or grandchildren) soon learn that he gives away chocolate milk. And that's not all he does. He gangs up with the children (or grandchildren) to give mothers (and grandmothers) a hard time.

Because Daughter Martha works for us some, the two youngest granddaughters are learning the store business, and have discovered that Bob is on their side! When Michele lost her first tooth, she had to tell Bob how the tooth fairy left her a quarter.

"Is that *all* the tooth fairy left you?" he asked. "When I put a tooth under my pillow, you tell your mother, the tooth fairy always leaves me a dollar!"

Put a Song in Someone's Christmas

Give Baptist Hymnal, 1975

Baptist Hymnal, 1975 is a happy gift idea. Choose the appropriate edition for a friend, relative, pastor, musician—or anyone. Every home should have one. Use the handy coupon and place your order today. (Convention)

(Prices will increase January 1, 1976)

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Personalize your gift hymnal. Name will be imprinted FREE on one copy of each edition ordered if order is placed before November 15, 1975.



**BAPTIST
BOOK
STORE**

Doctor tells patients: 'God changed my life'

by Jim Newton

ALTA VISTA, Va. (BP)—Cursing every other word, a big burly man walked in to the office of Optometrist Lee Satterfield in Alta Vista, Va., and sat down to have his eyes examined.

"When he walked in, cursing like he did, I told myself that I was not going to witness to this man," Dr. Satterfield recalled.

He simply did not have enough courage to tell the cursing man about Christ.

But the experience was a turning point in Lee Satterfield's life. From that day on, he made a vow to make some sort of verbal witness to every patient who comes into this office.

Two years later, the same man came back for another checkup. Mustering up his nerve, this time Dr. Satterfield tried to tell the man about Christ.

It wasn't easy, but Dr. Satterfield told

his own testimony of what Jesus Christ had done in his life.

Twenty years ago, Dr. Satterfield left his wife and his church for a life of drunkenness. "For five years, I lived in literally hell on earth."

But Christ helped him overcome the problem of drinking, mended his broken home, and led him to become an active Christian witness.

When he left, the man was no longer cursing, for he had heard not only a moving testimony, but the clear message of salvation. The man responded by accepting Christ as his personal saviour.

The experience was a turning point in Lee Satterfield's efforts to share Christ with everyone he meets.

"Up until then, I was just taking care of half of the patient—the physical need for sight, not the spiritual.

"It took me two years to get over the

fear of witnessing to people in my office. I was afraid that people would think I was some kind of religious nut or something," he confessed.

Today, Lee Satterfield travels all over the world, training laymen how to share their faith in Jesus Christ in effective witnessing. And he still seeks to share Christ with each patient who comes to his office for an eye examination.

Dr. Satterfield has been involved in more than 100 Witness Involvement Now (W.I.N.) schools in 60 different countries through the Southern Baptist Foreign Mission Board and the Baptist World Alliance.

He spends three to six months out of every year leading W.I.N. schools not only overseas, but throughout the United States through the SBC Home Mission Board's evangelism program.

He explained that even though he is gone much of the time, his practice has continued to increase.

And his fears that people would think he is "some kind of religious nut" were unfounded, he admitted. In fact, he said his business had increased because of it.

To handle the patient load, Satterfield works 15-16 hours a day when he is home. His appointments are booked solid at least three months in advance.

But he is in excellent condition, withstanding the physical pressures of his work load by running four miles a day and doing 40 minutes of calisthenics daily. "I feel better than I ever did," he said.

"Lee is 52, going on 21," his wife Ora laughed.

Often he will work all day, and drive 100 miles to lead a lay evangelism school at night.

Whenever a patient sits behind the phoropter, which measures the patient's eye correction needs, Dr. Satterfield projects a slide showing the aisle of a beautiful Catholic church on the screen as he looks into the patient's eyes.

"Many times, the patient will comment on the beauty of the church and it gives me a perfect opening to ask about their involvement in the church and share about Christ," he said.

Later, in his office during consultation with the patient, Dr. Satterfield will usually give the patient some Christian leaflets and booklets that tell how to be a Christian.

"I tell almost every patient, 'I'm not only interested in your physical vision, but in your spiritual vision as well.'"

Then he will share his testimony and urge the patient to commit his life to Christ.

One of 19 children, his mother died when he was only three and his father died shortly afterwards. He and the other three youngest children were reared in the Masonic orphanage in Oxford, N.C.

At the age of 11, he accepted Christ during a revival meeting at a Methodist



WITNESSING OPTOMETRIST—Dr. Lee Satterfield, an optometrist in Alta Vista, Va., shares his faith with a patient while he uses a tonometer to examine his eyes. Dr. Satterfield tries to make some verbal witness to each patient who enters his office, and often shares his own testimony of how Christ helped him overcome a drinking problem, mended his broken home, and led him to become an active Christian witness. (BP) Photo courtesy "World Mission Journal."

church. "But I really didn't receive enough instruction to grow, spiritually."

He served in the British, Canadian, and American armies during World War II and fought all over Europe, including France, Holland and Germany.

After the war, he worked in the composing room for Bynum Printing Co., in Raleigh, N.C., the company that then printed the *Biblical Recorder*, North Carolina Baptists' state paper. It was there he met his future wife, Ora, who was secretary to W.C. Carpenter, then editor. They were married in 1946.

He went to Campbellsville College, to Wake Forest University, earned the doctor of optometry; then set up his practice in Pulaski, Va.

Through his wife's influence Dr. Satterfield became active in church work. However, he also became active in civic club work and began to mingle with people who were social drinkers.

"Within a year, I was a drunk," he confessed. Dr. Satterfield left not only the church, but his family including his wife, Ora, and two sons, ages three and five.

"Then one night, when I was perfectly sober (which was unusual), God in His still, small voice said to me, 'Get back in the church where you belong.'"

An hour later, Dr. Satterfield said, the pastor of a small country congregation, Piney Grove Baptist Church near Alta Vista, drove up to visit someone else and asked for directions.

Dr. Satterfield greeted Gerald Buckley, the pastor, by saying, "You're just the man I wanted to see." Then he told him of his experience the previous night, and Buckley invited him to the revival

meeting that was in progress at the Piney Grove church that night. "This is the answer to our prayers," the pastor said.

That night, for the first time, Dr. Satterfield gave his testimony. That was 15 years ago, and Dr. Satterfield has been doing it ever since.

He and Ora were reunited after their five-year separation and their life together was changed.

But there were still doubts. "Now I realize that there was too much of Lee Satterfield in my church work then, and not enough of Christ," he confessed.

For a while Dr. Satterfield considered moving away from Alta Vista, because "all the people there knew I was a drunk." Instead, he and Ora joined Central Baptist Church, which is located just across from his former office.

Now, whenever he sees someone who knew him during those days of drunkenness, Dr. Satterfield will ask them if they remembered him when he was a drunk and then tell them what Christ has done to change his life.

Because of the depth of his own experience, Dr. Satterfield felt for a while that God might have been calling him as a pastor or as a missionary.

But he was too old for appointment as a career missionary by the SBC Foreign Mission Board. So he contacted the Africa Evangelical Fellowship who said they just did not have a place for him to serve. Instead, Dr. Satterfield has gone all across the world and nation, training other layment to be effective in sharing their Christian faith.

Adapted from October 1975 *World Mission Journal*.

Good marriages don't just happen

by Mike Chute

GLORIETA, N.M. (BP)—People simply do not get married and "live happily ever after." Southern Baptist churches must acknowledge this and then help families cope with the conflict in their lives, a family life official of the Southern Baptist Sunday School Board said here.

Joseph W. Hinkle of Nashville told conferees in the family enrichment conference at Glorieta Baptist Conference Center that it is clear the marriages recorded in the Bible reflect conflict and difficulty, as well as happiness and fulfillment.

"If the Bible tells us anything about marriage, it says that a couple's will and ability to resolve conflict are among the great tests of love and affection," said Hinkle, secretary of the board's new family ministry department.

"It is unrealistic to think love prevents conflict in marriage. Conflict is part of living together; resolving conflict is necessary for couples to stay together. Bible truths reflect this over and over again."

As an example, Hinkle observed that the Bible reports conflicts experienced by a couple unable to have children; disciplinary problems with children; and the lack of love in a marriage relationship.

"The Bible does not gloss over or sugar-coat problems families faced. Neither should Christians today," he stated.

Hinkle challenged churches to study biblical marriages because "they help us to strengthen our own marriages. Marriage, according to the Bible, is still the best way for persons to live out of all the possible human systems.

"One of the greatest blessings parents can bestow on their children at marriage is freedom and separation from parenting in order for the couple to establish and maintain their own home. One of the greatest curses which parents place upon a married child is to forbid his separation and freedom to establish his own home," Hinkle concluded.

The family ministry section of the board's church administration department was elevated to department status at the July meeting of the Sunday School Board trustees. Hinkle supervised the section and was named to head the new department.

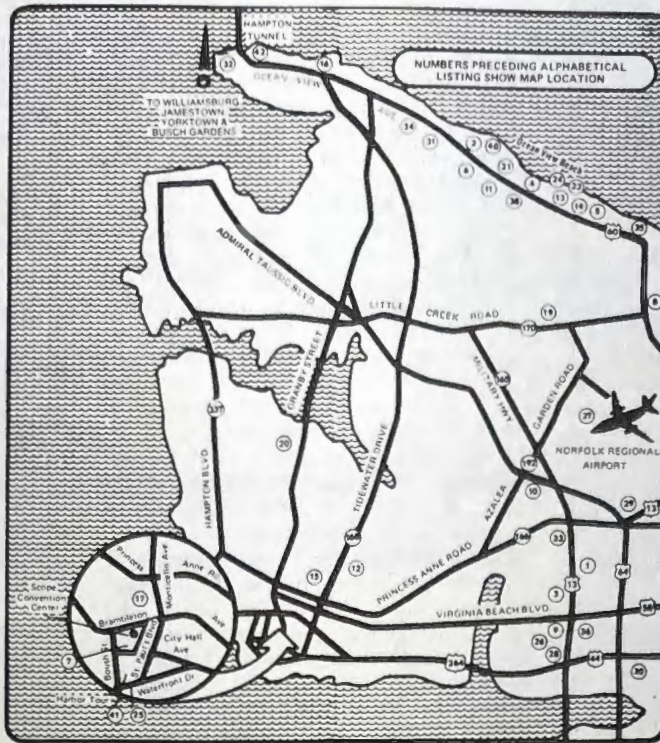
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Use local Zip Codes. They're right in your phone book.

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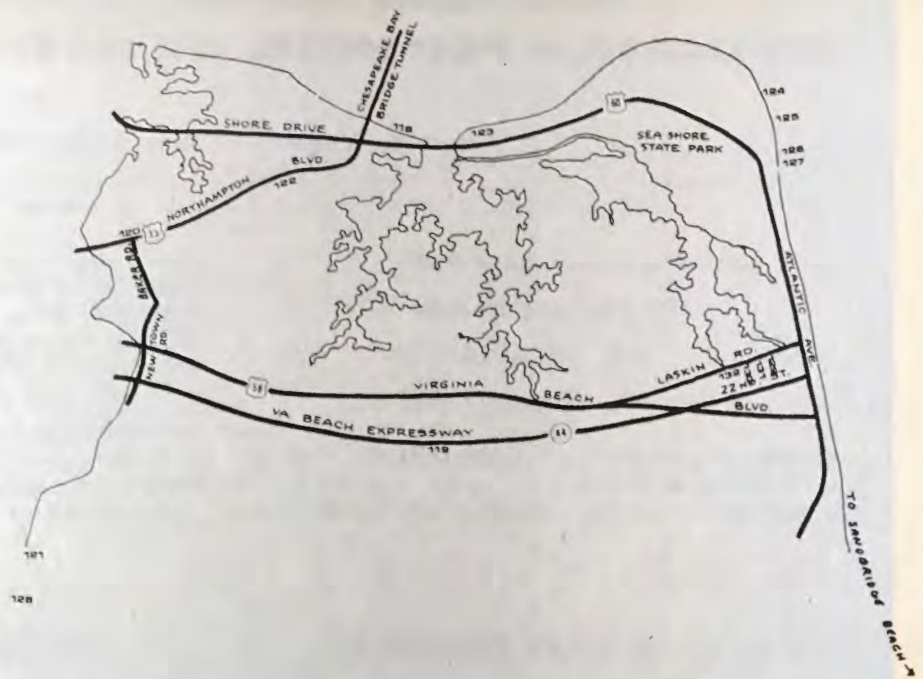


NORFOLK

- | | | |
|---|--|--|
| 1 Admiralty Motel, 1170 N. Military Highway
Singles \$16, Doubles \$22, Twins \$22 | 13 Beachcomber Motel, 2090 E. Ocean View Avenue
Singles \$16, Doubles \$18, Twins \$20, Eff. Apts S-\$24 | 29 Quality Inn-Lake Wright, 6280 Northampton Boulevard
Singles \$16, Doubles \$21 |
| 2 Anchorage Motel & Apartments, 1020 E. Ocean View Avenue
Doubles \$18-\$22, Twins \$24-\$26 | 15 Holiday Inn-Midtown, 930 Virginia Beach Boulevard
Singles \$18-\$20, Twins \$23-\$25 | 30 Ramada Inn-Newtown, 6360 Newtown Road
Singles \$15-\$20, Doubles \$20, Twins \$24 |
| 3 Belaire Motel, 1001 N. Military Highway
Singles \$15, Twins \$22 | 121 Holiday Inn-Military Highway, 717 S. Military Highway
\$20-\$40 Range | 31 Ramada Inn-Ocean View, 719 E. Ocean View Avenue
Doubles \$32 |
| 5 Breakers Motel, 3022 E. Ocean View Avenue
Singles \$16, Doubles \$20 | 16 Holiday Inn-Ocean View, 1010 W. Ocean View Avenue
Singles \$20, Doubles \$24, Twins \$29 | 32 Red Carpet Inn-Harbor View, 1575 W. Ocean View Avenue
Rates unavailable |
| 6 Buccaneer Motor Lodge, 929 E. Ocean View Avenue
Doubles \$18, Twins \$20 | 17 Holiday Inn-Scope, 700 Monticello Avenue
Single \$15.50, Doubles, \$18, Twins \$23 | 34 Sea Isle Motel & Apartments, 315 E. Ocean View Ave., Singles \$22, Doubles \$24 |
| 7 Commodore Maury, 345 Granby Street
Singles \$14, Doubles \$18, Twins \$18 | 19 Holiday Towers Motel, 1850 E. Little Creek Road
Doubles \$18 | 35 Sea King Motel & Apartments, 4140 E. Ocean View Avenue
Singles \$20, Doubles \$22 |
| 8 Econolux Inn, 7950 Shore Drive
Singles \$15, Doubles \$15-\$18, Twins \$18
Eff. Apts \$16-\$19 | 21 Mark 800 Motel, 800 E. Ocean View Avenue
Doubles \$18-\$22, Twins \$24-\$26 | 36 Sheraton Inn-Military Circle, P.O. Box 12112
Singles \$22, Doubles \$28, Twins \$28 |
| 9 Econo-Travel Motor Hotel, 865 N. Military Highway
Singles \$10.95, Doubles \$13.95, Twins \$16.95 | 22 Nansemond Hotel, 235 W. Ocean View Avenue
Rates unavailable | 38 Silver Sands Motel & Apartments, 2801 E. Ocean View Avenue
Singles \$18, Double \$18, Twins \$22 |
| 10 Econo-Travel Motor Hotel, 3343 N. Military Highway
Singles \$9.95, Doubles \$12.95, Twins \$15.95 | 25 Omni-International Hotel, Plaza One Building - Suite 700
Singles \$22-\$32, Doubles \$28-\$38, Twins \$28-\$38 | 39 Surf Motel, 2918 E. Ocean View Avenue
Doubles \$12-\$75 Daily
Doubles \$85-\$325 Weekly |
| 11 Econo-Travel Motor Hotel, 1111 E. Ocean View Avenue
Singles \$10.95, Doubles \$13.95, Twins \$16.95 | 26 Overnite Inn, 853 N. Military Highway
Singles \$12, Doubles \$16 | 40 Surf-Side Motel & Apartments, 1120 E. Ocean View Avenue
Doubles \$18, Twins \$20 |
| 12 Econo-Travel, 1050 Tidewater Drive
Singles \$9.95, Doubles \$12.95, Twins \$15.95 | 27 Quality Inn-Airport, Regional Airport
Singles \$15, Doubles \$20 | 41 Thomas Nelson Hotel, 245 Granby Street
Singles \$10, Doubles \$12, Twins \$16 |
| | 28 Quality Inn-Executive Park, 235 North Military Highway
Singles \$14, Doubles \$16, Twins \$20 | 42 Tides Motel and Apartments, 1362 W. Ocean View Avenue
Rates unavailable |
| | | 43 Twin Sails Motel & Apartments, 930 E. Ocean View Avenue
Doubles \$18-\$22, Twins \$24-\$26 |

VIRGINIA BEACH

Hotels represented by numbers 44 through 117 plus 133 through 135 are located from 39th street south to 2nd street either on oceanfront, or within a few blocks to the west.



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|---|--|--|
| 44 Aloha Motel, 1500 Pacific Avenue
Doubles \$28-\$33, Eff. Apts. \$28-\$37
\$20-\$40 Range | 76 Garden Lodge, 13th & Atlantic Avenue
\$20-\$40 Range | 99 Ocean Ranch Motel, 32nd & Oceanfront
\$44/3 or more per room |
| 45 Aquarius Motel, 20th & Atlantic Avenue
\$20-\$40 Range | 77 Golden Sands Motel, 14th & Atlantic Avenue
\$20-\$40 Range | 128 Overnite Inn, 3265 S. Military Highway
Singles \$18, Doubles \$20 |
| 46 Avamere, 2604 Oceanfront
\$20-\$40 Range | 78 Hilton Inn, Oceanfront & 8th Street
Singles \$44.50, Twins \$44.50 | 100 Plantation Motel, 30th & Atlantic Avenue
\$20-\$40 Range |
| 47 Baibea Motel, 2902 Pacific Avenue
\$20-\$40 Range | 79 Holiday House, 14th & Oceanfront
\$20-\$40 Range | 101 Princess Anne Inn, 25th & Oceanfront
\$20-\$40 Range |
| 48 Bali Hai, 29th & Pacific Avenue
\$20-\$40 Range | 122 Holiday Inn-Bridge Tunnel, 5725 Northampton Boulevard
\$20-\$40 Range | 102 Ramada Inn-Ocean Front, 7th & Oceanfront
\$20-\$40 Range |
| 49 Beach Motel, 1300 Pacific Avenue
\$20-\$40 Range | 80 Holiday Inn-Ocean Beach, 39th & Oceanfront
\$20-\$50 | 103 Royal Clipper Motor Lodge, 36th & Atlantic Avenue
\$20-\$40 Range |
| 51 Beacon Motel, 3244 Page Avenue
\$20-\$40 Range | 81 Holiday Sands Motor Inn, 11th & Oceanfront
Singles \$39, Doubles \$39, Twins \$39 | 104 Sandcastle Motel, 27th & Pacific Avenue
\$20-\$40 Range |
| 50 Bel Harbour Motel, 13th and Oceanfront
Doubles \$25, Twins \$30 | 82 Holly Kove, 10th & Arctic Avenue
\$20-\$40 Range | 105 Sandpiper Motor Apartments, 1112 Pacific Avenue
\$20-\$40 Range |
| 51 Beivedere Motel, Oceanfront at 36th Street
\$20-\$40 Range | 83 Howard Johnson's Motor Lodge, 38th & Atlantic Avenue
Twins \$38 | 129 Sandman Motel, 521 Laskin Road
\$20-\$40 Range |
| 52 Blue Marlin Motel, 2411 Pacific Avenue
Doubles \$25, Twins \$29, Eff. Apts. 2/\$30, Studio Apts. 2/\$34 | 84 Idlewhyle Inn, 27th & Oceanfront
\$20-\$40 Range | 106 Saxony Motel, 2109 Atlantic Avenue
\$20-\$40 Range |
| 53 Blue Water Apartments, 207 12th Street
\$20-\$40 Range | 85 Inlet House, 3rd & Atlantic Avenue
Singles \$26, Doubles \$24 | 107 Schooner Motel, 215 Atlantic Avenue
\$20-\$40 Range |
| 54 Boardwalk Inn, 26th & Atlantic Avenue
\$20-\$40 Range | 86 Jefferson Motel, 33rd & Pacific Avenue
\$20-\$40 Range | 109 Sea and Sun Motel, 29th & Atlantic Avenue
\$20-\$40 Range |
| 119 Bow Creek Motel, 3429 Club House Road
Doubles \$14-\$18, Twins \$20 | 87 Kona Kai, 18th & Oceanfront
\$20-\$40 Range | 110 Sea Escape Motel, Virginia Beach Boulevard and Oceanfront
\$20-\$40 Range |
| 55 Brockmyer Motel Apts., 206 20th Street
\$20-\$40 Range | 88 LaPlaya, 33rd & Oceanfront
\$20-\$40 Range | 111 Sea Gull Motel, 27th & Atlantic Avenue
Doubles \$38, Twins \$38 |
| 56 Cerca Del Mar Motel, 410 21st Street
Eff. Apts. \$28 | 89 Lynn-Dee Motel, 11th & Atlantic Avenue
\$20-\$40 Range | 112 Sea Hawk Motel, 26th & Atlantic Avenue
\$20-\$40 Range |
| 57 Carriage Inn, 1500 Atlantic Avenue
\$20-\$40 Range | 127 Mai Kai, 5602-B Atlantic Avenue
\$20-\$40 Range | 113 Sea Pines Motel, 34th & Atlantic Avenue
\$20-\$40 Range |
| 58 Cherry Motel, 2903 Arctic Avenue
Weekly only \$125-\$175/wk | 90 Manson's, 2800 Pacific Avenue
\$20-\$40 Range | 130 Seashire Inn, 1040 Laskin Road
\$20-\$40 Range |
| 59 Colonial Inn Motel, 2809 Atlantic Avenue
Singles \$30, Doubles \$30, Twins \$30 | 91 Mardi Gras, 2802 Atlantic Avenue
\$20-\$40 Range | 114 Sea Vacation, 34th & Oceanfront
\$20-\$40 Range |
| 60 Copely Motel, 35th & Pacific Avenue
\$20-\$40 Range | 92 Marjac Motor Lodge, Oceanfront at 22nd Street
\$20-\$40 Range | 115 Sundial Motel, 308 21st Street
\$20-\$40 Range |
| 61 Cutty Sark, 3614 Atlantic Avenue
Twins \$18 | 126 Mariner Resort Inn, 57th & Oceanfront
Twins \$36 | 124 Suntide Motel, 6607 Atlantic Avenue
\$20-\$40 Range |
| 62 Diplomat Motor Inn, 33rd & Oceanfront
Twins \$20-\$40 Range | 93 Marlin Manor Motel, 5th & Pacific Avenue
Twins \$25 | 131 Surf and Sand, 959 Laskin Road
Singles \$20, Double \$22, Twins \$25 |
| 63 Dunes Motor Inn, 10th & Oceanfront
\$20-\$40 Range | 125 Marshall Hotel, 66th & Oceanfront
Singles \$29-\$39, Doubles \$29-\$39, Twins \$29-\$39 | 116 Thunderbird Motor Lodge, Oceanfront & 35th Street
\$20-\$40 Range |
| 64 Ebbtide Motor Inn, 207 20th Street
\$20-\$40 Range | 94 Moons, 2101 Atlantic Avenue
\$20-\$40 Range | 117 Traymore Sea Colony, 9th & Atlantic Avenue
\$20-\$40 Range |
| 120 Econo Travel Motor Hotel, 5819 Northampton Boulevard
Singles \$9.95, Doubles \$12.95, Twins \$15.95 | 95 Newcastle Motel, 12th & Oceanfront
\$20-\$40 Range | 133 Triton Towers, 23rd & Oceanfront
\$20-\$40 Range |
| 70 Edgewater Condominium, 3615 Atlantic Avenue
\$55 per day | 96 Ocean House Motel, 3108 Atlantic Avenue
\$20-\$40 Range | 134 Viking Motel, 2700 Atlantic Avenue
\$20-\$40 Range |
| 71 Emerald Isle, 1105 Pacific Avenue
\$20-\$40 Range | 97 Ocean Lake Motel, Oceanfront & 32nd Street
\$20-\$40 Range | 135 Virginian Motel Apartments, 310 24th Street
Twins \$25 |
| 72 Empress Motel, 28th & Oceanfront
\$20-\$40 Range | 123 Ocean Island Inn, 3174 Page Avenue
Singles \$29.50, Twins \$32.50 | 132 White Heron Motel and Yacht Club, 1284 Laskin Road
Singles \$24.50, Twins \$28.50 |
| 73 Essex House, 16th & Oceanfront
\$20-\$40 Range | 98 Ocean Palms Motel, 30th & Arctic Avenue
\$20-\$40 Range | |
| 74 Farrar's Tourist Village, 10th & Atlantic Avenue
\$20-\$40 Range | | |
| 75 Flagship Motel, 6th & Atlantic Avenue
Twins \$34 | | |

For reservation application form see page 20

SOUTHERN BAPTIST CONVENTION APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Norfolk, Virginia — June 15-17, 1976

Please fill out form completely and mail to:

SBC Housing Bureau
P.O. Box 1216
Norfolk, Virginia 23501

RESERVATIONS TO BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names

and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin October 1, 1975.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
2nd Choice _____
3rd Choice _____
4th Choice _____

ARRIVAL DATE _____ at _____

MODE OF TRAVEL: Automobile Plane Bus Other

NAMES OF ALL OCCUPANTS:
(Please bracket those sharing room)

TYPE ROOM AND RATE DESIRED

Single Occupancy _____
Double Occupancy _____
Other _____

A.M. _____
P.M. DEPARTURE DATE _____

ADDRESSES:

MAIL CONFIRMATION TO: NAME _____
ADDRESS _____
CITY _____
STATE _____

SCHEDULE OF MEETINGS

Southern Baptist Convention	June 15-17
Woman's Missionary Union	June 13-14
Pastors' Conference	June 13-14
Religious Education Association	June 13-14
Church Music Conference	June 13-14

Going where God leads

Genesis 12:1-9



Coffey

All of us are familiar with Francis Havergal's hymn, "Take My Life and Let It Be." Unfortunately, many people sing it as though the whole message of the song were found in the seven words of the title. Takemy life and let it be! Don't

disturb me, Lord! Don't shake me out of my accustomed routine! Don't make me face the challenge of what may be difficult!

Abraham was 75 years old when he left Haran. Surely the thought of embarking on a journey, the destination of which was unknown to him, was a difficult challenge. But he gladly met it. God had great things planned for him, and Abraham went right along. He was willing to make the message of his life, "Take my life and let it be consecrated, Lord, to Thee." Today's lesson reveals that going where God leads involves four vital steps.

Step 1: Hearing God's call (Genesis 12:1)

Abraham had already left Ur and had settled for a time in Haran. Since God wanted Abraham in Canaan, his time spent at Haran evidently resulted from incomplete obedience. Haran was an important commercial city on the crossroads of caravan routes, but it was also a city given to idolatry. This would be a poor place for Abraham to raise up a family to love and honor God. God called upon Abram (whose name was later changed to Abraham) to sever his family ties. Throughout the Bible we are taught that the call of God is stronger than the strongest of human relationships. If the order of the names in Genesis 11:27 means that Abram was the eldest son, he would have become head of the clan when his father died. If Abram was oldest, then, he was being asked by God to give up a position of prestige and power. God told Abram to go to an unknown land. Hebrews 11:8 tells us that "he went out, not knowing whither he went." Abram's destination was not revealed at once. He was to trust God's guidance and follow his leading wherever it might take him.

Hearing God's call, the first step in going where God leads, means that we must be willing to put God before every human relationship, renounce all claim to self, and walk by faith as God speaks to us through his word and his Spirit. A

Christian must be willing to become nothing so that Christ can become everything in his life. Only then can the believer move from where he is to the place that God wants him to be.

Step 2: Believing God's promises (Gen. 12:2-4)

For Abram, going where God led meant the renunciation of present advantage for the sake of long-term gain. The beauty of the way of God for our lives is that it is the way of blessing, both for ourselves and for others. It takes faith to believe this, but Abraham demonstrated that it is true. God gave Abram three promises of blessings that would come to pass as a result of obedient faith. First, there was a national promise. (Gen. 12:2a) Through Abraham God would make a great nation. Even from the human viewpoint the nation of Israel must be evaluated as truly great. No other nation has ever survived such a dispersion of its people and loss of its homeland for such an extended period of time.

The first part of this promise has been fulfilled literally, and in a broader sense there are the spiritual children of Abraham, all of the millions who have come to God through Christ, for as Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29)

Second, there were individual promises made to Abram. After the promise to make him the father of a great nation, God said "I will bless thee" (vs. 2) This promise was to mean that in spite of hardship and trial Abram's life would be crowned with triumph! Abram's name would be great, too. Today wherever the one true God is worshipped Abraham is known as the "Father of the Faithful." "And thou shalt be a blessing" is really a misleading translation. (Gen. 12:2) In the Hebrew the imperative is used. This sets the phrase off from the other phrases in the verse. It might be translated, "And be a blessing!" A moral obligation was placed on Abram.

God also said he would bless those who would bless Abram and curse those who would curse him. The words curse and curseth represent two different terms in Hebrew, and verse three might be paraphrased as follows: "I will show favor to those who show favor to you in your spiritual pilgrimage, and I will denounce him that reviles you and wishes harm to you." The curse pronounced by God is a judgment upon sin.

Third, there were universal promises made to Abram. "In thee shall all

Oct. 5, 1975

families of the earth be blessed" (3b). The way of blessing is open to all and no one need of necessity fall under the judgment. Abram was to be an instrument in God's hands for bringing redemption to all humanity. Through him all families of the earth have become recipients of God's grace. Verse 4 shows us that Abram believed God's promises when it says "So Abram departed, as the Lord had spoken unto him. Faith is always demonstrated through obedient action.

Step 3: Following God's will (Gen. 12:4-6)

Believing God, Abraham obeyed the call and left Haran and all its glamour. He did not know what dangers awaited him, but he was confident that God would give the strength and courage necessary to meet them. Not for his own sake alone, but for the sake of all humanity as well he decided to follow the leadership of God. Having committed his way to the leading of God, Abraham set forth to go into the land of Canaan. Verse six tells us that "the Canaanite was in the land." This fact must have loomed large in Abraham's mind; but he would not give up just because there were difficulties. In our following of God's leadership in our own spiritual pilgrimages there are Canaanites who would pollute the land with idolatries. Shall we quit for this reason? Abraham did not, and neither should we.

Step 4: Praising God's name (Gen. 12:7-9)

Verse 7 is the account of God's appearance to Abram. Surely this was a tremendous source of encouragement to Abram. In this verse is mentioned for the first time God's promise to give to Israel the land of Palestine. God's appearance and word of promise brought a response of faith from Abram. We read, "And there builded he an altar unto the Lord." (Gen. 12:7) Public testimony was given to God. Communion with God gave meaning to the life of Abram in the midst of a godless world. The altar built by Abram surely means that he made a sacrifice unto God. Although we do not build altars for sacrifice as did Abram, we worship and praise the same God. What we give back to God in worship and service is not sacrifice for sin but rather the response of a redeemed heart. God's dealings with us are like his dealings with Abram of old. Whenever we hear God's call, believe God's promise, and follow God's will, the result will always be that we will praise God's name through worship and service.

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

Jesus and his mission

Oct. 5, 1975

Matthew 1:1, 16-25



Dr. Crews

The Gospel of Matthew may have been one of the first text books of the early church. The material is systematically arranged to encourage memorization. The words of Jesus must be presented in accuracy by a man whose mind and

heart had been set afire by the living God.

Matthew was such a man. Here was one Jew who was convinced that he had met the fulfillment of the prophesy and the king of kings. Now he must share the message and mission of Jesus with his nation.

The genealogy proclaims the mission of Jesus (1:1-6)

The "begats" of Matthew have been skipped over and joked about by most of us. To do so is to miss the point and purpose of Matthew's presentation of the "begotten Christ" who was born of Mary. These "begats" show the purity of the family line which was important to first century Jews.

God promised Abraham that from his family the Messiah would come. This genealogy revealed Jesus as the fulfillment of God's promises to Abraham, David, and Israel.

It also reveals the depth and quality of God's love. Included in this list are four of the poorest examples of womanhood. Tamar was a seductive adultress. (Gen. 38) Rahab was a prostitute in Jericho. (Joshua 2:1-7) Ruth is a beautiful example of love but she was not a Jewess. (Ruth 1:4) Bathsheba is infamous for her open adultery. (2 Sam. 11-12)

Matthew shows us in these first verses that the Gospel of God in Jesus is going to break down barriers that religion had erected! Salvation was now available for the Jew, the Gentile, and the vilest of people. God can save and use any person who will surrender to his will.

The mission of Jesus as revealed at his birth (Matt. 1:16, 18-25)

The virgin birth has been rejected, ignored, and scorned by too many churchmen. The virgin birth is a foundation block of the Christian faith. It cannot be proved to unbelievers who reject the Bible as God's word. The only evidence that is acceptable is that which was written by inspired men who were present there.

Matthew and Luke present a clear picture of a unique and marvelous birth.

Matthew proclaims Jesus was "conceived by the Holy Spirit." (1:18, 20) Joseph knew he wasn't the father of Jesus. (1:18-19)

You may accuse Matthew of spiritualizing the birth but not Luke. He was a trained physician (Col. 4:14) and his writings reveal that he was a first rate scientist. His training would call for him to deny the story. But, he proclaimed the virgin birth to be a reality. (Luke 1:31-37)

W.T. Conner said, "The virgin birth of Jesus agrees with the idea of his sinless life and his peculiar sonship to God,..... It is not an abstract question as to whether such a thing could take place. If there is such a God as Jesus believed in, then it could take place." (*Faith of the New Testament*, pp. 24-25)

"With child of the Holy Spirit" (v. 18) proclaims the creative power of God. The birth of Jesus was divine from start to finish. It was the plan of God according to the prophets. (v. 23)

The human drama must not be lost in this movement of God. We see faith, obedience, and courage in the lives of two people, Mary and Joseph. They were ordinary people who felt the presence of God in daily living.

They were planning an ordinary home but when God stepped in they were suddenly confronted by miracles, angels, fear, disappointment, and frustration. What started out being a lovely courtship was now a nightmare! They were espoused and Mary was with child!

"Espoused" means more than our term engagement. In Jewish custom they were as same as married, but the maiden still lived at home. Sexual purity and fidelity were expected of the espoused. Mary's pregnancy was grounds for public divorce with the possibility of stoning. (Deut. 22:21)

Joseph had respected Mary's maidenhood. Therefore he was not going through with the marriage. This frustrated man met God in a special revelation in which he was assured that the child was the work of the Holy Spirit.

The child was to be named Jesus. (v. 21) Names to many of us are nothing more than a necessary identification tag. The Hebrews chose a name for its relationship to God and the destiny they prayed the child would have. God said the child's destiny shall be to "save the people from their sins." (v. 21)

Joseph was allowed to see that this was a part of the plan of God. It was no accident! The prophet had spoken of it when he said, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,

which being interpreted is God with us." (v. 23)

Joseph provides us with a good example of faith and obedience. He responded to the revelation and observed all the ceremonial customs of marriage as practiced in that day. He was content to share in a small way in the plan of God to save men from their sins.

Matthew clearly demonstrated that Jesus was the fulfillment of all prophesy and the Saviour of all men who will respond to him.

When ordinary people surrender to God they often find themselves in the middle of God's extraordinary activity. There is no greater place available for redeemed men than to be involved in the Father's business of redemption.

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A smile or two

The soft-spoken witness insisted on directing his testimony to the prosecuting attorney, making it hard for the members of the jury to hear him. "Will the witness please speak to the jury!" the judge finally ordered. Turning, the witness looked the jury over, nodded affably, and said brightly, "Howdy!"

Man crossed a chicken with a dog and got a fowl that lays poached eggs.

A small boy returned home from school and told his father that he was second in his class. Top place, he explained, was held by a girl. "Surely, John," said the father, "you're not going to be beaten by a mere girl!" "Well, you see, Father," explained John, "Girls are not nearly as mere as they used to be." — *Carolina Country*

Workers on a new condominium were removing the scaffolding when the walls collapsed in a heap. The foreman screamed: "How many times do I have to tell you guys? Never remove the scaffolding until you got the wallpaper up!"

Attendance report

Sept. 21, 1975

Church	Sunday School	Church Training	Church adns.
Alexander, First	98	52	
Alma, First	307	100	
Alpena, First	67	24	
Bentonville			
Central	67	32	
First	269		
Berryville			
First	166	66	
Freeman Heights	190	76	
Rock Springs	70	43	
Booneville, First	293	276	
Bryant, First Southern	81	65	6
Camden			
Cullendale	506	120	3
First	431	209	
Cash, First	131	74	1
Concord, First	90	31	
Conway, Second	296	112	1
El Dorado			
Caledonia	38	25	
West Side	391	373	1
Elkins, First	81	20	
Forrest City, First	624	118	1
Ft. Smith			
First	1265	372	10
Grand Avenue	857	239	5
Temple	137	56	
Trinity	185	59	1
Garfield, First	91	27	2
Gentry, First	154	47	1
Grandview	66	35	
Greenwood, First	292	138	
Hampton, First	135	64	
Hardy, First	143	78	
Harrison			
Eagle Heights	305	134	
Woodland Heights	91	59	1
Hatfield, First	85	56	5
Helena, First	271	49	
Hope			
Calvary	166	78	12
First	433	128	3
Hot Springs			
Grand Avenue	579	173	2
Leonard Street	92	47	
Memorial	88	46	
Park Place	358	97	3
Hughes, First	205	78	5
Jacksonville			
First	456	94	4
Marshall Road	268	80	5
Jonesboro, Nettleton	242	86	
Kingston, First	55	23	2
Lavaca, First	325	105	
Little Rock			
Geyer Springs	772	190	1
Life Line	545	142	8
Martindale	112	50	
Magnolia, Central	643	172	3
Melbourne, Belview	102	64	
Monticello, Second	310	89	4
Mulberry, First	132	75	
Murfreesboro, First	143	60	
North Little Rock			
Calvary	463	127	28
Levy	416	80	1
Park Hill	777	127	1
Paragould			
Calvary	222	173	
East Side	201	93	
First	458	87	
West View	175	105	1
Paris, First	578	92	
Pine Bluff			
Centennial	155	71	1
Second	125	44	
South Side	681	143	8
Tucker	14		
Oppelo	20	12	2
Sulphur Springs	176	90	6
Watson Chapel	418	108	
Rover	69	38	2
Russellville			
First	500	176	13
Kelley Heights	51	21	
Second	161	74	
Springdale			
Berry Street	96	39	2
Caudle Avenue	129	51	
Elmdale	320	97	1
First	1295	325	4
Texarkana, Trinity	369	129	1
Van Buren, First	536	171	5
Mission	24		
Vandervoort	85	45	
West Helena, Second	165	93	
Wooster, First	110	67	

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News about missionaries—

Mr. and Mrs. R. William Holloway, missionaries to Japan, have arrived in the States for furlough (address: c-o Mrs. R.C. Daily, Rte. 1, Arkadelphia, Ark. 71923). Holloway, whose parents were Southern Baptist missionaries to Japan, considers Arkadelphia, Ark., his hometown. Mrs. Holloway, the former Linda Louton, was born in Fort Lauderdale, Fla., and grew up in Arkadelphia. Before they were appointed by the Foreign Mission Board in 1972, he was minister to youth at St. Matthews Baptist Church, Louisville, Ky., and a student at Southern Seminary, Louisville.

Here's what
people
are saying...

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Johnny Cash: 'man in black' found his way back to God

by James Lee Young

NASHVILLE (BP)—Johnny Cash is billed as the "Man in Black." His life, as he tells it, made his friends, fans and family wonder more than once in times past, if they should ready their own black clothes in anticipation of his death.

This country-gospel singer and Christian, whose music is loved by fans from all generations, for a time was barely one step ahead of the "deceptive demons" of drugs and self destruction that threatened his life.

Cash sings a different tune now. He credits God with literally saving his earthly and spiritual lives.

But this entertainer, composer and singer of hits such as "Folsom Prison Blues," "I Walk the Line," "Hey, Porter," "Cry, Cry, Cry," and many others, once ran from God.

Now, he told Baptist Press, "I recommend Jesus Christ...When we find him, we find ourselves...We find a bond that holds...

"I also heartily recommend church membership. There's a certain amount of security in being a part of a body of believers that can't be bought at any price," Cash advised, particularly aiming his comments at young people. Cash, raised a Baptist, now belongs to the independent Evangel Temple in Nashville, where Jimmy Snow, son of

country musician Hank Snow, serves as pastor.

The personable singer made the comments as he left the Nashville Baptist Book Store where, surrounded by fans, he had just autographed copies of his autobiography, "Man in Black," Zondervan, 1975.

Johnny Cash's long journey to success, hitting bottom, then finding new purpose and strength in living through Jesus Christ, began in his boyhood days in Arkansas.

As a lad in Dyess, Ark., he would stay up long into the night listening to gospel music on the radio. As he picked cotton and worked in the fields, he would sing for hours to pass the time.

Young Cash made a profession of faith in Jesus Christ at age 12, during a Baptist revival meeting in Dyess. The invitation song was an old favorite, "Just As I Am," he recalls.

His story from there is one of always

dreaming of making it big in music, or constantly being aware of God's hold on his life, even while running.

Cash cites at least three main positive influences in his younger years—his brother Jack and their mother and father. Jack, who was older and "saved" before Johnny, avowed he would be a minister, but that dream was not to be. He died after a tragic accident on a Saturday job, and his death left an empty place in young John's life.

Jack's influence had "taken" on Johnny, however—an influence for good that Cash was ultimately not to escape when his "pill popping" habit and drinking later brought him wildly and dangerously close to death—even after he made it big as a country and gospel music star.

During a stint in the U.S. Air Force, where Cash recalls the usual three-day pass was spent boozing it up, he first fell in with a group of airmen who shared his love for music. They spent their leisure time picking and singing. But finally, Cash succumbed to drinking on weekends and began to grow more distant from his family ties and Christian upbringing.

Honorably discharged on July 4, 1954, Cash tried door-to-door selling to support his first wife, a devout Catholic, and their growing family. But music was in his

See 'man in black'

on page 15



Johnny Cash—Surrounded by fans, young and old, country and gospel singer Johnny Cash autographs copies of his new autobiography, "Man in Black," Zondervan, 1975, at the Baptist Book Store in Nashville. Cash's Christian testimony includes his addiction to drugs, his drinking and the long hard road back to God and health. (BP) Photo by James Lee Young.

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