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### October 16, 1975

Arkansas Baptist State Convention

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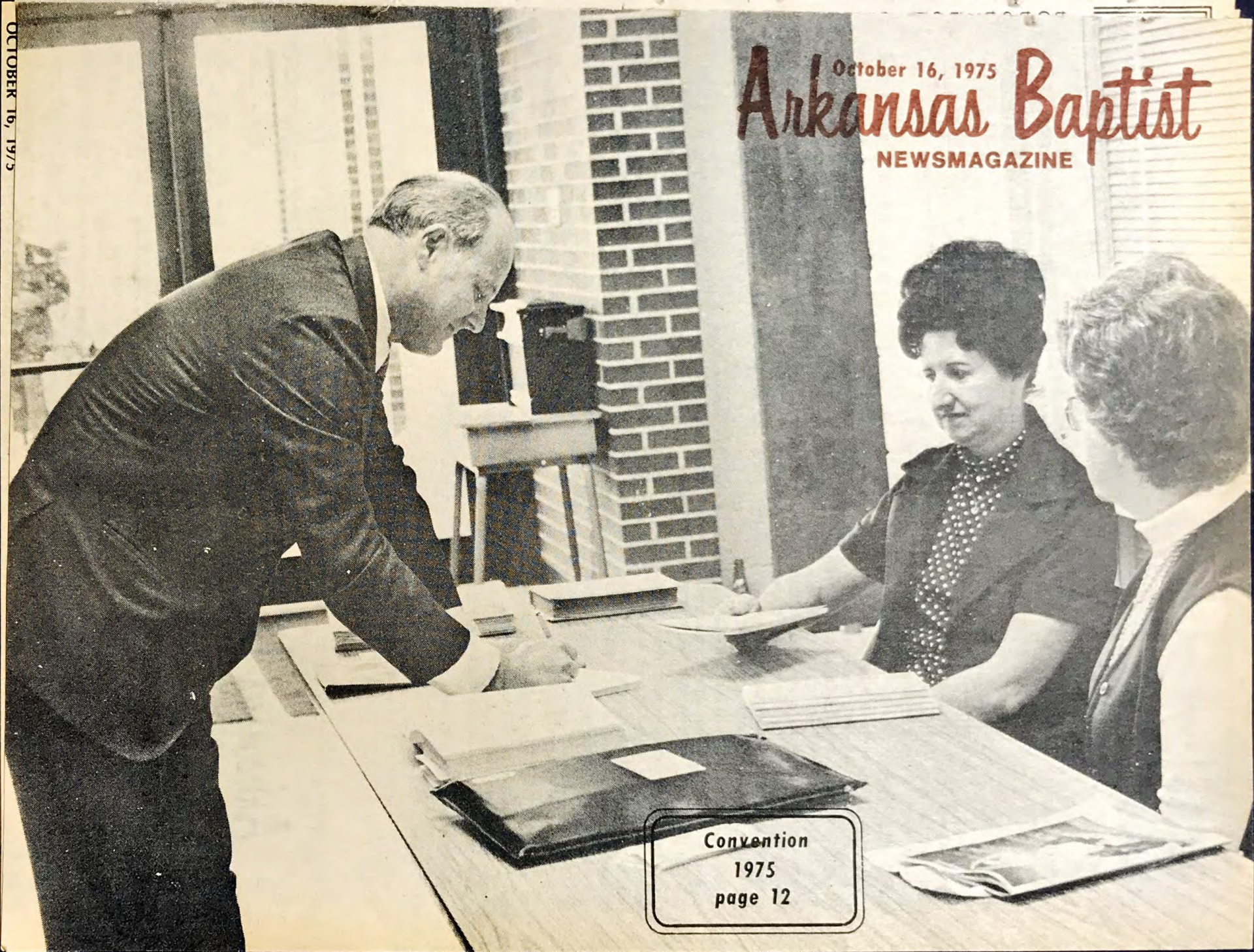
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OCTOBER 16, 1975

October 16, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE



Convention  
1975  
page 12





## I must say it

Charles H. Ashcraft Executive Secretary

### Number two must try harder

The productive disciplines in life are involved with the most difficult tasks. Those who consistently choose the more difficult objectives will never lack for an exciting but intense life.

Those who insist on choosing the easiest of the assignments will never rise above mediocrity. It is more difficult to make a disciple than it is to lead a person to Christ, therefore there are more converts than disciples.

It is more difficult to teach the people to "observe all the things which Christ has commanded" than it is to win and baptize them (Matt. 28:20), therefore there are more people baptized than are brought to a point of further obedience.

It is easier to win a convert than it is to equip a layman to do so, therefore there is a limited number of soul winners on the job. It has wrongly been thought that a person who has brought many to Christ has achieved the ultimate praise of God, not so. The "high calling" people (Eph. 4:11) will be held accountable more so for the number they have equipped than the number won. Those of us who neglect the equipping of others to witness and minister will face the full enormity of that disobedience (Heb. 2:2), the higher the calling, the higher the judgment.

This is the whole idea of the Brotherhood Commission and its Brotherhood organizations throughout the convention. They are trying to do the most difficult thing with little enough support from their fellows.

The breakdown of modern evangelism occurs at the point where the tedious, agonizing followup requirement of equipping the saints begins. The task is not done until the cycle is complete and the convert is indeed an evangelist himself. (II Tim. 2:2) When the real romance of making disciples approaches the imagined romance of counting converts we will have arrived at the meaning of Ephesians 4:11-12 and God can be about the real business of reconciling the world into himself. (II Cor. 5:20)

The Brotherhood has stood long enough alone in number two position trying to do number one's job. Number two must try harder as number one basks in the unrealness of a glory which is not there. Number two must try harder. A little help would be appreciated.

A Brotherhood means more brotherliness. We need a lot of that.

*I must say it!*

## In this issue

### Church builds again 5

Westside Church, Warren had a building, then they had a fire, then they built a building, then they had a tornado, now they have a new building--and all in the space of two years.

### A cup of cold water 11

Benton County Association has taken the churches' witness to the marketplace as they worked from a booth at their county fair.

### Convention guide 12

Your guide to the state convention next month includes the program of the convention meeting, auxiliary meetings, information on available housing in Ft. Smith, and a map of the Ft. Smith area.

### The cover 17

A messenger to the state meeting last year is a reminder that churches need to write as soon as possible for messenger registration cards so that their messengers will have proper credentials.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 74

NUMBER 41

J. EVERETT SNEED, Ph.D. .... Editor  
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# Vigilance on taxation

Continual vigilance is imperative regarding tax treatment of charitable donations to our churches. Currently, there are no bills pending that would change the treatment of exemption on church and charitable contributions. But there are legislators who would like to see such exemptions eliminated.

In previous editorials we have emphasized the importance of having correct information before corresponding with legislators. Incorrect information invalidates our statements and hurts our cause.

The possibility of an unfavorable tax treatment of church gifts is increased by apathy and lack of information. We pledge to provide up-to-date information on the subject. Our sources will be legislators or the Baptist Joint Committee on Public Affairs. The following letter by Representative John B. Conlan of Arizona sets forth the issue:

*I have received many letters from concerned Christians regarding the matter of tax treatment of charitable contributions and annuities. They have been under the impression that bills have been introduced which would eliminate these deductions.*

*Just to give you some background, the bill most referred to is H.R. 636, entitled the Tax policy Review Act. This measure called for a "review" of charitable contributions and set certain termination dates on various provisions of the tax laws so that Congress would be forced to take action on tax reform in specific areas. Fortunately, this bill "died" with adjournment last December.*

*I have checked with Chairman Ullman of the House Ways and Means Committee to see when the matter of*

## The editor's page

J. Everett Sneed



*charitable contributions will be considered in conjunction with that committee's schedule of hearings on "tax reform." In November of this year that committee will debate the issue of charitable contributions and the possibility of eliminating their tax-exempt status.*

*Since I realize your concerns for this subject, I am giving you this advanced notice of these hearings so that you may have ample time to "group your forces" to plan an approach for stating your views to Chairman Ullman and the other members of the House Ways and Means Committee (1102 Longworth House Office Building, Washington, D.C. 20515). It would also be to your advantage to write to your local Congressmen and U.S. Senators. You must let your voice be heard if you expect government to be responsive to your needs; otherwise Christians will be caught sleeping, and their non-profit endeavors will end up without tax-exempt status.*

*I am hopeful that this information will prove helpful. If I can be of assistance in any way, please do let me know.—John B. Conlan, Member of Congress, Washington, D.C.*

Below are the names and addresses of our Representatives and Senators. All Representatives may be addressed: House Office Building, Washington, D.C. 20515. They are Bill Alexander, John Paul Hammerschmidt, Wilbur Mills, and Ray Thornton.

Our Senators are Dale Bumpers, 6317 Dirksen Building, Washington, D.C. 20510, and John McClellan, 3241 Dirksen Building, Washington, D.C. 20510.

## Guest editorial

# The correct information

by Bill H. Lewis

Pastor, North Main Church, Jonesboro

How tragic it is that most of our opinions, actions, and reactions are motivated by what we "hear" or what "appears to be."

Many of us remember the furor which arose over a book written by a Midwestern Seminary professor in which he was alleged to have denied the inspiration of certain passages in Genesis. When one messenger asked for a show of hands of those who had actually read the book personally, less than one third of the messengers could lift their hands.

A few years ago a California association arose in protest over a pastor who was "heard to be" involved in the charismatic movement. An investigation would have proved the allegation untrue.

This writer had been confronted several times in recent days with the, "Have you heard anything about", syndicate. The statements usually go something like, "Have you heard anything about old Joe Blow being mixed up in the charismatic movement, etc."

How sad that many preachers and other Christians

seem to delight in the prospective downfall of a brother. Even if it is true, what possible good is there in spreading it? One thing we must remember and this is the fact that the Devil does not like any of us any better than another, and his is constantly plotting and planning our downfall.

I well remember the harrasment I received from students of a "fundamental" Seminary while a student at Southwestern. One day I asked one of those men, "Just what do you fellows have against Southern Baptists"? He stated, "Well two major things: (1) You do not believe in the virgin birth, and (2) you are not pre-millennial."

I asked, "Who told you that"? He replied, "We got it straight from the horses mouth at our seminary." How shocked he was to know that Southern Baptists were champions of the virgin birth and that most of us are "Pre's."

While in a revival in an eastern state recently a pastor related the story of how his missionary had announced to many of the pastors in the association that a certain

(Continued on page 4)





## One layman's opinion

Daniel R. Grant / President, OBU

### Distorting the doctrine of church-state separation

Religious liberty and separation of church and state are the "Siamese twins" of American constitutional law. Where one goes, the other has always gone, or at least until recent years we always thought so. A recently filed lawsuit contesting Arkansas' State Scholarship Program would seem to interpret church-state separation in such an extreme way as to violate any reasonable interpretation of religious liberty.

In recent years the Supreme Court has quite properly tried to be the watchdog against laws that violate religious liberty and separation of church and state. They have settled on what seems to be three reasonable tests of whether a law violates church-state separation: (1) The law must have a secular purpose (rather than a religious purpose); (2) it must not foster an excessive government entanglement with religion; and (3) the law must not have the principal or primary effect of either advancing or inhibiting religion. Fairly defined and applied it would be difficult to quarrel with these tests. We do not want a state church, religion that depends upon state power for its vitality and strength, or any other governmental involvement that adversely affects religious liberty. The Arkansas State Scholarship law is clearly consistent with the three court tests.

It is my personal opinion that our nation is toying with some extreme interpretations of church-state separation that would seriously violate religious liberty.

Who would interpret church-state separation so narrowly as to say that a city police department or fire department cannot serve a local church because this would constitute the promotion of religion or the excessive entanglement of government and religion? Who would say that a religious newspaper cannot receive the same

subsidized postal rates given to all nonprofit enterprises, religious or nonreligious, because it has the effect of government promotion of religion? Or who would say that government subsidized hospitalization benefits to the elderly should pay surgical costs only in those hospitals that have no religious purposes, remove any religious symbols from their walls, and are not operated as a part of the religious mission of a particular denomination?

No one seriously questions the propriety of hundreds of thousands of World War II servicemen using their "G.I. benefits" to purchase a fully accredited education from Catholic, Baptist, or other religious colleges. A variety of other programs, federal and state, designed solely to assist all young people, religious and nonreligious, to receive a college education (BEOG, College Work-Study, National Direct Student Loan Program, Vocational Rehabilitation, etc.) has each given the student a free choice among institutions providing accredited education, including those with strong religious purposes.

When programs of educational assistance to the individual become so universal, I think it would be the worst kind of discrimination to say that an institution must renounce its religious purposes or be excluded. So long as the individual has a genuine free choice, and the educational product being purchased is accepted by reputable professional accreditors, religious liberty would seem to be promoted, not violated, by this freedom of choice.

In a day when the forces of secularism seem stronger than ever before, we need no new government pressures encouraging religious institutions to be less religious.

## 122 Arkansans attend Southwestern

FT. WORTH, Tex.—One hundred and twenty-two students from Arkansas are among the record breaking 2892 enrollment total established at Southwestern Seminary for the fall semester.

The total shows a 20 percent increase over last fall's record enrollment of 2394. These new figures include 921 new students which represents a 45 percent increase in new student enrollment.

Also among the total are 108 students who are enrolled in the seminary's branch program in Houston. The program, called Southwestern Seminary in Southeast Texas (SET), began this fall offering graduate level courses for ministry in the Houston-Galveston area.

"We viewed the increased enrollment due in part to several things," said L.L. Collins, director of admissions for the seminary. "One was a resurgence of religious faith on college campuses and the other is the low attrition or drop-out rate among our own students."

Statistics revealed that students came from 43 states and 22 foreign countries with the highest representation by Texas, 1164; Oklahoma, 200; Tennessee, 131; Louisiana, 125; Arkansas, Florida, 118; Alabama, 117; Georgia, 104; Missouri, 97; Mississippi, 79.

### Writers announced

NASHVILLE—Two Arkansas Baptists were writers for October-November-December 1975 literature published by the Southern Baptist Sunday School Board.

Agnes Coppenger, a teacher for First Church, Arkadelphia, wrote for "Youth in Discovery," a Sunday School quarterly; and Harold Brewer, pastor of First Church, Ashdown, wrote for "Open Windows," also a Sunday School periodical.

Nearly 3,000 people from across the Southern Baptist Convention are writers each year for denominational literature. Altogether, the Sunday School Board publishes 10 monthly and 97 quarterly periodicals.

### Guest editorial

## The correct information

(From page 3)

well known pastor-evangelist was "anti-Southern Baptist." I know personally that this great preacher had recently led his church to give \$78,000 to the Cooperative Program in one year. He also served on the board of trustees of a Southern Baptist school. Just the week before this allegation this writer had heard this pastor personally admonish a young preacher to support

the denomination in every way he could. Incidentally, this missionary had never met or even talked to the man he was accusing.

If they have not already, sooner or later someone is going to make an untrue accusation against you, my friend. Don't you hope that those who hear, ask you personally for the facts before they just "believe"?



## Warren church replaces building destroyed by fire and tornado

West Side Church, Warren, dedicated its new building Oct. 5. The new facility has 7400 square feet and the church now owns property valued at more than \$200,000. The congregation has occupied three facilities in approximately two years. On Oct. 10, 1973, after the Wednesday night service the church's buildings were destroyed by fire. On March 28, of this year, the new building was totally wrecked by a tornado.

The new church plant consists of 14 classrooms, a pastor's study, three bathrooms, an auditorium which seats 350 people, a baptistry, new padded pews, P.A. system which has sound piped into the entire facility, and complete air conditioning and central heat. All floors are carpeted, with the exception of nine classrooms, which are tiled.

The church purchased a new pastorium for \$15,000 when Pastor Paul Huskey moved on the field 10 months ago. They have also acquired two new lots with a combined space of 18,000 square feet. The church has erected a new youth and fellowship facility. The space doubles for an assembly room, class rooms and fellowship hall and contains a kitchen.

During the 10 months that Huskey has served the congregation they have had 49 additions. The church has also ordained one man to the ministry, licensed another to preach, and ordained three additional deacons. The church now has eight active deacons. The congregation has begun six new Sunday School classes and six new Church Training units. Attendance in Sunday School, Church Training, and prayer meeting have each increased approximately 60 percent. The total value of church property has doubled.

Special guests for the dedication

included Raymond H. Reed, director of missions for Bartholomew Association; Kenneth Stiles, former pastor of the church; R.R. Shreve, who served as interim pastor of the congregation; and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*.

The dedicatory message was delivered by Roy Lewis, associate state executive secretary-treasurer, who spoke from Matthew 12:43-50. Lewis emphasized the prologue of the church building, the peril of the church building, and the potential of the church building. Lewis said "You now have a potential that previously you have not had. You can not justify this building for your own enjoyment. But a church must have a nice building so that they can invite the lost to attend. We need to say to the world that we have a big God who is worthy of our best. Through this new building you will have opportunity to provide more service.

"God is not glorified in bricks and mortar but is glorified in the lives of people who serve him. This new facility will give this congregation more opportunity to assist people to reach their full potential as this congregation enhances the lives of people God is glorified."

Commenting on the future church Pastor Huskey said "Our church is being blessed because we are emphasizing missions. The congregation is now giving 19 percent of the undesignated offerings to mission causes - the Cooperative Program and associational work. We doubled our budget last year and the 1975-76 budget will approach \$30,000.

"When the tornado hit it was a dark day. But on the Sunday following the tragedy our congregation met in my house and CBS television covered the service. The Lord used this national

coverage and we received gifts from all over the United States totaling approximately \$6,000. The first gift was \$1,000 from our own Arkansas Baptist State Convention. Later we received an additional \$1,000 from the Southern Baptist Home Mission Board. We deeply appreciate these gifts which, along with our insurance, made it possible for us to restore and expand our facility.

"West Side Church has a great future. The church stepped out on faith 10 months ago in providing full support for their pastor. Every area of our church is growing because of the commitment of our people. I believe that in the next year and a half we will double our membership. West Side has some real blessings ahead and I believe that we are going to really grow in the Lord."

**Baptist  
Heritage**  
by Bernes K. Selph

Roger Williams, credited with establishing the first Baptist church in America, advocated separation of church and state. He held this view where there was no historical example for such separation, when to the mass of Christian men such separation was almost inconceivable.

Because of these and other opinions government officials in Salem, Mass., thought him dangerous to the common welfare. A decree for his banishment from the commonwealth was issued Oct. 19, 1635.

Due to illness contracted while attending court the decree was not carried out, provided he abstained from teaching his peculiar views. Reports were that sympathizers were gathering secretly at his house and the officers made arrangements to seize him and send him to England.

Williams learning of their plans fled to his Indian friends in the nearby wilderness. For fourteen weeks, he did not know what bread or bed meant. He later complained bitterly of the winter miseries of the howling wilderness.

...And that's how Baptist views were faring in America 340 years ago.

□A.H. Newman, *A History of the Baptists of the United States*, American Baptist Publication Society Philadelphia, 1915, p68.



The church's third building in two years has been completed.



# 'The unspoken sermon they heard'

by Dean Dickens  
(Eight in a series)



Dr. Dickens

It may well be true that "actions speak louder than words." What people perceive in the sermon is sometimes not exactly what was spoken. The unspoken content has delivered a different message. It is almost impossible

introduction of an unknown speaker places him in the difficult position of beginning without much credibility. He could be better received if he were better introduced.

A second place the nonverbal sermon is preached lies in the appearance and dress of the speaker. Several communication experiments verify that appearance often makes a difference in how a speaker is perceived. The religious speaker should be conscious both of his dress and of his behavior (on the platform, coming to the pulpit, etc.).

A final area in which the speaker is judged apart from his words is how he delivers his message. For instance, experiments have demonstrated that hearers frequently evaluate a man by the sound of his voice. (It is not so important that they are often wrong as it is that they make the judgment.) In fact, some researchers estimate that the total impact of a message is about 65 percent nonverbal. The face itself is said to communicate about 55 percent of the communication impact. This may make

for this "nonverbal sermon" to go undelivered. Actions will be communicated. Even not speaking to someone communicates. It communicates a lack of desire to relate. (The very term "breakdown in communication" is inadequate for one cannot not communicate.) In what areas do preachers and teachers communicate without words?

One area lies in the very way they may be introduced to the hearers. Experiments demonstrate that a condescending or inadequate

it rather difficult to preach effectively on "The Love of Jesus" with an angry red face and a clenched fist.

All of these areas (and there are probably others) demonstrate that the perceived character of the speaker communicate much more than his verbal message. Perhaps this was why preacher Augustine (354-430) taught that a good life would make the message more powerful: "Cujus vita fulgor, ejus verba tonitrua." It means "If a man's life be lightning, his words are thunders."

## Staff changes



Boehning

Central Church, Jonesboro, has called **Steve Boehning** of Ft. Worth, Tex., as minister of evangelism and missions. He is a graduate of Pine Bluff High School, the University, and holds the master of divinity degree from

Southwestern Seminary. During his four years at seminary, Boehning was youth coordinator for Birchman Avenue Church, Ft. Worth. He has been a BSU worker and an evangelist. During the past six years he has led approximately 30 revivals in Oklahoma, Texas, and Arkansas. He is married to the former Susan Mitchell of Pine Bluff.

**C. Phelan Boone** is the new pastor of West Church, Batesville. He comes to the church from Calvary, Texarkana, where he served six years and four months. He also has served Lee Memorial Church, Pine Bluff and several churches in Missouri. Boone holds the B.A. degree from Ouachita University and the M. Div. degree from Midwestern Seminary. He is married to the former La Verne Bentley of Ft. Smith. They are the parents of three sons.

**W.W. Dishongh** has accepted a call to First Church, Danville. He has been pastor of First Church, Beebe, for the past five and one half years. During this period 457 have united with the church with 193 of these being baptisms and 264 by letter. The net gain is 235. The budget grew from \$26,959 in 1970 to \$72,265 for the current year. About \$250,000 has been spent on building, equipment and remodeling with the indebtedness being only \$38,839. The church has added an office secretary, full-time youth and education director, and part-time music director.



## Woman's viewpoint

Iris O'Neal Bowen

### I dreamed I met the great ones

Pastor, forgive me, but the other sermon, when you reminded us that we will know each other in Heaven, my little mental engine just clattered off after that thought, and I found myself looking up into the face of the Big Fisherman.

"Peter!" I exclaimed. "I'm so glad to finally meet you. Do you have time to talk a little while?"

"Well," he answered, "I stay pretty busy, here at the gates!"

"I just wanted to tell you how I admire you and what your life has meant to me."

"Oh, now, Lady, you know I had my weak spots!"

"Yes, but you overcame them, and your example has encouraged us weak Christians, down through the centuries!"

"Look, there's Abraham! Oh, Abraham! May I call you Abraham? I want to shake your hand! I feel like I've known you all my life! And I would have known you anywhere! I just don't see how you had the faith to leave your home country and start travelling! Why, I'm afraid to drive to Memphis, and I know the way!"

And Abraham just smiled through his

beard and said, "But God knew where I was going!"

Then I turned and saw a group of people gathered around someone. I knew he had to be important, so I joined the crowd. When I had worked my way up to him, I saw it was Paul, the Apostle, and he was trying to write a letter, but kept being interrupted.

He was very patient with everyone, although I knew, being a writer, myself, when you have something you need desperately to get on paper, interruptions can be very frustrating.

"I've read so much of your works," I said, "and your great desire to spread the gospel and to help us live as Christ would have us to, shines all through them. You have been a great inspiration to us Christians!"

But I wanted to see Jesus most of all, and I follow the glow to the great white throne. I practiced the nice things I would say, but somehow, when I got there, I was speechless, and I fell on my knees, and I cried, and I said,

"Jesus! Jesus!"



# Ordinations



Lindsay

Wayne A. Lindsay has been ordained to the ministry by Summit Church. Troy Melton, the superintendent of missions of White River Association, was assisted in the ordination service by the following pastors and deacons: Howard

King, Estel Grigg, Ralph Grigg, Lloyd Patterson, Cliff Palmer, Richard Melton, Bill Massey, David Hill, Milus Lonon, John Longmate, Sid Byler, Bob Cheek, R.V. Carroll, John Angel, Glen Hicks and Dale Barnett. Cliff Palmer, pastor of First Church, Springdale, brought the message and charge. Lindsay is the youngest child of Mr. and Mrs. James Clanton Lindsay of Springdale. Lindsay is a 1974 graduate of Springdale High School and is a sophomore at Southern Baptist College. He is assistant pastor and youth director at Summit Church where he assists Dale Barnett.

Woodland Church, Clarksville, has ordained their pastor, Mr. Dennis Tribulak, to the ministry. Mack Yates, chairman of deacons of the Woodland Church served as clerk and presented an Interpreter's Dictionary set, provided by the church. Music was by Mrs. Kenneth Dennis and Mrs. Willive Nowotny, Woodland members. Roy Gean Law, Ozark First pastor, led the questioning. The message was brought by Billy R. Usery, pastor of First Church, Clarksville. Others participating were Jan Akins, J.A. Burns, Archie Wheeler, Lester English, Walter Nowotny, Ed Nowotny, Bill Garrett, Ira Taylor, Walter Yarbrough and Paul E. Wilhelm.

## 50 years married

Mr. and Mrs. Arthur Sasser, members of North Crossett First Church, will have been married 50 years on Oct. 18. They were married at Collins (Ark.) and lived there until 1965. Mrs. Sasser, the former Mae Jones, taught elementary school at Enon, Collins, Selma, Dermott, and Crossett. Sasser retired from a rug mill at Monticello in 1962, but is now employed at a feed and hardware store in Crossett.

The Sassers are the parents of three daughters, and have seven grandchildren and one great grandchild.

Both have been Sunday School teachers for many years, and he has been a deacon for approximately 30 years at Collins and at Crossett.



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.

The photos above and below appeared in the Oct. 9 issue of the newsmagazine with each other's captions. They are placed here above their proper identifications.



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.



## The fire fighting team

Having served as a hospital corpsman in combat, I have witnessed all types of physical suffering. I have seen men die in agony, but the most intense physical pain that I ever witnessed was caused, not by the guns and shells of the enemy, but instead by one of our own fires out of control which consumed the clothing of a comrade.

Because of this characteristic of fire, Jesus used fire to describe the suffering and torment of hell.

James O. Terry, missionary to the Philippines, reports that fire is one of the greatest dangers to cities in the Orient. After witnessing several major fires in Manila, he recalled three of them and likened the efforts of the fire fighters to the efforts of Southern Baptists in conquering the fires of unbelief. He said:

I.  
"After a large fire in the southern part of the Manila area, the newspaper published a picture the following day of an old man throwing a small bucket of water into the inferno, which ravaged about one square mile. The picture illustrated the single, sporadic efforts of an individual when a team effort was needed.

"Southern Baptists find that team effort in our Cooperative Program. It is

true that every little bit helps, but an organized, cooperative effort is essential to completion of the task."

II.

"At another large fire in the city of Manila, miles of hoses were laid out in an effort to bring water to the site of the conflagration, but, due to insufficient water mains and an inadequate supply of water in the reservoirs, there was nothing in the pipes but a trickle. All of the necessary machinery was present. The need was urgent and great, but the necessary resources had not been provided.

"Again, there is a parallel for Southern Baptists. The missionary machinery and personnel have been provided. The hoses represent the Cooperative Program through which your gifts flow to the place of need. But individual Southern Baptists control the resources. Though most of the individuals are far removed from the scene of action, the missionaries at the front depend upon the availability of the resources."

III.

"In May of 1970, a great fire raged for more than six hours in Manila only blocks from the Baptist Building. For a time it seemed that the blaze would be unchecked in its spread.

"On the same night the Baptist Hour choir was rehearsing for its weekly television program. After dismissing the choir for the night, several of us walked to the nearest edge of the blaze. We watched the water tank trucks discharge their burdens of water and then speed away to seek a refill. Each truck spent only a few minutes at the scene of the fire before running dry. The trucks then were refilled at various points in the city before returning to the fire. The refilling process took much longer than the few minutes required to discharge the tank of water through powerful pumps.

"On the mission fields we see many of our missionary friends of other faiths rushing 'to and from the work' in an effort to keep the tanks full. Southern Baptist missionaries are able to devote a greater amount of time and energy to the primary mission task because they have the adequate support through prayers and finances of the individuals and churches back home."

Through the Cooperative Program every Southern Baptist can be a part of the fire fighting team. —Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

## Your state convention at work

Let Christ's



Freedom Ring

## Royal Ambassador Fellowship Supper

Immanuel Church, Little Rock

Nov. 3, 6 p.m.

Information  
Inspiration



Dr. Harold Mitchell is a Pine Bluff dentist who has given his time for overseas missions.

Reservations must be made by Oct. 30

For more information see your counselor or pastor or write C.H. Seaton, Brotherhood Dept., P.O. Box 552, Little Rock, Ark. 72203



## Marriage enrichment retreats

Harold Bergen, consultant, Family Ministry Department, Baptist Sunday School Board, will lead three Marriage Enrichment Retreats in Arkansas in November. The retreats will be held Nov. 3-4 at Horseshoe Bend; Nov. 6-7 at Hot Springs; and Nov. 10-11 at Lost Bridge Village in Northwest Arkansas.

A Marriage Enrichment Retreat is one of several projects by Southern Baptist to interpret and promote the dynamics and values of Christian family living. The retreat will help couples discover more of God's gifts in their discovery of each other as they bring together God's truth about marriage and a better understanding of interpersonal relationships. The retreat is a growth group experience for couples who have a good thing going and want to make it better.

The two-day retreats begin at noon the first day and conclude in late afternoon the second day. Costs are nominal for the 12 hours of group activities guided by a dedicated Christian who is also a qualified and experienced leader in family ministry.

A native of Nebraska, Bergen has served for eight years as a family ministry consultant for the Sunday School Board. He is a graduate of Bob Jones University, Middle Tennessee University, and Southwestern Seminary. Before coming to the Sunday School Board he served several churches as pastor and minister of education.

For information about costs, registration, and further program details, please write: Church Training Department, P.O. Box 552, Little Rock, Ark. 72203.



The Southern accent

Introducing



Dr. Swaim

Southern Baptist College is owned and operated by the Arkansas Baptist State Convention, therefore the "Southern Accent" is going to introduce to you the administration and faculty. These people serve you as they serve the Lord at SBC. The effectiveness of our working together will improve as we come to know each other better.

THE ACADEMIC DEAN: Jeroel B. Swaim  
Dr. Swaim came to Southern Baptist College in 1964 as a professor in U.S. History, American Government, Economics and Sociology. He was made Dean of the College by the Board of Trustees in 1973. The academic background of Dr. Swaim includes the following degrees: B.A. in 1960 from Union University, Jackson, Tenn., with a major in English and a minor in history; M.A. in 1964 from George Peabody College for Teachers, majoring in history and a minor in political science; Ed D in 1972 from Memphis State University with a major in curriculum and instruction in higher education and a minor in history.

Another dimension of the Dean is seen by the honorary and professional organizations to which he belongs. These include, Phi Alpha Theta (honorary history fraternity), Nestor Club (honorary Academic society), Southern Historical Society, Organization of American Historians, Phi Delta Kappa, and Kappa Delta Pi.

Swaim was married to Virginia Lamar of Gideon, Mo. in 1961. They have two daughters; Leigh, born in 1967 and Leslie, born in 1970.

In order for you to see the "whole man", you must be made aware that Dr. Swaim is an active deacon in First Church, Pochahontas, Ark., where he has served as music director since 1964. The Southern Accent this week is on "Your" Dean of Southern Baptist College, Walnut Ridge.—Jim E. Tillman, Director of Development

## Group seeks young adult evangelism strategy

by Tim Nicholas

ATLANTA (BP)—Sixteen participants involved in ministries to young adults completed a two-day "think tank" program here designed to begin developing a national strategy for young adult evangelism.

The conference was sponsored by the Southern Baptist Home Mission Board's office of young adult evangelism, directed by Joe Ford.

Sharing their concepts of ministry to persons in the post high school through 34 age group, the participants agreed that a church needs to begin with a core of leadership committed to teaching others to be disciples of Christ.

"As a good picture is worth 1,000 words," said Steve Cloud, youth minister at First Church, Winter Park, Fla., "so a good model or pattern is worth 10,000 manuals."

Church training programs, participants indicated, should include how to budget time, use intercessory prayer, witness, memorize Bible verses and discover spiritual gifts. "I can't train my people overnight to become effective and consistent witnesses," said Cloud.

He said that in training people for evangelism, ministers need to rid themselves of the numerical success syndrome and lead people into consistent Christian lifestyles.

"We've trained people to share what they've never experienced," noted Cloud, speaking of some church leaders he has had experience with.

Steve O'Kelly, pastor to young adults at First Church, Houston, Tex., reported that young adults are the fastest growing

group in his church. "Eighty percent of our 150 visitors each week are in this age group," he said. "We began building a core of leadership in our young adults," he said, "asking for short term commitments, such as giving seven minutes a day to intercessory prayer."

As interest grew, the ministry began forming "families"—small groups of 8-12 people committed to helping one another grow in their commitment and the understanding of their relationship to God," he said.

"Now we have 33 discipling families intact. One is even forming a grandchild family. We tape weekly conferences in leadership training for future leaders and we've tied these families into Sunday School classes.

"One Roman Catholic family had been in a discipling family for five months when their priest heard about it, and now he's planning to visit the discipling family to take the concept back to his church," O'Kelly added. "He got excited when he saw the cause of the changes in his members' lives.

"I asked one of our young singles what she did for lunch after church," continued O'Kelly, "She said she'd go home and eat a sandwich." That was the beginning of another ministry to young adults.

"After fellowship and worship with 2,700 other Christians, these singles were going home to eat alone," said O'Kelly, so we began having dinner at the church every other week for singles."

Harry Williams, director of evangelism for California Southern Baptists, said,

"We're confusing churchmanship with discipleship. We need more people at the top, both pastors and people in denominational positions, who are willing to start saying that training disciples is important. We've got to start building model churches," he said.



## Seminary extension continues growth

New records are being set in Southern Baptist Seminary Extension, Raymond M. Rigdon, director, said in a ceremony celebrating its 25th anniversary. The 1975 report shows 6,702 students enrolled in 8,983 courses. Enrollment for the past five years is up 50 percent over the first 20 years of history, Dr. Rigdon said.

Seminary Extension provides courses through centers and home study. Most students earn credit through centers where they enroll and study under the direction of an accredited and qualified teacher.

Greater participation is attributed to the development of basic curriculum for those with limited formal training, upgrading and expansion of college-level series, increase in state Baptist conventions assigning staffers to promote the program, and adult education interest.

Currently, the course considered for highest priority is that of Hosea provided to assist in January Bible Study. Anyone interested in this course or others provided by Seminary Extension, should contact the State Director, Little Rock, or Seminary Extension Department, Nashville, Tenn. Seminary Extension Department handles off-campus and correspondence classes for Southern Baptist Convention's six accredited theological seminaries.—Wilson C. Deese, State Representative, Seminary Extension Department

## Arkansas secretaries earn certification

NASHVILLE--With the Church Secretary's Personal Enrichment Program (PEP) a year old, six church secretaries from Arkansas have completed requirements for certification under the PEP system.

The six church secretaries include Annette Cathey, First Church, Pochahontas; Mary DeLoach and Margaret Rowe, both of First Church, West Memphis; Vicki Hutchinson, Washington-Madison Association, Fayetteville; Eula Schell, Central Church, Jonesboro; and Cathy Standard, Vanderbilt Avenue Church, West Memphis.

PEP was launched last year, and in that time over 1,200 church secretaries have joined the program, according to Howard B. Foshee, secretary of the church administration department, Southern Baptist Sunday School Board. At this time, 119 church secretaries throughout the Southern Baptist Convention have completed requirements to be certified.

"The PEP plan helps a secretary work toward certification through self-study and certification seminars," explains Lucy R. Hoskins, church administration

## Survey indicates support for ministry to human needs

by Toby Druin

ATLANTA (BP)--Southern Baptists agree that their Home Mission Board should be "greatly involved" in ministering to human needs, according to a new awareness and attitude survey.

The survey, conducted recently for the board by an independent study agency, also revealed:

--Of various Home Mission Board activities, the most significant awareness (44 percent) exists for Christian social ministries;

--Most persons' involvement in home missions is "passive," involving contributing to mission programs (80 percent) or listening to a speaker (67 percent) or reading about it (40 percent.) However, 25 percent have visited a home mission work site or an associational meeting or done volunteer work;

--The pastor (14 percent), the Woman's Missionary Union (13 percent), and the state Baptist paper (12 percent) are considered most informative about home missions;

--Of the various publications related to missions activities, state Baptist papers are read by more persons (25 percent) than any other;

--Though only 12 percent were receiving *Home Missions* magazine, another 32 percent were reading copies provided by their churches or friends.

The study, conducted by Marketing Information Service of Atlanta, was to provide insight on the degree of awareness and the attitudes of Southern Baptists toward the Home Mission Board and its programs.

Fred B. Moseley, assistant executive director, said the information gleaned from the study will be considered by the Missionary Education Task Force (METF) as it considers strategies for missions education.

Moseley is a member of METF, which was formed as a result of the report of the SBC Executive Committee's study Committee of 15, and action of the Executive Committee expressing concern for missions education. Other members are Carolyn Weatherford, SBC Woman's Missionary Union; Keith Parks, Foreign Mission Board; Allen Comish, Baptist Sunday School Board; and Norman Godfrey, Brotherhood Commission.

The information also will be used by

department consultant responsible for working with church secretaries. PEP includes a basic level of study and certification for persons who have limited background and experience as a church secretary. An advanced level is provided for persons with the experience and desire to advance."

Home Mission Board program leaders as they consider future emphases, Moseley said.

To obtain the information, telephone interviews were conducted with 959 church members in churches across the United States. The sample was designed to represent the total Southern Baptist church membership.

Of those polled, 75 percent were women, 77 percent attended church once a week or more 46 percent had held a church office or leadership position in the past three years, and almost one out of four belonged to a Southern Baptist missionary organization.

In testing attitudes toward Home Mission Board programs, the church members were asked eight questions and asked to rank each according to a scale of 5 points for "agree strongly," 4 for "agree moderately," 3 for "neither agree nor disagree," 2 for "disagree moderately" and 1 point for "disagree strongly," no points were scored for a "don't know" response.

The only question showing strong agreement (4.4 out of a possible 5) was the statement: "The Home Mission Board should be greatly involved in ministering to human needs."

The next five were closely grouped only .5 above "neither agree nor disagree."

Scoring almost equally were the statements: "Evangelism must have the highest priority of all home missions activities" (3.5), "The Home Mission Board should sponsor projects jointly with black Baptist churches" (3.4), and "The best language missionary is one who is a native of that culture." (3.4)

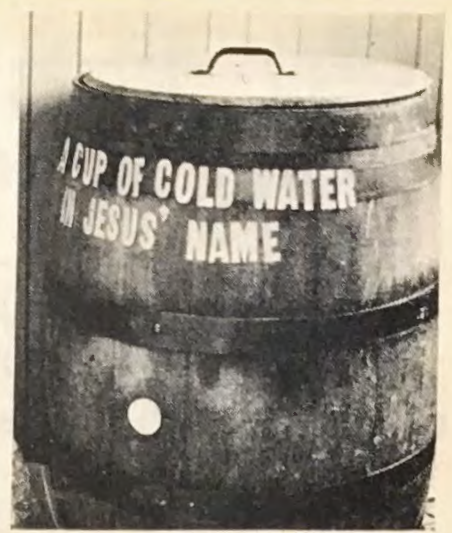
The statement, "The Home Mission Board should put a church in every community in the nation," drew a 3.2 agreement score and "The emphasis on spending for missions should be for mission personnel rather than buildings" go 3.0, indicating no preference.

Moderate disagreement—both scoring 2.2—was registered for the statements: "Most of the Southern Baptist home mission funds should be spent outside of the old South" and "Priority should be given by the Home Mission Board to cities of more than 100,000 population."

The most significant awareness of board programs was indicated for Christian social ministries, which was mentioned by 44 percent of the persons surveyed. Each of the other programs was mentioned by fewer than 10 percent.

However, among those persons who were able to name at least one specific board program, nearly all considered the board effective in that activity or area of work.





Missions

## The church in the market place

The annual Benton County Fair was the scene of a recent innovation in witnessing. A Benton County Southern Baptist Association booth at the fair provided a witness as literally hundreds of people wandered by.

Taking a Bicentennial theme, the associational booth made available free tracts, information concerning the association, registration for a free Bible given away each evening, and "a cup of cold water in Jesus' name" from a 45-gallon wooden barrel.

The booth was manned in shifts by senior adults and youth from the various churches in the association. Scripture portions for distribution were obtained from the Special Missions Ministries division of the State Missions Department and the American Bible Society.

The Benton County Youth Fellowship Committee was responsible for the booth, the associational entry in the parade, and musical presentations during the week. Mrs. Bob Eversole and a youth group from Immanuel Church, Rogers, presented a puppet demonstration each

evening to large crowds.

Bedford Jackson, Director of Associational Missions, feels that we need an evangelism to recover the ear of the lost. Too long our ministry has been to the already convinced and the good news of Jesus Christ needs to be presented in indifferent and-or hostile atmospheres. Jackson says, "A way must be found to identify the church's message with the laboring man, as well as with the business man."

Also attracting much attention was the associational float entry in the parade. Mrs. Lawrence Lewis, associational WMU director, was chairman of the float and parade committee. The float was a church mounted over a Volkswagen and bearing signs "Freedom of Worship." The association spent less than \$100 on the whole project, including rental space of the booth. "It was a lot of work," says Mrs. Bedford Jackson, "but we came in contact with a lot of people who would not otherwise have received a witness." - Tommy Bridges, Director, "Special Missions Ministries

ABOVE, LEFT: Charles Lacey, Highfill Baptist Church, gives a cup of cool water to ladies looking over scripture portions.

ABOVE: Popular center of interest was 45 gallon barrel dispensing cool water.

BELOW, LEFT: "Freedom of Worship" float was the association's entry in the parade.

BELOW: Director of Associational Missions and Mrs. Bedford Jackson refill tract rack.





# Your guide to the 1975 State convention Nov. 18-20

Proposed

## Program for Arkansas Baptist State Convention

122nd annual session

First Church, Ft. Smith

### Tuesday Evening Nov. 18, 1975

Evening		
6:30	Choral Praise	First Church Choir directed by Charles Collins
	Hymn	Congregation
6:45	Scripture	John E. Miller
	Call to order	Don Moore
	Welcome	William L. Bennett
	Fraternal greetings	
	Acknowledgements	
7:00	ENROLLMENT OF MESSENGERS	
	Appointment of committees	
	Statements of committee chairmen	
	Adoption of order of business	
	Announcements	
7:30	RESOLUTIONS AND CONSTITUTIONAL AMENDMENTS	
7:40	"Life and Liberty" (Bicentennial Hymn)	First Church Choir
7:45	PROCLAIMING LIFE AND LIBERTY TO ARKANSAS	Wilbur Herring Congregation
8:30	Bicentennial hymn	
8:35	MESSAGE	Jaroy Weber, President, SBC
9:15	Benediction	Jim Burks

### Wednesday morning Nov. 19, 1975

Morning		
8:45	"Testament of Freedom"	Music Men of Arkansas
	"Life and Liberty" hymn medley	Congregation
	Prayer	Nathan Porter
9:00	BIBLE STUDY "Bible Basis for Life and Liberty"	Jimmy Allen
9:30	Memorial moments	James Fitzgerald
9:40	Welcome to new Arkansans	Charles H. Ashcraft
	Tribute to senior ministers	
10:55	Hymn	Congregation
10:00	OUR FAMILY AND CHILD CARE MINISTRY	Johnny Biggs
10:30	ELECTION OF OFFICERS	
10:45	Miscellaneous business	
11:05	Christian Civic Foundation	Edward Harris
11:15	Hymn	Congregation
	Special music	Music Men of Arkansas
11:25	PRESIDENT'S ADDRESS	Don Moore
12:00	Benediction	Ray McClung

### Wednesday afternoon Nov. 19, 1975

Afternoon		
1:45	Praising from Baptist Hymnal '75	Congregation
	Prayer	Jim Adams
2:00	BIBLE STUDY "The Family in Life and Liberty"	Jimmy Allen

2:30	ELECTION OF OFFICERS - continued	
2:40	REPORT OF NOMINATING COMMITTEE	Bill Kreis, Chairman
3:00	Miscellaneous business	
3:15	Theological Education Update	Wayne Ward
3:25	Hymn	Congregation
3:30	EXECUTIVE BOARD REPORT	Wilbur Herring
4:00	Special music	Mr. and Mrs. Sam Eifling
4:05	CONVENTION SERMON	John McClanahan
4:35	Benediction	Joe Atchison

### Wednesday evening Nov. 19, 1975

Evening		
6:30	Songs of Praise	Southern Baptist College Choir directed by Carl Sewald
6:45	PAGEANT "Faiths of our Fathers"	
	Celebration of 50th Anniversary	
	Cooperative Program	
7:15	Christian Education - A Vital Factor in Life and Liberty	Jack Nicholas Congregation
7:40	Hymn	
7:45	Separation of Church and State - A Vital Principle in the Preservation of Life and Liberty	Daniel Grant
8:10	"Testament of an American"	Ouachita University Choir directed by Charles Wright
		Sam Cathey
8:30	THE CHALLENGE OF CONTEMPORARY DISCIPLESHIP	
9:00	Benediction	Larry Baker

### Thursday morning Nov. 20, 1975

Morning		
8:45	Praising from Baptist Hymnal '75	Congregation
	Prayer	
9:00	BIBLE STUDY "Morality - Essential to Life and Liberty"	Jimmy Allen
9:30	REPORT OF RESOLUTIONS COMMITTEE	
9:40	Arkansas Baptist Foundation's Ministry	Harry Trulove Congregation
9:55	Hymn	
10:00	REPORT OF STUDY COMMITTEE ON MINISTRY	Paul Sanders, Chairman
10:15	Miscellaneous business	
10:30	Our Larger Family	
	Report of the Executive Committee, SBC	Fred M. Chapman Robert Wagoner
10:55	Special Music	
11:00	THE GREAT COMMISSION - ARKANSAS AND THE WORLD	Wayne Ward
11:30	Benediction	





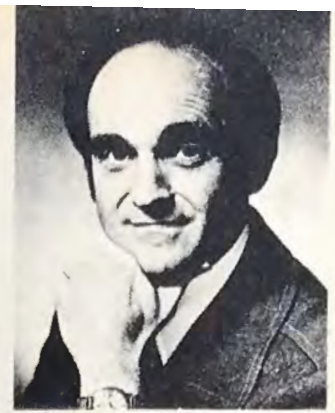
Jaroy Weber will bring the opening session message.



Jimmy Allen will lead Bible study at the sessions.



Wayne Ward will bring the closing message



Sam Cathey will bring a message Wednesday evening.

### Program personalities

**Ashcraft, Charles H., Executive Secretary, Arkansas Baptist State Convention**

Adams, J.W., pastor, Beech Street Church, Texarkana  
Allen, Jimmy, pastor, First Church, San Antonio, Tex.  
Atchison, Joe, pastor, South Side, Pine Bluff  
Baker, Larry, pastor, First Church, Fayetteville  
Bennett, William L., pastor, First Church, Ft. Smith  
Biggs, Johnny, executive director, Arkansas Baptist Family and Child Care Services  
Burks, Jim, pastor, Cullendale Church, Camden  
Cathey, Sam, evangelist, Owasso, Okla.  
Chapman, Fred M., Stewardship Commission, SBC  
Collins, Charles, First Church, Ft. Smith  
Eifling, Mr. and Mrs. Sam, First Church, Pine Bluff  
Fitzgerald, James, Paragould  
Grant, Daniel R., president, Ouachita University, Arkadelphia  
Harris, Edward, executive secretary, Christian Civic Foundation, Little Rock  
Herring, Wilbur, pastor, Central Church, Jonesboro  
Kreis, Bill, pastor, Calvary Church, North Little Rock  
McClanahan, John, pastor, First Church, Pine Bluff  
McClung, Ray, superintendent of missions, Pulaski County Baptist Association, Little Rock

Miller, John E., state representative, Executive Board, Melbourne

**Moore, Don, president, Arkansas Baptist State Convention, pastor, Grand Avenue Church, Ft. Smith**

Nicholas, Jack D., president, Southern Baptist College, Walnut Ridge

Porter, Nathan, pastor, First Church, Arkadelphia

Sanders, Paul, pastor, Geyer Springs Church, Little Rock

Sewald, Carl, faculty, Southern Baptist College, Walnut Ridge

Trulove, Harry, executive director, Arkansas Baptist Foundation, Little Rock

**Tucker, Robert, second vice president, ABSC, superintendent of missions, Tri-County Baptist Association, Wynne**

Wagoner, Robert, music director, First Church, Springdale

**Walker, James, first vice president, ABSC, pastor, First Church, Warren**

Ward, Wayne, faculty, Southern Seminary, Louisville, Ky.

Weber, Jaroy, president, Southern Baptist Convention, Lubbock, Tex.

Wright, Charles, faculty, Ouachita University, Arkadelphia

## Pastors' Conference

### Arkansas Baptist State Convention

#### Monday evening

6:45 p.m.	Singing praise	Bob McConnel
	Scripture and prayer	John Finn
	Special music	Bob McConnel
7:00 p.m.	"Life and Liberty in the Word"	Jimmy Millikin
7:30 p.m.	"Life and Liberty by the Spirit"	Clifford Palmer
8:00 p.m.	Hymn and special music	Bob McConnel
8:15 p.m.	Message	James Fitzgerald
8:45 p.m.	Message	Jack Stanton
	Benediction	

#### Tuesday morning

9:00 a.m.	Singing praise	Ervin Keathley
	Scripture and prayer	Bill Philliber
	Special music	Ervin Keathley
9:15 a.m.	Message	Sam Cathey
9:45 a.m.	Message	Robert Harris
10:15 a.m.	Hymn and special music	Ervin Keathley
10:30 a.m.	"Christian Patriotism"	Russell Clearman
11:00 a.m.	Congregational singing	Ervin Keathley
11:10 a.m.	Message	Leon Killbreth
11:45 a.m.	Benediction	

Nov. 17-18

### First Church Ft. Smith

#### Tuesday afternoon

1:30 p.m.	Singing praise	Bob Barnett
	Scripture and prayer	David Wesley
	Special music	Bob Barnett
1:40 p.m.	Message	Jesse Reed
2:10 p.m.	Election	
2:20 p.m.	Message	Jaroy Weber
2:50 p.m.	Hymn and special music	Bob Barnett
3:00 p.m.	Message	Sam Cathey

Program personalities: Sam Cathey, evangelist; Russell Clearman, pastor, Olivet Church, Little Rock; James Fitzgerald, former pastor, First Hoxle, now retired; Robert Harris, pastor, Center Star Church, Little Rock; Leon Killbreth, "Mr. Sunday School U.S.A."; Jimmy Millikin, professor, Mid-America Seminary; Clifford Palmer, pastor, First Church, Springdale; Jesse Reed, Director of Evangelism, ABSC; Jack Stanton, Southwest Baptist College, Bolivar, Mo.; Jaroy Weber, president, Southern Baptist Convention.

#### 1975 Officers

President, Billy Walker, evangelist, Walnut Ridge  
First Vice President, John Finn, Director of Missions, North Arkansas Association  
Second vice president, David Miller



# Executive Board recommendations to convention

## 1. Legal Status of Licensed Ministers

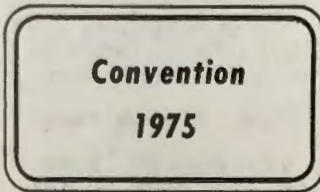
The Executive Board recommends that in the future the proper standard recommended by our state convention for Southern Baptist ministers to perform wedding ceremonies in Arkansas shall be ordination.

## 2. Resolution on World Hunger

The Executive Board recommends the following resolution on World Hunger:

In view of the widespread hunger and starvation in many areas of the world, and being convinced that Arkansas Baptists have a moral responsibility to share with others in helping to meet some of these needs, we recommend that each Baptist and each of our churches be encouraged to participate in a special love offering for this purpose.

Further, we recommend that said offerings be channelled through the office of the treasurer of the Arkansas Baptist State Convention, which



offerings shall be administered through the personnel of the Foreign Mission Board of the Southern Baptist Convention, who are equipped to administer these funds.

We respectfully suggest a goal of \$100,000 for 1975-76 for the Arkansas Baptist State Convention, and where possible, the offerings be received not later than July 4, 1976.

## 3. Annuity Board, Plan A Certificate

The Executive Board recommends that the Arkansas Baptist State Convention Plan A Certificate with the Annuity Board, SBC, shall be amended to provide spouse benefits, rather than widow benefits.

## 4. Pari-mutuel betting

The Executive Board recommends the following resolution:

We, the Arkansas Baptist State Convention, meeting at Fort Smith, Arkansas, in annual session, respectfully request the Governor of Arkansas, the members of the Legislative Council of the General Assembly of Arkansas, the members of the General Assembly of Arkansas, and the members of the Constitutional Convention of Arkansas, to oppose any further extension of pari-mutuel betting to any community or organization in Arkansas, including the Arkansas Livestock Association in Little Rock.

## 5. 1976 Budget Recommendation

### I. STATE CAUSES

1. ADMINISTRATION	\$52,112	\$52,11
2. BUSINESS SERVICES	118,723	118,72
3. DEPARTMENTS:		
(1) Annuity - Operating	\$17,153	
(2) Arkansas Baptist Newsmagazine	58,135	
(3) Baptist Student Union - Operating	232,400	
(a) - Buildings	10,061	
(4) Brotherhood	34,250	
(5) Camp Paron - Operating	23,848	
(a) - Improvements	7,000	
(6) Church Music	39,167	
(7) Church Training	67,402	
(8) Evangelism	80,778	
(9) Missions	150,662	
(10) National Baptists	49,421	
(11) Siloam Springs Assembly - Operating	18,394	
(a) - Improvements	16,358	
(12) Stewardship-Cooperative Program	50,945	
(13) Sunday School	92,770	\$948,764
4. OTHER SERVICES:		
(1) Baptist Building Debt	\$95,000	
(2) Convention	29,400	
(3) Contingency	10,000	
(4) Reserve	22,250	
(5) Retirement Dues	125,000	\$281,650

### 5. WOMAN'S MISSIONARY UNION

TOTAL EXECUTIVE BOARD PROGRAMS \$111,863 \$1,513,112

6. ARKANSAS BAPTIST FAMILY AND CHILD CARE	\$128,585	\$128,585
7. ARKANSAS BAPTIST FOUNDATION	54,724	54,724
8. CHRISTIAN EDUCATION		
(1) Ouachita Baptist University	593,038	
(2) Southern Baptist College	148,260	
(3) Ministerial Education Loan Fund	58,486	799,784

TOTAL STATE CAUSES \$2,496,205

### II. SOUTHERN BAPTIST CONVENTION

\$1,686,445 \$1,686,445

### TOTAL OPERATING BUDGET

\$4,182,650

### III. ADVANCE

1. CHRISTIAN EDUCATION		
(1) Ouachita Baptist University	\$294,082	
(2) Southern Baptist College	73,521	
(3) Ministerial Education Loan Fund	31,050	
	\$398,653	

### 2. OTHER

(1) Baptist Student Union	\$41,528	
(2) New Mission Sites	33,223	
(3) Arkansas Baptist Family & Child Care	47,250	
(4) Arkansas Baptist Foundation	2,807	
(5) Assembly Improvements	42,448	
(6) Camp Improvements	14,152	
(7) Baptist Building Improvements	11,384	
	\$192,792	

### TOTAL ADVANCE

TOTAL BUDGET, STATE CAUSES, SBC AND ADVANCE

\$591,445

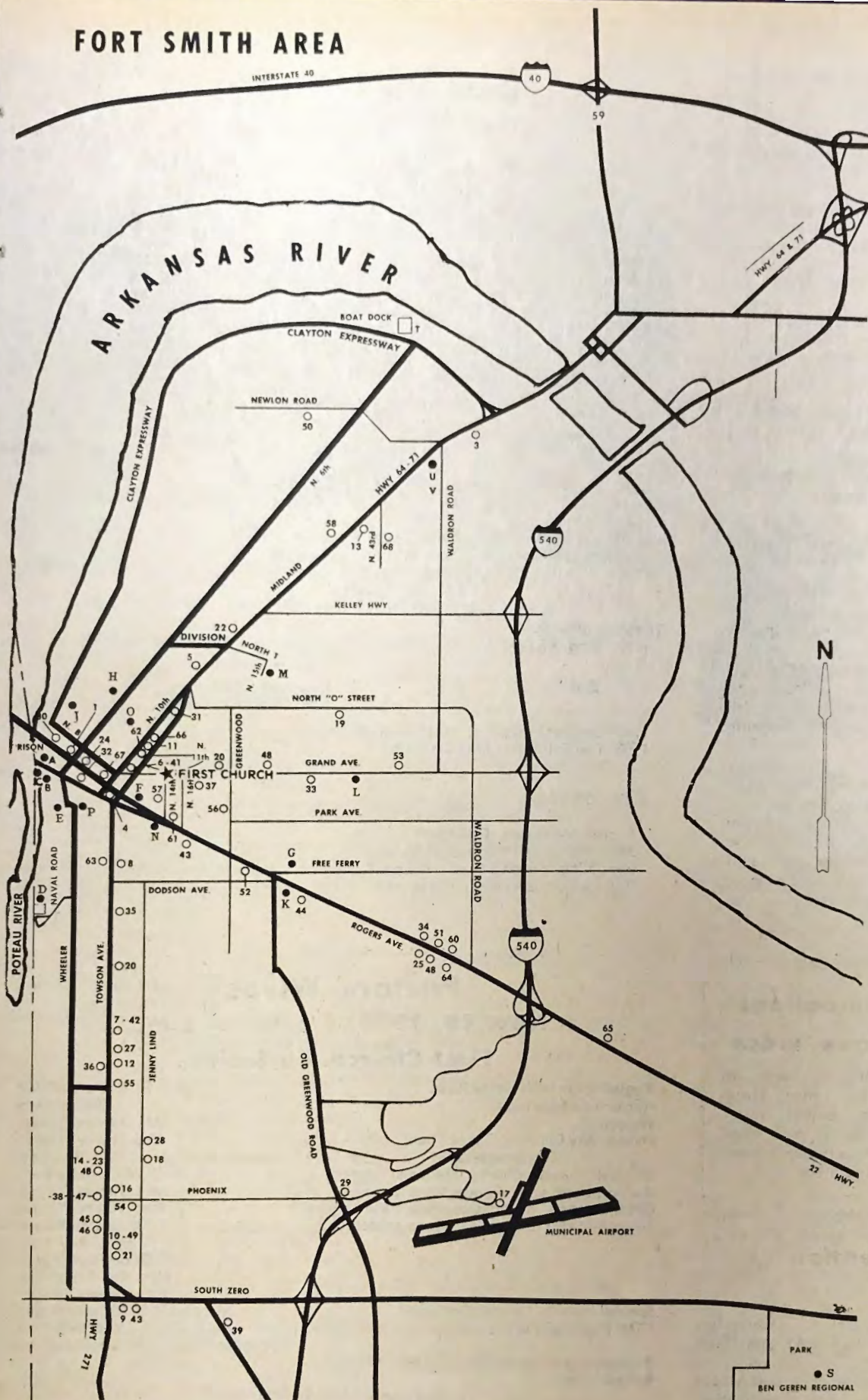
\$4,774,095



COOPERATIVE PROGRAM  
50th ANNIVERSARY



# FORT SMITH AREA



Continental Motel  
1421 North 11 St.

Englander  
2715 Towson  
782-1068

Fort Smith Inn  
5515 Towson  
646-3491

Kings Row Inn  
5801 Rogers  
452-4200

Motel 6  
6001 Rogers  
452-1924

Dennis Motel  
5106 Midland Blvd.  
782-4064

Downtown Motel  
1021 Garrison  
785-2611

Flamingo Capri Motel  
1833 Midland Blvd.,  
782-4079

Holiday Inn Downtown  
301 North 11th  
783-0271

Peddlers Motor Inn  
2301 Towson Ave.  
785-1401

Holiday Motel  
815 Towson  
783-3168

Magnolia Inn  
1314 Highway 71 South  
646-1661

Ramada Inn  
5101 Towson Avenue.  
646-2931

Sands Motel  
611 North 11th  
783-3136

Swan Motel  
3205 Towson Ave.  
783-0227

Terry Motel  
4020 Midland Blvd.  
782-0368

Town and Country Inn  
3810 Towson Ave.  
646-3411

Trade Winds  
101 North 11th  
Fort Smith, Ark. 72901  
785-4121

Sheraton Inn  
5711 Rogers  
452-4110



**Convention**  
**1975**

**Arkansas Baptist Religious  
Education Association  
Grand Avenue Church  
North 40 and Grand, Ft. Smith  
Tuesday, Nov. 18**

**Associational Director's  
of Missions and Wives  
Fellowship Meeting**

5:30 Supper  
6:00 Introduction and recognitions  
6:10 Devotion—L. Ernest Perkins Jr.  
6:15 Announcements and brief look at what's ahead  
6:30 Election of officers  
6:40 Spirit of '76 Life and Liberty and State Missions — R.H. Dorris  
7:00 Adjourn  
**Harold White, President**  
**Carroll W. Gibson, Vice President**  
**Paul E. Wilhelm, Secretary**

**Other meetings**

□ Ouachita University alumni and friends will have a box supper, Wednesday, Nov. 19, beginning at 5 p.m. at First Church.

□ Southern Baptist College alumni and friends will have a coffee to be held at First Church immediately following the evening session.

□ Southwestern Seminary alumni association will hold their annual meeting at a luncheon at noon Nov. 19 at Grand Avenue Church. Jack Terry, dean of the School of Religious Education, will be the speaker. H.D. McCarty of Fayetteville is president of the group.

**Auxiliary meetings  
must reserve space**

Groups planning to meet in connection with the state convention next month must reserve space if they plan to meet at First Church. Reservations need to be made immediately.

**WCTU convention  
set Oct. 21**

Arkansas Woman's Christian Temperance Union will hold their 96th annual convention Oct. 21 at First Church of the Nazarene, 21st and Maple Streets, North Little Rock. Registration will begin at 9:30 a.m.

Tuesday morning  
9:00 - Registration and fellowship  
9:30 - Let's Sing -

Glynn Stewart  
Grand Avenue, Ft. Smith

9:40 - Who's New -

John Parker  
First, Little Rock

9:50 - What's New -

SUNDAY SCHOOL  
Lawson Hatfield  
CHURCH MUSIC  
Ervin Keathley  
CHURCH TRAINING  
Robert Holley

10:05 - Time management

Lloyd Westbrook  
Cooperative Extension Service, UofA

12:05 - Luncheon - Dining Room, Grand Avenue  
Entertainment - Robert and Anifa Wagner  
Children of Light  
First, Springdale

Tuesday afternoon  
1:30 - Sing it again

Bob Hatfield  
Park Hill, Little Rock  
Lew and Linda King  
East Side, Ft. Smith

Duet

1:40 - Business meeting - election of officers  
1:50 - The Triumph of the Crucified -

Ivan Crossno  
Barea, Jacksonville

2:45 - Dismiss

Archie McMillan, President  
John Parker, First Vice-President  
Lew King, Second Vice-President  
Pat Ratton, Secretary-Treasurer

**Pastors' Wives**

**Nov. 18, 1975, 2 p.m.—4 p.m.  
First Church, Ft. Smith**

Registration with Betsy Ross  
Hymn tune hearings

Mrs. Elton Pennington  
Recordings

Welcome

Mrs. James Zeltner

Hymn "My Country 'Tis of Thee"  
(congregation)

Mrs. Harry Wigger  
(accompanying) Mrs. Roy Law

Invocation and welcome from host church

Mrs. William Bennett

Recognitions and introductions

Mrs. James Zeltner

Old fashioned "hymn tune and phrase singing"

Mrs. Harry Wigger

Drama—"Our Husbands Made History"

CAST- Mrs. Don Moore

Mrs. Roy Law

Mrs. Elton Pennington

Mrs. Ken Freemyer

Mrs. James Zeltner

Special music—"Patriotic Songs"

Mr. and Mrs. Billy Jo Rouse

"The Pastors' Partners and Christian Citizenship"

Mrs. Carolyn Pollan

Arkansas House of Representatives

Business and recognition of new officers  
Benediction

Mrs. Ed Powers

Tea and fellowship following  
Nursery Provided





**Attention, convention messengers**

**MESSENGER REGISTRATION ARKANSAS BAPTIST STATE CONVENTION**

Association \_\_\_\_\_  
 Name \_\_\_\_\_ **---- SAMPLE ----** \_\_\_\_\_  
 Church \_\_\_\_\_ Name of Town \_\_\_\_\_

This messenger has been appointed on the basis of the Convention's constitutional requirements as follows:

**ARTICLE III. Membership:**

Section 1. The Convention shall be composed of messengers from regular Baptist churches which are in sympathy with the principles and purposes of this Convention, and which desire to cooperate with the other churches through this Convention.

Section 2. Each cooperating church shall be entitled to three messengers, with one additional messenger for each additional one-hundred members, or major fraction thereof above one-hundred, provided however, that no church shall be entitled to a total of more than ten messengers.

Section 3. The Convention may appoint a committee on credentials at each session which will make recommendations to the Convention with reference to seating messengers from any church not hitherto affiliated with the Convention.

Signed \_\_\_\_\_  
 (Moderator or Clerk)

Messenger's location during Convention:

Messengers to the state convention meeting in Ft. Smith, First Church, Nov. 18-20, should request messenger cards as soon as possible. Please write:

**MESSENGERS**  
 Baptist Building  
 P.O. Box 552  
 Little Rock AR 72203

Messengers to the meeting of the Arkansas Baptist State Convention will soon be repeating registration scenes like this one when Baptists meet in Ft. Smith to conduct business. This pastor, Jeff Cheatham, was a messenger to last year's convention.

**Host pastor welcomes Baptists**



Dr. Bennett

Dear Fellow Baptists of Arkansas: It is with abundant joy that our congregation, staff and I welcome you to First Baptist Church and to Concord Association for the 122nd session of our Baptist State Convention. I

include the Concord Association in the welcome for all of our churches are extending their welcome and will help to host the convention.

It is significant that the convention will be meeting with us in the Bicentennial year for all who know Ft. Smith are greatly impressed with its historic and continuing devotion to God and country. I doubt that there is a more patriotic spot on the face of the earth. I believe we have in prospect an excellent convention this year. An outstanding program has been planned under the leadership of Don Moore.

So I urge you, my fellow Baptists, to attend this convention in large numbers. Distance should not deter you from coming for Ft. Smith is connected by excellent roads to all parts of the state.

But let us not just come, let us come praying. Let us come with the mind of Jesus, let us come to do his will. Let us come to conduct ourselves as responsible, redeemed people under the Lordship of Christ. Let us pray for our president, Don Moore, and others who will share responsibilities on the program. After the convention of 1969 (held in Ft. Smith) the witness of Christ in general, and of Baptists in particular, was enhanced. Let us determine under God that the same shall be said after the '75 convention.—William L. Bennett

**New subscribers:**

Church	Pastor	Association
<b>New budget:</b> Bingham Road, Little Rock	Bill Elliott	Pulaski
<b>Three month free new church:</b> Vine Prairie, Mulberry	Wendell Morse	Clear Creek





by R. Wilbur Herring

**How important is prayer in evangelism?** As ministers and believers we have somehow discounted the need of prayer so much that we have almost eliminated it from its rightful place in winning souls. Our lack of fruitfulness right now is due to our neglect of prayer. So many times we wonder what has happened to the power we once witnessed in our evangelistic outreach. The answer is simple. We have neglected prayer and therefore have neglected to call upon the power of God in our work as an evangelist.

**Some evangelists and some pastors have become so dependent upon some "game plan" or "blitz program" that we have substituted these manmade projects for the power of God.** Sometimes the evangelist comes in not being "prayed up" but having the chief interest in asking if we have done all the multitudinous plans he had in his notebook of preparations. The poor people become so busy with hot dog suppers and pizza parties that they have little or no time for prayer either before or during the meeting. After the "alleged revival" everyone is dead instead of having new life and new zeal. It is a shame and disgrace that we as spiritual leaders have been caught up in such quackery.

**I don't mean to imply that we have altogether left prayer out of our evangelistic program.** We still go through the ritualistic procedure of having a prayer before and after each meeting but wittingly or unwittingly we have let "works" take the place of faith. Faith is only exercised by our prayer life and our dependence upon God.)

**Prayer is one of God's ordained means of bringing souls into the Kingdom of God.** The spiritual leader who makes light of prayer is merely giving evidence of his own immaturity in the things of God. Every soul that has ever been born again has been prayed for by someone somewhere. When God answers the prayer of some saint for some wayward son or daughter you will witness a real conversion experience wherein only God can get the credit.

**If we want to witness the power of God** in our churches, in our nation and in the '76 Life and Liberty Campaign, there must be genuine prayer by some of God's choicest saints who really don't care who gets the credit just so souls are saved and God is glorified.

## SBC ends fiscal year \$4.1 million over basic budget

NASHVILLE (BP)—Despite the nation's economic uncertainty, the Southern Baptist Convention's national Cooperative Program unified budget ended the 1974-75 fiscal year, Sept. 30, with receipts totaling \$4.1 million more than the operating and capital needs budgets of SBC agencies.

The fiscal year produced \$41,114,253 in Cooperative Program receipts from churches across the nation and another \$35,639,969 in designated contributions. Total receipts amount to more than \$76.7 million, or 8.44 percent more than the \$70.7 million collected in 1973-74.

The Cooperative Program figure alone is 8.09 percent more than the \$38,036,809 given during 1973-74, while 1974-75 designated contributions rose 8.84 percent above the \$32,744,774 contributed the previous fiscal year.

The \$41.1 million Cooperative Program figure is about one third the amount collected by 33 state conventions across 50 states and one-tenth the amount collected in 34,734 Southern Baptist churches.

Cooperative Program contributions had topped the basic operating and capital needs budgets of \$37 million by more than \$900,000 by the end of August and then went on to exceed the \$3 million "challenge" budget during September. The \$41.1 million total exceeds the combined \$40 million Cooperative Program goal by \$1.1 million.

Porter Routh, executive secretary-treasurer of the SBC Executive Committee, expressed gratitude for the "significant increase."

"Many factors enter into this increase, such as continued concern of each SBC agency, the 50th anniversary of the Cooperative Program, the response of

pastors and churches to greater sharing, and the decision by 17 state conventions to increase the percentage of their total Cooperative Program receipts with SBC agencies," Routh said. "Above all, we need to be grateful to God for his continued blessings."

During the 1975-76 fiscal year, which began Oct. 1, the national Cooperative Program will shoot for a \$51 million budget, part of a combined \$150 million Cooperative Program goal of all the state conventions. That \$51 million figure includes a combined operating and capital needs budget of \$42,080,000—or \$965,747 more than the 1974-75 Cooperative receipts. However, an \$8,920,000 challenge portion—through which additional funds would be raised for missions, theological education and other SBC causes—raises the figure to \$51 million.

Distribution of the \$41.1 million, including operating and capital and challenge budgets, allotted \$20,057,126 to the SBC's Foreign Mission Board, \$7,521,422 to the Home Mission Board, \$2,513,138 to Southwestern Seminary, \$2,145,256 to Southern Seminary, \$1,935,293 to the Radio and Television Commission, \$1,548,182 to New Orleans Seminary, \$1,335,930 to Southeastern Seminary, \$974,205 to Midwestern Seminary, \$866,182 to Golden Gate Seminary, \$401,142 to the Brotherhood Commission, \$400,143 to the Convention Operating Budget, \$272,977 to the Christian Life Commission, \$222,628 to the Annuity Board, \$196,160 to the Stewardship Commission, \$183,926 to the Education Commission, \$167,280 to the Baptist Joint Committee on Public Affairs, \$156,046 to the Historical Commission, \$111,520 to the American Baptist Seminary, and \$105,697 to the Southern Baptist Foundation.

## Deaths

**Homer F. Perry**, 86, died Sept. 17. He was a member of Ironton Church, Little Rock, for more than 50 years and was the church's senior deacon.

**Hugh Cantrell**, aged 68, of Arkadelphia died Wednesday. He was a former member of the Ouachita Baptist University Board of Trustees and former chairman of the Southern Baptist Brotherhood Committee.

Born at Jonesboro, he attended Arkansas State University and was a 1938 graduate of Ouachita Baptist University

and a 1940 graduate of Southern Baptist Seminary.

He was a former pastor of Union Church at El Dorado and Stephens First Church. He had served Ouachita University as director for in-service training for students of religion and was liaison officer for the Arkansas Baptist State Convention.

Survivors include his wife, Mrs. Audrie Reecer Cantrell; two daughters, Miss Virginia Cantrell of Benton and Miss Amanda Carol Cantrell of Arkadelphia.



# 'Cooperation ahead for black, white churches': black pastor

by Nancy Carter

LOUISVILLE (BP)—Cooperation, not consolidation, is the future of black and white churches in America, a black Baptist pastor from Houston, Tex., said here.

William A. Lawson, pastor of the 1,100-member Wheeler Avenue Baptist Church in Houston, said in an interview that racial separation of churches is not necessarily bad if it is done voluntarily.

"It's not that the needs of the two are so different, but the expressions," said Lawson, a speaker for the fall missions emphasis week at The Southern Baptist Theological Seminary here. "The black church has a more tribal expression . . . the white church a more Puritan one.

"A black can go into a white church," he continued, "and hear the 'cool' organ music and a well educated minister and it isn't his expression. He may return to a black church where the minister may not be as educated and the music less formal and find it is much more his expression.

"Churches are like families," a person

wants a feeling of personal unity and comfort with those around him in the church, Lawson said. Cooperation, however, among black and white churches is growing as the two find they can contribute to and gain from the other, "and that's good," he added.

Lawson helped organize the Wheeler Avenue Baptist Church in 1962. The church is affiliated with a National (black) Baptist convention and the American Baptist Churches. Lawson, a former Baptist Student Union director in the Baptist General Convention of Texas, also teaches a course in black studies at Texas Southern University in Houston.

A challenge to black churches in Texas and throughout the country, Lawson said, is the Black Muslim movement.

"The muslims are much more morally and ethically committed to their cause than most Christians are," he said. This commitment challenges black Christian churches to increase their own commitment, he noted.

The major challenge to all Christian churches, Lawson said, is to remember the call to missions and "be a servant rather than an overlord.

"The church has remained outside suffering. What we have to do is bring the resources of the church to bear at all economic levels."

Lawson said the church has lost some of its influencing power in the past few decades, and "the attitude-changing power of the church has been replaced by the attitude-changing power of the mass media." This new role has forced the church out of its overlord role and back to a servant's position, he added.

Because of this change, Lawson concluded, "The church has the opportunity to again reflect the redemptive love of Christ."

## Missionaries resume work in Beirut

BEIRUT, Lebanon (BP)--Southern Baptist missionaries and Lebanese Baptists have decided to reopen the Baptist Seminary and Beirut Baptist School here even though a lasting peace is doubtful.

"The missionaries in Lebanon (seven families) plan to go on with normal activity as much as is possible. Morning church services are being held. The seminary . . . and the Beirut Baptist School will open . . . (in October). Both hope to function normally," said J.D. Hughey, secretary to Europe and the Middle East for the Southern Baptist Foreign Mission Board.

"Missionaries are working in the midst of uncertainty," Hughey continued, "but they are working."

Heavy fighting and strict curfews had previously kept missionaries close to their homes and forced a near standstill in certain areas of work. Although fighting continues, Missionary James W. (Bill) Trimble reports that shops and banks are open spasmodically and that the embassy has planned no evacuation.

Missionaries on furlough and volunteers have begun to reenter Lebanon. Previously the airport area was thought unsafe. Missionaries to Lebanon felt now was as good a time as any to reenter the country. One couple and two single missionaries will return from furlough in time for the opening of the Beirut Baptist School.

The American Community School has reopened with Lebanon missionaries' children attending.





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## Foreign fields request 1,217 new missionaries

RICHMOND (BP)--A plea for evangelistic workers headed the request for an additional 1,217 Southern Baptist foreign missionaries to reinforce, replace and begin new work in 1976.

The requests topped last year's number by almost 50 jobs. (Of the 1,014 missionaries requested for 1975, only 201 positions have been filled.) Southern Baptists now have more than 2,600 missionaries in over 80 countries.

The board's annual meeting to review the 1976 missionary situation was directed by Louis R. Cobbs, secretary of the department of missionary personnel. It was attended by staff members of the board's overseas division and the department of missionary personnel, including the four regional personnel representatives.

The regional representatives, located in Louisville, New Orleans, Kansas City and Ft. Worth, will take the requests back to persons in area churches and nearby seminaries who are interested in missionary service.

Although the 1,217 requests for 1976 are divided into 46 categories of missionary service, 50 percent were for persons in the area of evangelism and church development.

For every general evangelist appointed last year, there were 10 unfilled requests in that area of ministry.

"Again and again area secretaries use terms like 'wide open, responsive, unlimited opportunity,'" said R. Keith Parks, director of the mission support division. "Even in a place like Bangladesh, with all of its needs in terms of human relief, evangelism still has the highest priority."

Of the 59 countries requesting additional missionaries, only 15 do not list general evangelists within the top two priorities. Many of the areas list general evangelists as the top 10 priorities, inclusively.

In Eastern and South America, 80 percent of the requests are for couples and singles to work in church development, leadership training and preaching ministry.

Davis L. Saunders, the board's area secretary for Eastern and Southern Africa, said that over half the requests

from his area are for evangelistic workers, while among appointments during the past 12 months only three have been assigned to this type ministry. It has been about four years since a couple has been appointed for general evangelism in Rhodesia, he observed.

In Tanzania, over 8,400 nationals have been converted in 31 churches. Nationals have been baptized and have assumed roles as pastor of churches, but additional leadership is needed.

"We especially need young men and women who are graduates of our seminaries with some experience in pastoral work and church development," reported Saunders. "We need men who could begin a training program in a church and would actively participate in it as pastor."

According to Cobbs, the mission area most desperately in need of missionaries is East Asia (Hong Kong, Okinawa, Japan, Korea and Taiwan).

George H. Hays, area secretary for East Asia, said, "We would like to have a missionary advisor in each prefecture in Japan. In addition, there are 10 major cities where we have no evangelistic missionary."

Over a three year period, however, East Asia has received only three couples in general evangelism--the least of any of the eight areas.

Besides evangelistic workers, a large number of medical needs continue. Physicians are requested for 14 countries where Southern Baptists have medical work, and 13 countries need nurses.

The demand for both doctors and nurses always far exceeds the available missionary candidates, Parks reports.

Although the number of missionaries on the field is slightly increasing (a net increase last year of 69 persons), the needs continue to rapidly multiply.

"As we face these overwhelming needs, we are aware that they will be met through the 34,734 Southern Baptist churches within the States; we are only a channel for placing missionaries on the field," Parks explained.

"We are confident that the Lord will continue to call people from those churches to meet the increasing needs."



### Cullendale First Baptist Church

277 North St. S.W., Camden, Ark.

Invites former members and friends to celebrate the Forty-Sixth Anniversary of the church on Sunday morning October 26, 1975. A noon meal will be served.



# International Lesson

Oct. 19, 1975

## Giving what God asks

Genesis 22:1-13



Coffey

The spiritual history of Abraham was marked by four great crises, each of which involved the surrender of something which was naturally dear to him. First he was called on to separate himself from his native land and kindred (Gen. 12:1);

Second, he was called on to give up Lot (Gen. 13:1-18); Third, he had to abandon his cherished plan about Ishmael (Gen. 17:17, 18); Fourth, God bade him offer up the son of promise, Isaac, as a burnt offering.

The life of the believer is a series of tests, for only by discipline can Christian character be developed. Frequently there is one supreme test, in view of which all others are preparatory. So it was with Abraham. He had been tested again and again, but never as in today's lesson. Abraham's supreme test came when God asked him to give up the son in whom his hopes rested—and give him up in a way which would have torn his very heart out. In this lesson we see a man whose faith had matured to the point that he was willing to give what God asks. Notice five characteristics about the kind of faith that can stand the supreme test of giving what God asks.

### Faith surrenders (Gen. 22:1-2)

Here is a mysterious mandate! Abraham is asked to send his uniquely beloved son into the prison of death by his own hand. From the standpoint of divine testing this was the ultimate. God's request cut across all human ties, love and responsibility. The word translated "tempt" has two meanings in the Scriptures. In some cases it refers to a solicitation to evil. In this passage it refers to a trial of faith. Since we know that God never tempts us to sin, we understand that God was testing Abraham's faith and obedience. The outcome of Abraham's faith justified the severity of the test.

Usually Christians think of giving in terms of money or other material possessions. God's demand is "Son, give Me thine heart." (Proverbs 23:26) It is not our intellect, our money, our talents, but our heart that God asks for first. But beyond our possessions and ourselves is another area in which our choicest treasures are stored. The supreme test comes when God lays His hand on that thing or person that is especially near

and dear to us, and says "My child, give this to me." When the supreme test comes, Faith surrenders.

### Faith submits (Gen. 22:3)

Significantly the record reads, "And Abraham rose up early in the morning." (Gen. 22:3) In all probability God spoke to Abraham during the night and the Lord's command demanded immediate obedience. There is not the slightest hint of opposition either from natural affection or from unbelief, rather Abraham bowed in absolute submission to the will of God. The completeness of obedience is beautifully expressed in the extent of provision Abraham took along. He took needed helpers and the wood which would be necessary—and the most precious cargo of all, Isaac.

Submission to what God asks is not always easy. The record is silent about the inner struggle in the heart of Abraham or about the feelings of the son or Sarah—a silence that is more pathetic than many words. One fact stands true and clear. Because of his trust in God, Abraham would not hesitate to give what God asked.

### Faith serves (Gen. 22:4-6)

Faith enables the trusting believer to serve God even when it doesn't withstand human logic. In the midst of this great trial, Abraham determined to stay true to God and declared his intention to worship. (verse 5) In the latter part of verse five is revealed a devotion which could go no further and offer no less than wholehearted service to God. "I and the lad will go yonder and worship and come again to you." The verbs are plural. "We will come again," Abraham said. Even while on the way to the sacrifice with the intended victim by his side, there was still that voice of faith within that gave him hope. Abraham had come to the place where he served and worshipped God in every circumstance. Giving what God asks means possessing a faith that serves God in every crisis.

### Faith sees (Gen. 22:8-10)

Mature faith never stands before impossibilities. In barriers it sees obstacles and in opposition it sees challenges that demand divine intervention. The time for the actual test had come. How could the promise of God be kept if Abraham should now slay his son? Abraham could have reasoned that it did not make sense to obey God, but his faith saw beyond the apparent impossibility. Mature faith sees beyond the borders of the natural and lives in the

atmosphere of the supernatural. The book of Hebrews says that Abraham offered up his son because he knew that "God is able to raise him up, even from the dead." (11:19) Oh, how present-day Christians and churches need the faith that sees the supernatural ability of God which enables His people to do all that He asks.

Notice also the obedient faith of Isaac. The wood was placed on a stone altar and Isaac permitted himself to be bound and positioned on top. (verse 9) Isaac was no half grown boy, but a full grown man who could have easily resisted the aged patriarch. However, like Jesus whom he typifies, Isaac was an obedient son. Isaac must have offered his hands to be bound and voluntarily stretched himself on the wood. What a tremendous picture of giving what God asks!

### Faith supplies (Gen. 22:11-14)

Giving what God asks requires faith that God will supply every need. With the next motion Abraham was going to kill Isaac when the "angel of the Lord" intervened. Many scholars believe that the "angel of the Lord" who is mentioned many times in the Old Testament is none other than the pre-incarnate Christ. From heaven, then, God the Son called to Abraham and stopped him from putting the knife into Isaac. Abraham had proven that he had the faith to give what God asked, even that which was dearest to him. Abraham shows us that if we really believe God then we will withhold nothing from him. Real faith believes that God will supply every need. Abraham "lifted up his eyes" to see a ram caught in a bush. Abraham went and took the ram and offered him up in the stead of his son. Abraham named the place "Jehovah-jireh" which means "The Lord will provide." We never learn that through faith God will supply our needs until we are willing to give what God asks.

### Conclusion

This is surely the most touching story in the Old Testament. There is only one story in the Bible which excels this one, the story of Calvary. What Abraham was not permitted to do, God did in the sacrifice of his Son, his "only begotten son" for our redemption. Many scholars believe that Mount Moriah was located in the same geographic region as Mount Calvary. As Christians we can never forget that God "spared not his own son, but offered him up for us all." (Romans 8:32) Here is ample motivation for every Christian to give all that God asks.

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## Mission to people

Oct. 19, 1975

Matthew 9:1-13



Dr. Crews

Jesus was in the "people business". His ministry was not spent in preaching great "evangelistic meetings", but he cured the hurts, sins, and diseases of people on a one to one basis. If he had been so busy "saving the world" that he had no time for little people he would not have had much effect as a redeemer. His ministry was flooded with his love and concern for individuals.

### Jesus' Mission was to people as revealed in the healing of the paralytic (9:1-8)

Four men came to a crowded house where Jesus was staying with "a man sick of the palsy." (Mark 2:3) His muscles and nerves were incapable of motion or sensation. He could not bring himself to Jesus on his own power, but his friends could and did. This concern and faith was the first step to his healing.

Jesus said, "Son, be encouraged, your sins are forgiven." This man had to know that he was forgiven because he lived in a day when all sickness was attributed to sin. It is possible for unforgiven sin and guilt to make and-or keep a man sick.

His spirits must have soared when he heard Jesus promise forgiveness. He was free at last of guilt. Forgiveness is necessary for emotional stability.

Jesus tried to correct the notion that all sickness or sorrow was caused by sin. (John 9:3, Luke 13:1-5) However, the idea still exists among us today. Most tragedies are followed by the question, "What did I do to deserve this?"

The religious leaders thought Jesus was insulting God because he dared to claim to forgive sin. Jesus asked, "Which is easier to forgive sin or to heal?" Jesus was trying to show unbelievers who he was and that he had the power to forgive sin and heal the body.

The statement, "Take up thy bed and go unto thine house" (v. 6) helped the man to realize how completely he was forgiven. The bed roll under his arm and the new strength in his legs proclaimed to the world that Jesus was God! Forgiveness and healing do belong only to God.

### Jesus' mission to people as revealed in the call of Matthew (9:9)

In the genealogy of Jesus there were several questionable ancestors and there were a few of the disciples who were

questionable. The classic example was Matthew or Levi.

He was involved in a business that was viewed as immoral. His countrymen put prostitutes and tax collectors on the same social and religious level—the bottom!

His vocation was hated because it was staffed by Jews who had sold out to the conquering Romans. These tax collectors were notoriously dishonest. There is no reason to suspect Levi had any higher morals than the other tax collectors. He made his living by getting all the tax he could get.

Jesus was committed to saving sinful people. Jesus had the power to see in a man more than the world could see. Matthew was not allowed to enter the synagogue, but he could enter the kingdom that Jesus was creating for all men.

### Jesus' mission to people is revealed by his companions and his call to sinners (9:10-13)

Levi had just experienced the unprejudiced saving love of Jesus. He did the normal thing. He gave a feast so he could share what had happened to him with his fellow outcasts.

Naturally the religious do-gooders resented Jesus having fellowship with sinners. Jesus was delighted to socialize with sinners who knew they were sinners and were searching for God. There is hope for the man who knows he is sick and seeks out a physician.

These Pharisees were more in need of the Great Physician than the tax collectors. A self-righteous person is nearer to the doors of hell than a confessed sinner.

The Pharisees needed to learn the meaning of giving mercy and not sacrifice. (Hosea 6:6) God does not want a mere external display of worship or piety. Perfection at worship is not the goal of a true believer. Mercy and compassion are more important than perfection in liturgy.

Jesus was showing the inconsistency of loving the law of the Lord while failing to live out its ethical demands. Jesus came to call inconsistent teachers of the Scripture to repentance as well as tax collectors and prostitutes.

This concept is beautifully portrayed by Edwin Markham in his poem "How the Great Guest Came." The Cobbler Conrad was expecting Christ to come to his home. No one came but an old tired man without shoes. Conrad put shoes on his feet before bidding him farewell.

Before long an old lady burdened

down with a heavy load came struggling down the street. He gave her the food that he had prepared for Christ.

Night was falling and Jesus still had not come. A little girl was lost and came into Conrad's shop asking for help. He hurriedly carried her home so he would not miss Jesus.

Finally in disappointment he cried: "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Softly, an answer came

"Lift up your heart, for I kept my word. Three times I came to your friendly door;

Three times my shadow was on your floor.

I was the beggar with bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street!"

(Edwin Markham, "How the Great Guest Came")

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## A smile or two

That a dog is smarter than people has long been known to man. The dog sleeps when he is tired, eats whenever food is available, does his philandering away from home and is man's best friend because he wags only his tail, not his tongue.—Carl Riblet, Jr.

One teenager to another: "You know, I'm beginning to wonder what my parents were up to at my age that makes

them so suspicious of me all the time."

A mother grew enraged when a dentist charged her \$60 for pulling her small son's tooth. "I thought you only charged \$10 for a tooth pulling," she told him. The dentist replied: "That's right. But your boy screamed and cried so loudly that he frightened 4 new patients out of my waiting room."

## Church urged to consider economic uncertainty

ATLANTA (BP)—Citing the possibility of severe fluctuations in the national economy, the director of the Southern Baptist Home Mission Board's loan division cautioned churches to anticipate inflation and reduced income as they set programs and salaries and consider building projects.

Reporting to the board's church loans committee on "the current economic situation and its influence on the churches," Robert H. Kilgore said economic indicators point to rising incomes for church members but also to galloping inflation that will erode their purchasing power and the value of the offering plate dollar.

He cautioned churches to avoid incurring large building debts at the expense of meeting growing program needs.

"An insecure economy may produce

wide fluctuations in church income," he said. "Churches need to be slow to create large debt and other long-range fixed obligations."

The loans director predicted future changes in the national economic cycles—booms and recessions—may be "more frequent, severe and widespread."

He also said he foresees the possibility that churches may have to sign variable interest rate notes for building loans with the interest rate going up or down with economic factors, such as prime rate or some economic index.

Another loan possibility is longer term loans with short-term maturities to be paid in full at the end of the short term or renegotiated on current economics.

The Home Mission Board also may be forced to consider such policies, Kilgore said.

## Elevates family ministry

RIDGECREST, N.C. (BP)—Trustees of the Southern Baptist Sunday School Board meeting here elevated the family ministry section to departmental status in the church program services group and named Joseph W. Hinkle department secretary.

The change, which will take effect immediately, is made "in anticipation of trying to meet the requirements of the Southern Baptist Convention related to family ministries," said board President Grady C. Cothen.

In other action, the church administration department was moved out of the church services group of the church services and materials division and will report direct to the division office.

Hinkle, who came to the board in 1967, has supervised the family ministry section in the church administration department since 1972. Before that he was a consultant in the church administration department.

He is a graduate of Carson-Newman College, in Jefferson City, Tenn., and

holds the bachelor of divinity and master of religious education degrees from the Southern Seminary in Louisville, and has done work in clinical pastoral education at Louisville General Hospital. He has been a pastor in Tennessee and Kentucky.

A native of Goodlettsville, Tenn., Hinkle is married to the former Virginia Carol Hall. They have two daughters. He is the author of *Circle of Love: Dynamics of Family Happiness*, scheduled for release in January, 1976.

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## Attendance report

Oct. 5, 1975

Church	Sunday School	Church Training	Church adds.
Berryville			
First	171	90	
Freeman Heights	201	82	1
Blytheville, Trinity	225	102	
Booneville, South Side	84	67	
Bryant, First	92	54	
Camden			
Cullendale	483	120	
First	440	171	
Cash, First	124	64	5
Concord, First	95	36	4
Conway, Second	289	129	4
Crossett, Mt. Olive	390	218	7
DeWitt, Eastside	71	56	
El Dorado, West Side	377	373	13
Elkins, First	102	15	3
Forrest City, First	650	111	10
Ft. Smith			
First	1294	340	10
Grand Avenue	1084	275	5
Mission	26		
Temple	161	74	
Trinity	178	77	
Garfield	76	31	2
Gentry, First	159	53	
Grandview	70	54	
Greenwood, First	323	166	7
Hampton, First	136	75	
Harrison			
Eagle Heights	335	141	14
Woodland Heights	96	56	4
Hatfield, First	94	56	
Helena, First	268	73	
Hope			
Calvary	158	75	
First	389	114	
Hot Springs			
Grand Avenue	487	195	7
Leonard Street	108	51	
Memorial	91	40	4
Park Place	345	81	
Hughes, First	198	83	1
Jacksonville			
First	443	108	
Marshall Road	256	87	
Jonesboro, Nettleton	264	113	
Kingston, First	44	41	1
Lavaca, First	300	109	
Little Rock			
Cross Road	96	65	5
Crystal Hill	148	57	
Geyer Springs	729	171	
Life Line	491	113	
Martindale	116	63	
Woodlawn	124	42	
Magnolia, Central	588	165	4
Melbourne, Belview	112	69	
Monticello, Second	261	87	
Mulberry, First	191	106	
Murfreesboro, First	128	57	
North Little Rock			
Calvary	480	124	
Levy	448	90	4
Park Hill	785	132	
Paragould			
Calvary	271	176	9
East Side	207	111	
First	396	91	
West View	155	104	3
Paris, First	373	102	
Pine Bluff			
Centennial	149	63	
East Side	181	81	
First	650	99	3
Second	121	65	
South Side	636	124	
Opello	16	8	
Tucker	14		
Sulphur Springs	191	106	
Watson Chapel	365	114	4
Pollard, New Hope	100	31	
Prairie Grove, First	157	60	
Rogers, Immanuel	559	128	9
Rover	85	45	
Russellville			
First	452	142	3
Kelley Heights	40	25	
Second	130	83	
Springdale			
Berry Street	101	37	
Caudle Avenue	149	65	
Elmdale	325	95	
Texarkana, Trinity	380	105	10
Van Buren, First	615	193	1
Mission	21		
Vandervoort	71	33	
West Helena			
Second	191	107	1
West Helena Church	274	86	
Wooster	100	64	



# Economy affects churches in SBC, but not radically

by Mike Chute



NASHVILLE (BP)--Southern Baptist churches are definitely touched by the current U.S. recession, but economic conditions are not greatly affecting the total mission of churches, according to Southern Baptist Convention statistics.

In the present energy crisis, churches are not taking radical conservation steps, according to surveys by the research services department of the Sunday School Board. But the number of churches entering a major building program in the immediate future will be lower than in previous years due to inflated costs of materials and rising interest rates.

In conserving energy, the majority of churches have taken the usual steps of raising or lowering thermostats to conserve fuel (70 percent); turning off unnecessary lighting (80.3 percent); and concentrating meetings and services in specific church areas (63.5 percent).

Compared to earlier years, fewer churches will enter a major building program during the next three to four years unless the American economic situation brightens. If economic problems continue, only 30 percent of the SBC's 34,734 churches reportedly would consider a major building program. In addition, 63.1 percent of the churches report they would employ greater use of present structures rather than construct new buildings.

In harmony with building statistics, 62.7 percent of SBC churches feel educational programs should be scheduled to permit greater use of buildings during the week. Only 24 percent reported disagreement with this concept.

The surveys conclude that an overwhelming percentage of educational space in churches is used on a multi-purpose basis. Statistics reveal a large majority of pastors believe programs should make greater use of church buildings during the week.

In contrast, 57.9 percent of survey respondents think new church buildings should not be planned for multi-use solely as an economy measure, compared to 36.9 percent who think they should. Reports show churches with 1,000 or more members tend to feel, more than other size churches, that new church buildings should be planned for multi-use as an economy measure.

Sixty percent of the reporting churches believe dual preaching services will become permanent in the future instead of more and larger church buildings; 33.5 percent disagree with this statement.

According to reports, only 4.7 percent of SBC churches now conduct two morning worship services. Of those churches, a majority cite crowded facilities as the reasoning behind two services. However, only a few plan to build additional space for worship.

The occurrence of two morning worship services is not confined to any one church membership size. Thirty-six percent of churches conducting two worship services are in the 300-499 membership range. The majority of those churches having two services plan to continue on a permanent basis.

As statistics verify, the majority of dual morning worship services and Sunday Schools are conducted because of crowded facilities rather than as a convenience to members.

Churches' responses indicate only 2.1 percent currently conduct two Sunday School programs using the same space at different times. Sixty percent of these churches conduct two Sunday Schools because their facilities are too crowded for just one. One-third of these churches plan to build additional educational space in order to have just one Sunday School.

Statistics show very few churches with facilities beyond an auditorium and educational space. Activities using educational space in SBC churches include Sunday School, 99.1 percent; fellowships, 89.7 percent; church training, 79.4 percent; recreation, 66.5 percent; missions organizations (such as Baptist Men, Royal Ambassadors, Baptist Women, Acteens, etc.), 59.7 percent; nursery, 36.5 percent; community meetings, 22.3 percent; Boy and Girl Scouts, 17.6 percent; kindergarten, 12.9 percent; special education, 12.4 percent; and day care, 7.7 percent.

Surveys conclude 97 percent of Southern Baptist churches have an auditorium. Other church buildings include an educational building, 93.6 percent; activities building, 22.7 percent; chapel, 8.6 percent; and gymnasium as a separate building, 2.6 percent.

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