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Arkansas Baptist Newsmagazine

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10-9-1975

### October 9, 1975

Arkansas Baptist State Convention

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Churches meet challenge  
for OBU's \$1,000,000  
page 10

October 9, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE





## I must say it

Charles H. Ashcraft Executive Secretary

### Are you down on the things you are not up on?

It is not unusual for people to be "down" on the things they are not "up" on. This is true whether it is Christian education, the Cooperative Program, missions or world hunger. A well-informed person is a delightful experience, all too rare these days.

The Christian Life Commission was the target of many who had a limited purview of its enormous contribution to the religious life of America. It was fashionable for a season for many good, but uninformed, people to discredit Church Training.

While this day has largely passed, the Brotherhood is now taking a beating by those who have not read the manuals or tried it in their church format.

This day, too, will pass but not before many good people lose face and, with it, their effectiveness with men and boys. It takes no real bravado to be identified with the winning side but it takes real stuff to walk to the head of the column and lead the underdogs to victory.

This drama will be enacted in Arkansas as more and more people who are always down on something will get up on what God is doing and help us shore up the needed ministries, as well as shout Hosanna over the ones which may be enjoying an era of instant success.

Only during the Dixie Jackson State Mission prayer week do some people notice what is going on year-around in Arkansas mission projects. Some of the best informed people in our fellowship do not know about our church administration conferences, pastor-deacon workshops, family relations seminars, family life institutes, Royal Ambassador congresses, marriage enrichment retreats and a dozen other projects including stress in the ministry.

Study groups often recommend procedures which have been on operating status for five years. It is evident people become critical of things about which they know little.

While many may join the bandwagon of the easy to do projects, some of us had best identify with the causes which demand real stuff and get up on the things others have made a career of being down on.

By the way, a church business administration conference is meeting at the time of this writing. A state deacon chairman conference, which includes pastors and their wives, is scheduled for Oct. 3-4. Three beautiful marriage enrichment retreats will be conducted Nov. 3-4, 6-7 and 10-11. Check the *Arkansas Baptist Newsmagazine* for details.

*I must say it!*

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*The story behind this week's cover is the success story of Arkansas churches and other OBU triends going the second mile so that Ouachita has \$1,000,000 through a matching grant.*

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*Mrs. Gerald Ford's side of a controversy over her remarks on premarital sex is presented in a report on her response, which she has sent in answer to letters.*

# Arkansas Baptist

NEWSMAGAZINE

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# Strength from associational meetings

"I don't know anything about Baptist work beyond my local church," declared a faithful attendee. "Who determines how the money we give to the association and Cooperative Program will be spent, anyway?" There are, of course, numerous sources where one might obtain this information. But one of the most accessible is the annual associational meeting.

This man's questions are, undoubtedly, typical of those thought but never asked by others. His failure to understand our overall work was directly related to his non-participation in the work beyond his own church. While many may lack the time or opportunity to attend state or SBC meetings, almost everyone who is really serious about the total work of Baptists can obtain this information at the annual associational meetings in October.

The top priority is the reporting and conducting of the association's own business. Messengers elected by the churches determine all policies and expenditures for the body. Those conducting the business are "messengers" not "delegates," since they have not received instructions on how to vote on items of business.

Each associational meeting hears reports on the work of both the state Convention and the SBC. While the local association can not determine any of the policies of the Convention, valuable information is provided. Each unit (the local church, the association, the state Convention and the SBC) is autonomous in its own

sphere and, hence, cannot determine the policies of another. Information is shared, however, and this is productive to cooperation among Baptists.

The annual church letter also provides an overview of the work accomplished by each church affiliating with the association. This information not only provides a historical record, but also gives guidance for the future work of the association.

Since the association is the most basic unit outside the local church, its training programs, evangelistic efforts, and leadership is of great importance. Evaluation, selection and involvement in these efforts are essential for proper furthering of great preaching. The inspiration provided by these messages assist in motivating church members to serve the Lord.

The annual associational meeting provides an opportunity for fellowship. Historically, the association was established to provide Christians an opportunity to fellowship around the Word of God. John emphasizes the importance of the relationship of Christians by saying "If we walk in the light, as he is in the light, we have fellowship one with another..." (1 John 1:7.)

Our annual associations will convene in a few days. To receive both information and inspiration each of us should plan to attend. Involvement of large numbers of people in these important meetings will greatly strengthen the work of Baptists.

## Guest editorial

# We're ashamed

Slam the door on all outside the Baptist family. Pull the shades so none may see. There's a Baptist scandal and something must be done—quickly.

Southern Baptists are 17th of 20 denominations in average salaries paid their pastors. The average is \$6,874. That would not attract a man for the city's garbage truck.

Don't find comfort too quickly if your pastor's salary is above the average. The salary has been increased 37.2 percent in the last five years or it has not kept pace with the cost of living. It has been increased by 51 percent if it kept up with the Texas public income.

Suppose the salary was \$10,000 last year, which it wasn't in most of our Texas churches, it must then be \$12,420 next year to stay abreast of inflation. It must be \$13,687 to stay abreast with the Texas income gain. You go on from there for what the secular world knows as "merit" increases.

And, let's be more honest in listing the pastor's income. There is no more reason for listing automobile expense in the salary bracket than to charge truck drivers for the fuel their cabs consume. Automobile expense, allocations for conventions and the like should be in another section of the budget. Remember, too, that gas and oil prices have zoomed in recent months

and the peak is not in sight.

What about the pastor's retirement? What about insurance benefits? The mere fact your pastor is enrolled in the Annuity Board retirement program isn't enough. The odds are 19-to-1 it is the minimum program which is so little he will be eligible for welfare checks.

Invite the Annuity Board representative for Texas, Bill E. Roe, to outline an adequate program. Consider life insurance, medical and disability. These are common to the commercial world and not taxable as income if provided by the church.

There is as much sin in a church underpaying its pastor, maybe "cheating" is a better word, as there is in throwing church funds away. Good stewardship must be weighed from both sides.

Remember that the pastor has no one, other than volunteers, representing him when his salary is developed in the budget. The survey revealing averages is proof too few volunteer.

And, to every reference of ours to "pastor salaries" and other budget items should be added ministers of education, music and all others of the staff. Sacrifice should not be imposed on a church employe as a matter of routine.—"The Baptist Standard" of Texas





## One layman's opinion

Daniel R. Grant / President, OBU

### Three modern giants in the land

In rejoicing recently over the sharp increase in enrollment of seminary students, Dr. Duke McCall raised an interesting warning signal. Writing in *The Tie*, he asked:

"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?"

The question was the kind that caused me to back up and read it again, then break it up into parts while almost

fretting that he put so much food for thought in one little sentence. He just may have described the three things that trouble us most as we seek to work together as Southern Baptists in the cause of Christ. These may very well be three of the biggest giants ("intellectualized religion," "runaway emotionalism," and "politicized denominational structures") that all of us have to deal with as we seek to occupy our promised land.

The problem of "intellectualized

religion" is always with us, especially in the seminary and college communities. All too often it seems that the longer one continues his formal education, the more he loses his evangelistic fervor, the cooler he becomes toward personal soul-winning, and the more he wants to teach instead of preach. Unfortunately, this seems to be saying that intellectual commitment is incompatible with Christian commitment, but nothing could be further from the truth. Christ urged us to love God with our mind and this is clearly an intellectual commitment. The real danger lies in the development of an intellectual snobbery that results in a knee-jerk sneer at "the old-time religion" and considering many Southern Baptist traditions as beneath the dignity of the intellectual.

"Runaway emotionalism" is the other extreme. If some have deified intellectualism, others have deified an all encompassing emotionalism that puts the main emphasis on our "feelings," and certain outward expressions of these feelings. Speaking in tongues is only one part of this extreme. Christ urges us to love God with all our heart, but not to the exclusion of our mind. Emotions are an important part of the Christian commitment, but they are by no means all of it.

The danger of "politicized denominational structures" is a favorite topic in the hallways and lobbies during a Southern Baptist Convention meeting. Sometimes it is just a jealous expression by someone who had a vote go against him. Sometimes it is an honest expression of concern about people who seek power within the denomination for selfish motives. Politics is the pursuit of power, and can be thoroughly Christian if the purpose is to use power for good. The challenge is to make our democratic process within Southern Baptist life at all levels—from the local church to the national convention—thoroughly Christian in motive and method.

Who's afraid of these three big bad giants? I am, but I am confident that our younger generation, as well as all of us, are "well able" to cope with them and possess the land. It always helps to study the nature of the enemy very carefully, however.

### Orr to Texas

James E. Orr has accepted a position as administrator of retirement programs at Baptist Memorials Geriatric Center in San Angelo, Tex. Orr has been for 19 years vice-president of finance at Ouachita University, Arkadelphia.

Taylor Henley, executive director of the center, said Orr will have responsibility in the management of the Hotel Cactus—a Moody Memorial Retirement Center—and Baptist Memorials Village, both of which are a part of the retirement programs operated by the center.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Shut-in ministry

*"We shall give due honor and respect to the elderly, in the fear of God. I am Jehovah." (Leviticus 19:32 LB)*

To be shut in is often to be shut out of the life, excitement, and movement of former years. Those of us who hurry about with a hundred more things than we can do in a day do not appreciate the joy of purposeful activity. But if we share some part of a busy day with our shut-in friends, we may find that they will share some peace, steadiness, and inner contentment with us. The Bible admonishes us to honor and respect the older person. Often, we think only of our own relatives who are elderly, but we should also look around and see neighbors and acquaintances whose kinfolk live far away or who are without anyone who cares.

There are shut-ins of all ages right next door or down the road who need a helping hand. And always there are people in the rest homes. It could be an offer to do some shopping, to bring books from the library, or best of all, to share a few minutes of your time.

One year the "Bake and Take Day" observed throughout Arkansas brought happiness to many shut-ins. It's a custom worth repeating more than once a year. Older people who live here in Arkansas would enjoy a gift of food — such as turnip greens, field peas, fruit cobbler, or fried okra — like they ate growing up in this "Land of Opportunity." Our recipes this month are some an older shut-in might remember from earlier days.

#### Buttermilk pie

- 2 eggs (slightly beaten)
- 1½ cups sugar
- 3 tablespoons flour
- ½ cup margarine (melted)
- 1 cup buttermilk
- 2 teaspoons vanilla
- 1 teaspoon lemon extract (optional)
- 9 inch unbaked pie shell

Sift sugar and flour into the beaten eggs. Stir in the remaining ingredients and pour into pie shell. Cook in 425 degrees oven for 10 minutes. Reduce heat to 350 degrees and bake for 30 minutes or until center is settled.

#### Old-fashioned yeast rolls

These rolls are easy to make, can be stored up to a week in the refrigerator, and will produce good results with a minimum of kneading and handling.

In a small bowl mix 2 packages of yeast, ½ cup lukewarm water and 1 tablespoon sugar. Set aside for at least 15 minutes. Meanwhile, mix in saucepan 3 heaping tablespoons shortening, ½ cup milk, ¼ cup sugar, 1 cup hot water, and 2 teaspoons salt. Heat until shortening melts and set aside to cool.

Beat 2 eggs. Add cooled mixture and yeast mixture. Mix in 5 to 6 cups of flour to make a workable dough. Knead. Place in greased bowl and store in refrigerator until needed. Pinch off number of rolls desired, place in buttered pan and let rise until double. Bake at 400 approximately 20 minutes. If you wish to use immediately, allow to rise until double in bowl. Knead lightly, and make into rolls. Let rise until double and cook as above.



## Bicentennial music set by OBU groups

ARKADELPHIA—Beginning in February 1976, "America 200" will present several Ouachita University musical groups in a Bicentennial program at several Arkansas cities.

An original script written by OBU Professor of English Dr. Gilbert Morris will "tie together" the musical parts of the program, according to Mrs. Judy Strother, coordinator of "America 200." Directors of the various groups will prepare their students for the performances, and the program will be directed by Dr. Jack Jones, assistant professor of music. "The program started as a way to take our talent into the communities," Mrs. Strother said, "and it evolved enough to use the American Bicentennial as the theme."

Campus music groups which will have a part in the program include the Singing Men, directed by Dr. Paul Hammond; the Ouachi-Tones, directed by Mrs. Mary Shambarger; the Chamber Singers, directed by Tom Bolton; the OBU Singers, directed by Dr. Charles Wright; and the Stage Band, directed by David Chism. In addition to the music groups, which will perform selections of a religious and patriotic nature, the Verbatim speech choir directed by Raymond Caldwell will present Dr. Morris' script during the performance.

The premier performance will be on the Ouachita campus in mid-February. It will then be taken to Pine Bluff, the Little Rock Arts Center, El Dorado, and possibly Ft. Smith or Camden.

## Southern College sets forum series

The faculty of Southern Baptist College, Walnut Ridge, has accepted "The American Issues Forum", a national program for the Bicentennial year. This will be a serious exploration of some of the issues that are fundamental to our American society. The calendar for the Forum covers just nine months, from September, 1975, through May, 1976.

Southern will initiate "The American Issues Forum" in Chapel on Oct. 15. Students will present, "A Nation of Nations" including the discussions of, "the founding peoples, two centuries of immigrants, out of many — one, and we pledge allegiance." Each Wednesday following this first presentation, a student will discuss for three minutes a basic fundamental of American society. These brief presentations each week will be correlated with the Forum calendar being followed all over the country.

The public is invited to attend any of these programs on the campus.



The Associational Baptist Student Work Committee for Eastern Arkansas Community College met recently at Forrest City and adopted a statement of purpose for the Baptist Student Union there. Benny Clark, Baptist Student Director at Arkansas State University, met with the group. Planning for BSU work were Associational Missionary Robert Tucker, Rick Proctor of Wynne, Gerald Knighton of Earle, Truman Spurgin of Parkin, and Clark. David Warren of Forrest City is serving as volunteer Baptist Student Director at Eastern Arkansas Community College.

Contemporary sermons

## Eschew obfuscation

by Dean Dickens  
(Seventh in a series)



Dr. Dickens

What in the world does that mean? It means "Be clear!" In fact, the title probably should have been clearly stated in the first place. Clarity should be a possession of every sermon. How can it be obtained?

First, you can make your sermon or devotion clear by using the right language. If the hearers don't understand religious language, don't use it! If the hearers don't understand four syllable words, don't use them! If the hearers don't understand Hebrew, don't use it either! God wants man to understand His message. The preacher's word choice must not prevent it. Several years ago a young man had finished preaching at a small country church. As he drove home he remarked, "I can't preach in one and two syllable words for those folks!" The unspoken reply was, "If that's all they understand and you wish to be understood, you'd better!" Don't use such words and phrases that you must explain yourself. Centuries ago, Preacher Augustine wrote that "expositors should not require expositors." Be clear in your language.

Second, you can make your sermon or devotion clear by using a structure that

aids understanding. Remember that while you may have three points, you are discussing only one sermon idea. You may discuss three facets of the one idea, but you will wisely preach only one sermon at a time. If you can make the relationship of each point to your title (topic), you will usually preach one sermon instead of three sermonettes. An ambiguous structure is as devastating as ambiguous language. (This does not imply that a three point sermon is better than any other sermon structure. Experimental research has demonstrated that no one structure is "better" than another. One will sometimes discover that there is a structure which is best suited for each individual sermon or for a particular audience. Also, experimental research has demonstrated that while structure may have been over-emphasized in public speaking, it definitely aids in listener comprehension and understanding.)

Could we take the clue from a European Roman Catholic brother who recently reminded that the man in the pew is today demanding to understand the Word of God? Perhaps we could agree with the British monarch who demanded of His bellowing clergyman, "Either talk sense or come down!"

Since God calls us to clearly communicate His message to mankind, "Eschew obfuscation!"





by R. Wilbur Herring

**Have you up-dated your dreams and visions lately** or are you still operating under the same old goals and objectives from the world of yesterday? Better wake up dear brother, for we are living in an entirely different world than just a few years ago!

**Let's take a "ferinstance."** When I finished the University of Arkansas School of Law after a goodly number of years it was still during the Great Depression. There wasn't much demand for lawyers at that time and my gross income was 10 dollars a week for many months. In case you can't figure such large sums, that would amount to \$520 per year. But I was ambitious and had tremendous goals. My vision, my dream was to someday in the far off future make as much as \$5,000 a year, live in a house that would cost not less than \$10,000, own a Buick and have a diamond in my consistory ring. Now those were real status symbols! Only the richest men in Little Rock were so well off.

**Well, the economy of the country changed little by little over the years** and the wise men said that since we are short of money we will just print more money. And so they did. Inflation took care of my vision for salary and the cost of the house. My father left me his diamond ring, and thanks to a layman in our church who is a super-salesman I now have my fifth Buick.

**The young man who has his own dreams for material gains** will find them just as foolish and meaningless when he reaches my age. These present starting salaries for people right out of college or seminary seem so unreal to those of us of the depression years. The cost of houses and cars is unbelievable. But dear friends, these prices are for real and they are likely here to stay or get higher as the years go by.

**What are your personal dreams and ambitions?** What is your vision for the future? Have you adjusted your vision and goals for today's world, or are you and your church still living in the world of years ago? Are you still trying to win the world with outmoded budgets and methods or have you lifted your sights and seen a world that needs to be won to Christ with today's methods and today's costs?

**Are we being too visionary to say to**



**ARKANSAS NATIVES ASSUME NEW POSTS IN INDONESIA**—Arkansas natives Avery T. Willis Jr. (right rear) and Bobby E. Allen (left front) discuss with missionary colleagues their leadership roles in the Indonesian Baptist Mission. Willis, a native of Lepanto, Ark., was appointed in 1964. He chaired the recent annual meeting of Southern Baptist missionaries in Indonesia. Allen, a native of Prescott, formerly served a church at Lake City, Ark. Allen was elected to the executive committee, which makes all major policy decisions between annual mission meetings. He was also named vice-moderator of the Indonesian Baptist Mission for 1975-76. (FMB photo by William E. Corwin.)



## Woman's viewpoint

Iris O'Neal Bowen

### We talked about fools

On Wednesday nights we have teachers' meeting and someone directs us as we go over the up-coming Sunday School lesson. A few such Wednesday nights back, we had a good, lively discussion on "fools."

We found out that there are several kinds of fools. The first one was the simple fool, and since simplicity is uncomplicated and often uninteresting, no one had much to say about the simple fool.

However, business picked up when we got to the second type, those who were just plain stupid, "Did you ever see one like that?" our leader asked.

"I've seen a lot of them," was one reply. Then one little wife remarked, "Some people think they are married to them!"

you that we are going to saturate Arkansas with the gospel of Christ in 1976? Update your vision and join us in reaching this goal for the glory of Christ.

Number three fool was then looked in on, and he was labeled the coarse and hardened fool.

"He is like the mule," it was remarked. "You have to get his attention first."

The fourth sort of fool was labeled the scorner, and it was noted that we have a great host of that sort about us.

It is sad that people who have plenty of sense, good educations, wealth and fine families, scorn God to his face. They look down on him, as if he had no place in the universe. Ignoring God is, in my opinion, about the most dangerous thing one can do, but the scorner laughs, if you tell him that!

The number five fool, our scripture told us that night, is one who says, "There is no God," and this fellow is just a step ahead of the scorner.

Our instructor asked us, "What about the fellow who says, 'Try to convince me and I'll believe, if you prove to me there is a God!'"

One of our teachers replied with an old saying: "Convince a fool against his will, And he's of the same opinion still!"



## Don't blow out the candles

The year 1975 marks the 50th Anniversary of the Cooperative Program. It is a birthday worthy of celebration. The accomplishments of the Southern Baptist Cooperative Program are without peer and are the envy of other denominations. Our greatest advance in total mission involvement is still in the years to come, if Southern Baptists don't blow out the candles.

Messengers to our state convention last year adopted the largest Cooperative Program budget in the history of the Arkansas Baptist State Convention—\$4,294,047. In all probability, the total plate offerings of our churches in Arkansas will exceed \$47,000,000 for the year 1975, and the present Cooperative Program budget represents only 9 percent of that total. In recent years, while total gifts to the Cooperative Program have been going up, the percentage of giving by most of the churches has remained fixed or has declined. This is seriously hampering our total mission advance.

Don't blow out the candles, for they shed light in many a dark alley of

despair; they bring warmth to many a cold heart; they help light the lamp of operating rooms around the world. In short, they light the way to mission advance which no bushel basket can conceal.

We urge you to challenge your church to join the ever-growing number of churches actively practicing extra-mile stewardship. You can do this by increasing your church's Cooperative Program goal by at least 1 percent of the total church budget income and by increasing associational mission giving in keeping with the amount suggested by the local association.

Working alone we cannot reach a world for Christ, but we have a tool to help accomplish our missionary purpose. When we contribute to our churches, we reveal an interest in the Lord's work. When we urge our churches to increase the budget percentage to missions through the Cooperative Program, we show that we care about world missions.

So please, don't blow out the candles. - Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

### Child Care

## This child

This child is scared and all alone  
Won't you show him how to get home.

This child is not very smart  
So please, please have a heart.

Whgat would you do if you  
were this child, all alone and blue.

This child wants to share  
all of his love with you. So please care.

This child just needs a chance in life.  
He can't bear the pain. He can't handle the strife.

Won't you help him to understand.  
Won't you please, lend him a hand.

This child is not happy in any way.  
He needs your help. Just in one day.

If you give him just one day's help  
You'll feel the hurt, and pain he has felt.

Don't you see what is happening to him?  
His life has nothing bright; it is always dim.

He just sits around and watches us  
If he could only find someone he could trust.

If we would just give a little of our time  
He would be in our hearts, yours and mine.

This poem was written by a former resident of the Children's Home who expresses herself so well in poetry. She speaks for many other children and youth who need, and deserve, a chance in life. Thank you, Arkansas Baptists, for joining with us in this ministry of love. Love makes a way. - Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

## Your state convention at work

### Missionary dentist to speak to RAs

Dr. Harold Mitchell, dentist from Pine Bluff, will be one of the missionary speakers for the State-wide Royal Ambassador Fellowship Supper.

The Thirty-Sixth Annual Royal Ambassador Supper is to be held on Nov. 3, at Immanuel Church in Little Rock.

Dr. Mitchell served for a year as a missionary associate in Botswana. He replaced a missionary who was home on furlough.



Dr. Mitchell



Seaton

He and his family had some unusual experiences during their year of ministry. His message will be a blessing to those attending the supper.

Missions is a primary emphasis of the Fellowship Supper for Royal Ambassadors from across the state. There are, however, other features of the program designed to provide an interesting evening for the boys and their counselors.

Food, an interesting item for boys, is provided in a well-planned menu designed especially for boys and counselors.

Music, exciting for most boys, is an ever present part of the Fellowship program. Featured will be instrumental and vocal numbers.

Attendance at the Fellowship Supper is a good chapter event for a feature of Royal Ambassador Week in the church. Royal Ambassador Week, a south-wide event, is No. 28.

Make plans not to attend the supper and enjoy the food, fun, fellowship and inspiration.

Information and reservation forms have been mailed to all counselors, Royal Ambassador leaders, pastors, and ministers of education-youth. Contact one of these for more information or write to Brotherhood Department, P.O. Box 552, Little Rock, Ark. 72203. -C.H. Seaton, Director, Brotherhood Department



# Church Training

Thursday, Oct. 23, 1975

Theme: "Church Training and the

## Three great sessions

Morning  
10 a.m.-12:15 p.m.

Afternoon  
2-4:15 p.m.

Night  
7-9 p.m.

## Special features

- Three messages by Dr. Drumwright
- Age-Division Conferences at each session
- Church Training Fair ("The Country Store")
- Music by "Reconciliation" - Ouachita Baptist University

## Visit the Country Store

9-10 a.m.

1-2 p.m.

6-7 p.m.

Age division exhibits

Resource materials

New member training

Leader training

CHURCH: the Sunday Night Place 1975-76

"Celebrating the Bicentennial" exhibit

Church recreation display

Don't miss  
The Cheese and Cracker Barrel



# Convention

Immanuel Church, Little Rock



*Life and Liberty Campaign"*

## For all

Pastors - staff members - Church Training leaders and members  
library workers



*Dr. Drumwright*

## Speaker

Dr. Huber Drumwright  
Dean, School of Theology  
Southwestern Seminary

Ft. Worth, Tex.

## Conference leaders

Preschool



*Evelyn George  
Mississippi Baptist Convention  
Jackson, Miss.*

Children



*Ethel McIndoo  
BSSB  
Nashville, Tenn.*

Youth



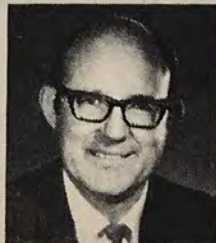
*Helen May  
Louisiana Baptist Convention  
Alexandria, La.*

Adult



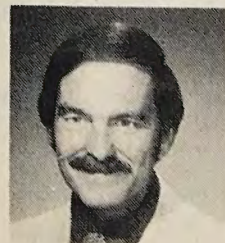
*Dr. Bruce Powers  
BSSB  
Nashville, Tenn.*

General officers



*Wert Campbell  
BSSB  
Nashville, Tenn.*

Library workers



*Carlton Carter  
BSSB  
Nashville, Tenn.*





## Ouachita's \$500,000 Mabee challenge...

by W.D. Downs Jr.

It was late August, and Ouachita University had only a few days left before the end-of-the-month deadline to raise the last \$18,000 needed to meet the Mabee Foundation challenge grant of a half-million dollars.

President Daniel R. Grant and Dr. Ben M. Elrod, vice president for development, had been seeking matching funds from churches and individuals since the University was notified of the grant last October. Immediately, the two had set to work, getting swift backing from Executive Secretary Dr. Charles Ashcraft and OSAC Chairman Dr. W.O. Vaught.

They, in turn, presented the recommendation to the convention, which voted in November to encourage churches to "go the second mile" for Ouachita, even though many of them were already paying on their Ouachita Southern Advancement Campaign pledges.

In addition, Ouachita students, faculty and staff had conducted their own "second mile" campaign, raising \$115,000. More than \$58,000 of this amount was channeled toward meeting the Mabee challenge.

Rison Baptist Church was the first church to respond, making a pledge of \$5,000. Among the many church pledges to follow were those of Immanuel Baptist Church of Little Rock for \$100,000 and Park Hill Baptist Church of North Little



Rock for \$60,000.

And now, 10 months later, the challenge was in the hands of the homefolk, the First Church of Arkadelphia whose pastor is Dr. Nathan Porter. Having won the approval of the finance committee and the deacons, the

proposal was put before a church-wide business meeting, which unanimously approved a \$25,000 pledge, far more than was needed to go over the top.

Ouachita University had met the Mabee challenge and suddenly had an additional \$1,000,000 to spend on



3



4

## ...there was no 'maybe' to it

1. The Mabee Fine Arts Center on the Ouachita University campus is a daily reminder of how Mabee Foundation matching funds have already been used.

2. The band rehearsal room in Mabee Fine Arts Center is well-lighted and spacious, as well as acoustically controlled.

3. One of the projects to be completed with Mabee matching funds is the new campus drive, extending around the megastructure and allowing students to have easy access both on and off campus.

4. Dozens of Baptist churches and other friends joined together in going the "second mile" for Ouachita.

5. C.D. Forrest (l) of the Mabee Foundation of Tulsa, Okla., presents a check for \$500,000 to Ben M. Elrod, vice president for development at Ouachita.



urgently needed construction projects.

Understandably thankful for the "excellent reception" he and Dr. Grant had received in what was a purposely "low key" effort, mostly conducted over the telephone, Dr. Elrod said at the end of the campaign that he had never seriously considered the possibility that the challenge would not be met.

The success of the Ouachita-Southern Advancement Campaign, he said, had convinced him that "our churches want to be challenged to do the big thing, the unusual thing. We had not challenged

them like this in the past. Pastors and laymen are looking for a challenge in church that involves some stretching and straining."

For this reason, he said, the unprecedented size of the Mabee challenge was an important factor in its having been met. Similarly, that the record-breaking Ouachita-Southern drive has helped not only the two institutions but the churches as well is evident in the fact that Cooperative Program receipts have increased on an average of 12 per cent per year during the recent

campaigns.

What this means, he said, is that the campaigns have "invigorated the total life of Arkansas Baptists, given us a common cause around which to rally."

Also, he said, there has not been a major controversy among Arkansas Baptists during recent years.

"When you're working hard for something," he added, "it's hard to find time to fight among yourselves."

Dr. Elrod said the million dollars will be used for the completion of several campus projects, including the campus



drive, construction of a pedestrian bridge connecting the new megastructure with the men's housing complex across the ravine separating the north and south campuses, and for construction of a new classroom building and related landscaping projects.

Additional funds, however, are still being sought for completing the renovation of the Moses-Provine Science Center and for upgrading Ouachita's athletic facilities.

With the Mabee challenge having been successfully met and the money already put to work, Dr. Elrod said the contacts made with Arkansas pastors and other individuals had confirmed something he and Dr. Grant had known for sometime: that there is a spirit of self-sacrifice at work among our pastors who, in several instances, postponed their own church programs, even salary raises for themselves, in order to go the "second mile" for Ouachita.

"It puts a tremendous burden on Ouachita," said Dr. Elrod, "to carry out the mission our pastors and other friends around the state look to us to fulfill."

But it's the kind of burden, he said smiling, that Ouachita likes to bear.

Nathan Porter (l), pastor of the First Church of Arkadelphia, presents his church's pledge of \$25,000 to Daniel R. Grant (c), president, and Dr. Elrod.

## On the cover



## Southern Baptist College WIN School

The campus of Southern Baptist College will be the setting for an exciting experience in WIN training Oct. 21-24. This is a joint effort of the college and state Evangelism Department to train every student on the campus to be a witness for Jesus Christ. Jack Nicholas and faculty have expressed a deep concern for the students, area pastors and lay people to get involved in this great effort.

I count it a special joy to be involved in a project of this magnitude. The Lay Evangelism school will be conducted in the Science Building 7-9 p.m. Monday, Oct. 20, through Thursday, Oct. 23. The Leadership Training for pastors, laymen and students who desire to be trained to conduct WIN schools will follow this schedule: Tuesday 10-12 a.m., Wednesday 5:30-6:30 p.m., Thursday 5:30-6:30 p.m. and Friday 10-11 a.m.

The sincere desire of every person involved in this effort is that every student on the campus will find God's will in salvation and service—Clarence Shell Jr.

## Evangelism

### W.O.W. — a pastor's evaluation

"The Elliott Church and Stephens First Church went together for a WOW School. The Elliott Church had 21 attend and the Stephens Church approximately the same number. I was the instructor for the school. I followed the Teacher's Guide basically and used the booklet "The Real Life" as the witnessing tool. I also preached a word of challenge and commitment each night after the school!

"It was a real glorious week just for the ones involved in the school. Then, on Thursday night, our churches went out witnessing. Stephens recorded four professions of faith and Elliott gloriously saw 15 professions of faith among youth and adults. Just to show how easy this is, one young man was saved on Tuesday by one of our witnesses, came to the school the rest of the week, and led three of his friends to Christ. A man was a Christian only three days and won three to the Lord. We are still seeing people saved

weekly. During our revival this week with Garland Morrison, the youth served as counselors for the young people who responded to the invitation and every night decisions were made as the WOW School members took them aside and led them to Christ.

"I will highly recommend the WOW School to any church who wants to see their youth come alive. We have always led our youth to be soul-winners and this is another great tool. Thank you and the Evangelism Department for your help and interest. I just pray that other churches will also use this great tool for reaching youth. It will really grow and mature those who are already saved."—Gene Pritchard, pastor, Elliott Church, Camden, Ark.

For "WOW" School information contact Neal Guthrie, Director of Pre-college Evangelism, P.O. Box 552, Little Rock, Arkansas 72203.



## Struggling with doubt

Genesis 17:1-8; 15-19



Coffey

At some time or other, every believer struggles with doubt. Soon after a person trusts Christ as Saviour, Satan usually comes with doubts which trouble the new believer. The questions Satan brings usually relate to the kind or

amount of faith the person has placed in Christ. Sometimes the devil gets the one who has just decided for Christ to doubt the very power of Christ to save him. Older believers often lose the joy of their salvation when they give in to doubt concerning God's promises to Christians.

It is helpful to remember that doubt is not the same as denial. Although we all may struggle with doubt at times, victory over doubt is found when we turn to God and His Word in childlike faith. The answer to doubt is to be found in what God has done and in what God has promised.

### Divine delay (Gen. 17:1a)

"Why doesn't God do something?" "Why doesn't God act?" These are questions asked by believers as they struggle with doubt concerning God's promises. Why did Abram have to wait all this while for God to fulfill His promise of a son? In Romans 4:19 we see the answer to the "Divine Delay." The Bible says "And being not weak in faith; he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." God has a reason for His delays in fulfilling His promises. Not until man comes to the end of himself will God put forth His power. Not until man's extremity is reached does God's opportunity arrive. Not until our own powers are dead will God act in grace. Remember, that when you are anxious about God's delay in answering your prayer, coming to your aid, or fulfilling His promise, He has some great purpose for it. God's delays are often to test the faith of His children, to develop their patience, to bring them to the end of self-reliance that they might walk by faith alone.

### Divine ability (Gen. 17:1b)

It has been said that one man, plus God, equals a majority. This is exactly the message that God conveyed to the heart of Abram when he said to him "I am *El Shaddai* (the Almighty God). All

around him Abram saw people serving idols of wood and stone, lifeless objects of their own creation. These were powerless to be of any help, just as any gods of our own making today are powerless. But with God all things are possible because he is *El Shaddai*. There are two marvelous shades of meaning to this Hebrew term which God used to refer to His divine ability. The term means "the all-sufficient one," and "the almighty one."

As we struggle with doubt many of us are bothered at times with feelings of inadequacy or inferiority. But in God we find the deepest needs of our heart are met because he is both all-sufficient, and all powerful. He meets our needs and enables us to walk by faith with confidence and assurance.

### Divine promises (Gen. 17:2-8)

Even though there had been a lapse of faith on Abram's part, God assured him that His covenant was still good. As though to verify to Abram that Sarai would indeed give birth to a son, God said, "I will multiply thee exceedingly" (Gen. 17:2) Deep and genuine humility came over Abram. This act of Abram in prostrating himself before the Lord (verse 3) shows that he was overwhelmed at the grace of God. God had made an irrevocable, unconditional covenant with Abram, and in spite of his own unbelief, the covenant was reaffirmed. In response to Abram's attitude of worship, God continued to expand His promise to multiply him by promising to make him the father of many nations. (verse 4) As a pledge of the establishment of His covenant with him, God changed Abram's name. (Gen. 17:5) "Abram" means exalted father while "Abraham" means father of a multitude. The new name was more fitting because God made Abraham "a father of many nations." This change of name would certainly be a constant reminder of God's covenant-promise.

Particular notice should be given to verse seven. It is most important the three different kinds of seed of Abraham in Scripture. There is first the natural seed, the physical descendants of Abraham through the son of promise, Isaac. Within the natural seed there is the believing remnant, or the spiritual natural seed, those who believed God and evidenced their faith by seeking to live according to the law of Moses. Finally, according to Galatians 3:6-9, there is a spiritual seed, the spiritual children of Abraham who are not of the physical lineage of the patriarch. Notice

that in verse eight God's promise concerning the land of Canaan is made to the physical seed of Abraham.

### Divine plan (Gen. 17:15-19)

At this time God revealed His Divine plan for blessing all of humanity through the seed of Abraham. God planned to work through the supernatural birth of the son of promise. The changing of Sarai's name shows that she, too, was brought into covenant relationship with God. God's blessing turned the barrenness of old age into fertility. The text records that Abraham laughed upon hearing the news that God would bless him and Sarah with a child. His laughter was not the scoffing of an unbeliever, but a genuine expression of exultant joy. Paul states in Romans 4:20 that Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. New Testament believers will recognize that the miracle of the birth of Isaac, the "son of promise," was but a foreshadowing of that greater miracle of the birth of Jesus, through whom our covenant with God is made possible. In man's struggle with doubt it is good to recognize that no matter how difficult the circumstances may be, God has a plan to fulfill every promise which He has made.

### Conclusion

It is not abnormal for believers to have doubts now and then about God and His will for their lives. God's promises often have no times marked on them. Men get impatient and sometimes try to speed things up, but God will not be hurried. The time He chooses is always right. The secret of victorious living is to maintain continual contact with the Lord. Abraham, a childless old man, knew quite well the limitations and frailties of life. But he also knew the strength and power of God. It was not confidence in self that sustained him, but confidence in the Almighty who had come to him to propose and to ratify a covenant. Life had meaning for him because he entered into the plans and purposes of God and then he relied upon God.

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## Commitment to his mission

Oct. 12, 1975

Matthew 3:13-4:11



Dr. Crews

temptation was an effort by the devil to sidetrack this mission.

### Commitment revealed at baptism (3:13-17)

John was born to be a prophet and was the link between the last of the prophets and the Messiah. His message was simply repent because the Messiah was coming soon. He was so godly that Jesus came to him and requested baptism.

There is no simple answer to the question as to why Jesus was baptized. Most of the suggestions are invalid or mere speculation. It is suggested that he did it to please his family. One heretical idea is that at this point he became the adopted son of God when the Spirit came upon him.

John's baptism was a call to repentance and a path to the forgiveness of sin. Jesus was sinless and did not need repentance nor forgiveness.

Why was he baptized if he did not need it? The most likely explanation is that of identification with a lost and suffering world.

William Barclay has pointed out that for the first time in Jewish history Jews were being baptized. Prior to the ministry of John, baptism had been for sin-stained and polluted Gentile proselytes. Jews were seeing themselves as sinners and were searching for God. ("Gospel of Matthew," p. 53)

The time was right. Jesus saw that men were now conscious of sin and felt their need of God. His baptism was identification with man searching for God. He now proclaimed "not my will but thine" which is what baptism should proclaim for every believer.

God always honors obedience. God is "well pleased" with his sons when the purpose of God is accepted for their individual lives.

### Commitment is tested (4:1-11)

Whenever a man or a church makes a commitment to God and the fires of revival are fanned, the devil will march in dressed in his royal regal; and he will offer an easy way to keep your promises

to God.

Jesus goes from the spiritual joy of baptism to the torment of testing. To be "led of the Spirit" means to respond to an internal impulse of the Holy Spirit.

The word "temptation" means "to try, make trial of, or to test". This is beautifully interpreted by William Barclay. "What we call temptation is not meant to make us sin; it is meant to enable us to conquer sin. It is not meant to make us bad, it is meant to make us good. It is not meant to weaken us, it is meant to make us emerge stronger and finer and purer from the ordeal. Temptation is not the penalty of being a man, temptation is the glory of being a man. It is the test which comes to a man whom God wishes to use. So, then, we must think of this whole incident and experience, not so much as tempting, as the testing of Jesus." ("Gospel of Matthew," p. 56)

The devil was the one who tempted Jesus. The devil is real, personal, and alive. He is the "slanderer" or "false accuser" who tries to get Jesus to use another way for redemption other than the cross.

The temptation to use divine power to turn stones into bread was not a bad idea. Jesus was hungry. The devil always takes a natural weakness and attacks with fury.

But the problem was an abuse of divine power. Satan was tempting Jesus not only to feed himself but to feed the people. The mobs would respond eagerly to the offer of bread but not the radical call for repentance.

Jesus won the testing through his clear statement of his commitment to God and his Holy Word. (Deut. 8:3)

The second temptation deals with the pinnacle or the high point of the temple. Satan suggests a "dare-God" jump based on scripture! God's word promised he would be guarded against all hurt. (Ps. 91:11-12) Scripture was not misquoted but it was grossly misinterpreted. Jesus was encouraged to work the spectacular to win a following. This was another evasion of Calvary.

Again Jesus used scripture to fight the devil. (Deut. 6:16) He would not misuse power or put God to a test to win followers in the temple. His mission was to save not to entertain.

The third temptation finds Jesus and the devil on a high mountain looking over the kingdoms of the world. The conversation goes something like this. "Now Jesus, you want to be king of the Jews and the Gentiles. I have the power to give you the earth and its glory. Just

bow down and worship me. Then you will avoid all this unnecessary suffering, disappointment, and death."

Again, Holy Scripture flows from the mouth and heart of our Lord as he repels the devil (Deut. 6:13). Jesus would not build his kingdom through compromising methods. His kingdom was not built on bread, spectacular circuses, or false worship. He had come to set men free and not to enslave them.

The church is often tempted to take the easy way out. It is much easier to send bread than give ourselves as messengers of redemption. It is easier to create a circus atmosphere in the church than to have an altar filled with repentant people. Yes, it is easier to bow before cheap gods than to follow the road to Calvary.

But when anyone commits themselves to God's way, God sends help! Behold "angels came and ministered to him." (v. 11) The same God who gave victory to his son gives strength to all of his sons who will fight the devil on God's terms.

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## Extreme missions needs

Wyoming has many missions and churches that have no buildings, some meet in Seventh-Day Adventist church buildings, some in stores, some in homes and many missions could be started if there was only a meeting place. Wyoming is not like the south. There is a great shortage of houses and buildings to begin missions. We now have need of four such places of worship and could use more. The most practical building for the time of growing a mission into a church would be mobile chapels. The initial cost of a mobile chapel is about twenty thousand dollars. This could be a mission project of churches, associations or individuals who are interested in the work of the West. Anyone who would want more information could contact Ken Jerome, pastor of College Heights Baptist Church, P.O. Box 4117, Casper, Wyoming 82601, who is vice-chairman of the Wyoming area.



Sept. 28, 1975

After an accident, one woman rushed out of the gathering crowd and started to lean over the victim. She was pushed aside by a man who directed, "Step back please! I've had a course in First Aid."

The woman stood and watched the man's ministrations for a few minutes, then tapped him on the shoulder.

"When you get to that part about calling a doctor," she said, "I'm already here."—*Optimist Magazine*.

When a small boy came home one evening with \$30 after selling magazine subscriptions, his father proudly asked: "How many customers did you have to

go to in order to make all this money?" The boy explained, "I sold all the subscriptions to one man. His dog bit me."

A woman told an ear specialist: "I've never had any trouble hearing, but lately I've had a little trouble overhearing."

A diplomat is a politician who when he's being run out of town can make it look like he's leading a parade.—Leo Aikman, *Atlanta Constitution*.

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**Baptist  
Heritage**

by Bernes K. Selph

John Clark, Pastor of the second Baptist Church organized in America, was born Oct. 8, 1609, in England. This highly educated minister and physician arrived at Boston, November, 1637. He hoped to find toleration among those who had come to these shores fleeing persecution.

But he met with disappointment. When he landed he found himself among bickering factions. He thought this not so strange, because men see differently on religious matters. What was strange was their inability to bear with one another and live peaceably with each other.

He joined a group to seek a place where they might settle and establish a more harmonious relationship. Because of the oppressive heat of the summer the group decided to move north to New Hampshire. The winter proved to be so cold they came back south, and with Roger William's permission settled in what is now Rhode Island. The next year a group of their party established Newport and Clark was called as pastor of the church.

That's how Baptists were beginning 338 years ago.

□ A.H. Newman, *A History of the Baptists of the United States*, Am. Bapt. Pub. Soc., Philadelphia, 1915, p. 96.

Church	Sunday School	Church Training	Church adds.
Alexander, First	81	51	2
Alma, First	371	95	
Alpena, First	63	28	
Bentonville, Central Avenue	80	33	
Berryville			
First	189	93	2
Freeman Heights	213	79	1
Rock Springs	63	42	
Blytheville, Trinity	251	92	
Bryant, First Southern	111	70	
Camden, Cullendale	533	144	1
Camden, First	449		
Concord, First	95	44	
Conway, Second	302	105	
Crossett, Mt. Olive	380	216	4
DeWitt, Eastside	73	53	2
El Dorado, West Side	397	391	1
Elkins, First	83	20	2
Forrest City, First	637	127	1
Ft. Smith			
First	1298	375	4
Grand Avenue	838	170	3
Mission	170		
Temple	152	58	4
Trinity	157	64	
Garfield, First	81	20	
Gentry, First	159	35	
Grandview	63	46	
Greenwood, First	294	143	5
Hampton, First	118	66	
Hardy, First	134	89	5
Harrison			
Eagle Heights	301	162	6
Woodland Heights	104	60	
Hattfield, First	89	40	
Hope			
Calvary	155	89	3
First	413	75	
Hof Springs			
Leonard Street	105	51	3
Memorial	92	43	
Park Place	395	88	4
Hughes, First	191	70	
Jacksonville			
First	425	98	
Marshall Road	258	98	
Jonesboro, Nettleton	257	82	
Kingston, First	51	36	
Lavaca, First	298	102	
Little Rock			
Cross Road	88	73	
Crystal Hill	147	46	
Geyer Springs	728	201	
Life Line	536	154	2
Martindale	116	62	3
Magnolia, Central	613	210	5
Melbourne, Belview	132	63	
Monticello, Second	289	88	
Mulberry, First	137	81	
Muffreesboro, First	129	58	
North Little Rock			
Calvary	434	136	1
Gravel Ridge First	202	76	1
Levy	453	87	5
Park Hill	721		3
Paragould			
Calvary	238	189	8
East Side	204	101	
First	447	81	1
West View	200	130	2
Paris, First	362	107	
Pine Bluff			
Centennial	164	77	
East Side	195	118	
South Side	663	140	
Oppelo	16	8	
Tucker	15		
Sulphur Springs	184	120	
Watson Chapel	449	129	3
Prairie Grove, First	146	48	
Rogers, Immanuel	542	152	1
Rover	78	43	2
Russellville			
First	518	160	5
Kelley Heights	55	21	1
Second	139	69	1
Sheridan, First	215	91	2
Springdale			
Berry Street	79	36	1
Caudle Avenue	110	51	
Elmdale	330	96	2
First	1294		6
Van Buren, First	586	163	
West Helena			
Second	187	96	
West Helena	322	82	
Wooster, First	114	69	



# 'Shower attention on older people,' says young Baptist

by Robert LaFavre

MARIETTA, Ga. (BP)—Miss Betty Crow is a young woman who believes Baptist churches should shower as much attention on their older members as they do on younger people.

Miss Crow, in her early 20s, came by her conviction honestly and through experience as a US-2 missionary (two-year program for college graduates) with the Southern Baptist Home Mission Board. Her work with "mature adults" (a term she prefers) has caused her to realize that churches need specialists in work with older persons as much or more than youths.

Miss Crow, a North Carolina native, accepted a position with First Baptist Church in Marietta, under the Home Mission Board's sponsorship, following her graduation from Carson-Newman College in Jefferson City, Tenn., in 1973.

From the outset of her two-year ministry, she sought to impress upon those senior citizens with whom she worked that "from life you never retire nor from God's service. There is a purpose for your being here," she told her older friends.

Her two-year ministry has possibly blossomed into a career for the young single Baptist. Now manager of an adult day care center for the Marietta-Cobb County Service Center, Miss Crow says, "While churches strive hard to eliminate

petty jealousy, rivalry and cliquishness among young people, so they must work just as diligently to develop among their oldest members a feeling of being a closely-knit segment of the church."

She notes there are groups in local churches--Sunday School classes, mission circles and others--that meet the needs of many older persons, but a feeling of belonging to the broader spectrum of older members needs to be cultivated.

"Every age group has special needs," she says, "Our older members need someone to help them reclaim themselves, gain their self-worth. Then they will have a positive effect on the rest of the church program."

She recognized that many senior adults felt left out when one of her "charges" confided that the Marietta church's senior adult program had "restored my faith in the church." Many elders feel the churches are more interested in young people, she notes.

At First Church in Marietta, there was a children's worker, a youth minister and a minister of music, but no one who devoted their time to ministering to older members.

"The response to my initial efforts (with 'mature adults') was slow," Miss Crow says. "This was a combination of their apathy and my 'greenness'" in that phase of ministry, she recalls.

"These mature adults," she continues, "had lost sight of their potential. They become resigned to accepting a minor role in their church's life."

She formed a Mature Adult Committee. Then she and they set out to study what the community offered, later plugging in with other groups working with senior adults. A nearby high rise apartment building for retired persons provided the backdrop for adult Vacation Bible School.

Senior citizens from the church and throughout the community began to be involved in parties, fellowships, crafts and travel to distant places. The "sometimes forgotten folks" began their own visitation program as church participants and members.

"As they become more comfortable and interested," Miss Crow says, "they started putting in their own ideas and carrying them out."

Tragically, Miss Crow notes, many senior persons "feel they have become obsolete due to compulsory retirement and other social pressures. They are not (obsolete), and all they need (in many instances) is an opportunity to prove it."

## Mrs. Ford nixes premarital sex

WASHINGTON (AP)--In a letter responding to critics of her nationally-televised comments on premarital sex, First Lady Betty Ford says she does not believe in premarital sex and had difficulty in expressing her convictions on it in a brief television interview.

Thus far, Mrs. Ford has received more than 19,000 letters against her comments on the CBS Television program "60 Minutes" and 8,000 supporting her. The controversy was sparked when she said she "wouldn't be surprised" to find that her 18-year-old daughter was having an affair and suggested "premarital relations with the right partner might lower the divorce rate."

"I wish it were possible," Mrs. Ford's letter says, "for us to sit down and talk to one another. I consider myself a responsible parent. I know I am a loving one. We have raised our four children in a home that believes in and practices the enduring values of morality and personal integrity."

"As every mother and father knows, these are not easy times to be a parent. Our convictions are continually being questioned and tested by the fads and fantasies of the moment. I believe our values to be eternal, and I hope I have instilled them in our children."

"We have come to this sharing of outlooks through communication, not coercion. I want my children to know that their concerns--their doubts and their difficulties--whatever they may be, can be discussed with the two people in this world who care the most--their mother and father."

"On '60 Minutes' the emotion of my words spoke to the need of this communication--rather than the specific issues we discussed."

"My husband and I have lived 26 years of faithfulness in marriage. I do not believe in premarital relationships, but I realize that many in today's generation do not share my views. However, this must never cause us to withdraw the love, the counseling and the understanding that they may need more than ever before."

"This is the essence of responsible parenthood. It is difficult to adequately express one's personal convictions in a 15-minute interview. I hope our lives will say more than words about our dedication to honor, to integrity, to humanity and to God."

"You and I, they and I, have no quarrels," she concluded.

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