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Arkansas Baptist Newsmagazine

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October 23, 1975

Arkansas Baptist State Convention

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Cooperating for Life
and Liberty Campaign
page 10

October 23, 1975
Baptist
Arkansas
NEWSMAGAZINE



Our Church Is Participating In The
'76 LIFE & LIBERTY CAMPAIGN



1976 - One Full Year Of Evangelism
OUR NATION'S BICENTENNIAL CELEBRATION
Confronting Every Person In Arkansas
With The Gospel Of CHRIST



I must say it

Charles H. Ashcraft Executive Secretary

Bibliolatry is idolatry

Extremes in any direction demand constant surveillance, even as regards the Holy Scriptures. Who could envision a day in which a statement on Bibliolatry would be needed?

The need for a statement is justified by practices which are developing among us as strong believers in God's Word. Bibliolatry is worshipping the Bible moreso than the Redeemer it reveals.

Bibliolatry manifests itself in adulation of the cover, ink, paper, print, literary virtues, historical values, therapeutic potential and esthetic appeal of the book as over and above its evangelistic appeal. The Bible is taken to be a charm, amulet, talisman, idol or good luck piece.

The book, not its message, is considered to have magical powers. This is Bibliolatry. Bibliolatry makes another inroad in certain kinds of Bible classes which assume a purely social nature, much as a bridge club. The scriptures are studied for purposes other than worship or implementation.

This luxury of the elite may be more harmful than good to the participants. Bibliolatry is observed in the practice of many people who challenge any threat as to the validity of the Bible but who never have or never will live by its injunctions.

There are preachers who pour over the Scriptures by the hour but never leave their desk or their pulpit to put into action the health-giving ministries the Bible requires. Ardent Bible believers often approach dangerously near Bible worship as they sit smugly in their favorite chair with Bible in hand but repeatedly ignore the appeal of the Bible to be doers of the Word, not hearers only.

There is no tragedy or frustration which exceeds the lot of any man, preacher or layman, who spends all his hours studying the Bible, memorizing its verses, categorizing its truths, compartmentalizing its message but who spends no time implanting its message of grace to others by positive action in the arena outside the academic chambers. The preaching of a Bibliolater defies all concepts of logic, reason, common sense, good taste and heavenly wisdom.

This extreme will turn off the very elect and will reduce all who hear to pygmies in their faith. Only by doing the Word does the full impact of hearing make sense. (James 1:22-25)

Only a doer of the Word shall understand what he heard because participation is the only key to unlock the certain revelations of God to man.

The Word of God should not be hidden on the mantle, in our libraries, or in our filing cabinets but in our hearts as we proceed with the order to go, and as we are going, ask for further instructions at the mileposts along the way.

God never discloses what is beyond the second door until the student enters the first door. The Bible is not a book to worship but obey.

I must say it!

In this issue

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Little Rock's Immanuel Church has committed itself to a budget of \$1 million, the largest ever for Arkansas, which is a challenge of more than \$200,000 over this year's anticipated receipts.

National Baptists/ 10 the cover

Southern Baptists in Arkansas cooperate with two groups of National Baptists in the state in ministries. The cover this week spotlights the cooperation involved in the Life and Liberty Campaign.

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Freedom and independence of churches from government controls was the concern of the Baptist Joint Committee on Public Affairs at a recent meeting.

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Enrollment at all of the SBC seminaries continues upward, recent statistics show.

Arkansas Baptist

NEWSMAGAZINE

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Committed church members

J. Everett Sneed

A friend tells of leading a study on "The Church," at an encampment. When he asked the group to define a church, the juniors gave the usual answer. But the young people were slow to respond to the question. At length a tall lanky boy in his teens replied "A church is an organization composed of a preacher, some deacons, and a lot of lay people who sometimes attend and occasionally listen to what's being said."

As sad as this definition is, there are those who would agree, at least in their actions. A church should, of course, be a group of called-out people totally committed to the Lord Jesus. Pastors and church leaders long for commitment in which members will make Christ the Lord of their lives.

Most pastors readily acknowledge that 20 percent of the members do 90 percent of the work in their churches. There are a variety of reasons for this lack of commitment. Some may never have had a personal encounter with the Master. Since each of us is individually responsible to God, there is no way for anyone else to know with certainty about the salvation of another. But if a person has not been saved, his commitment, likely, will be short lived.

Many in our churches are lacking in spiritual understanding. While factual knowledge can not be totally identified with spiritual insight, it would be difficult to imagine a person who is biblically illiterate, having a great depth of spiritual insight. Tests given to a large segment of our membership a few years ago revealed a total lack of biblical knowledge. When people have true spiritual understanding, commitment

will follow.

The crucial question is "How can larger numbers of our church members be truly committed to the lordship of Christ?" There is no easy answer to this problem. But certain ingredients are essential -- an initial experience with Christ, a comprehensive teaching and training program, involvement in regular witnessing, and consistent provision for fellowship.

Southern Baptists have the best teaching and training curriculum materials available. But, ultimately, the communication of ideas is reliant upon the skill and dedication of the teacher. No printed material can take the place of the skill and commitment of the teacher. Likewise, the pastor should present messages in which biblical truths are clearly and forcefully taught.

Fellowship of the believers is essential to the development of committed Christians. Church members are not only children of God, they are also brothers in Christ. Just as a blood family should love their brothers and sisters, so should it be with the family of the redeemed. John said "Beloved, if God so loved us, we ought also to love one another...." (1 John 4:11.)

A witnessing life will also be a committed life. When church members are actively seeking the lost, they will forget many of the less significant issues which sometimes deter commitment.

Commitment and involvement are essential for a healthy and happy Christian life. Each of us should begin by making certain that Christ is truly Lord of our own life.

Guest editorial

How to color a budget

Color a church budget? Yes, but do it well.

Don't misuse the colors. For instance, it isn't good when red stands for the shortage of silver and gold. Then church members are blue. Or maybe green with envy of other churches doing well. And non-tithers will probably be pink with embarrassment.

A church budget with the right color scheme is beautiful.

Color the budget red, red for courage and sacrifice. It takes courage for a church to plan the budget Christ wants it to have. Members need to sacrifice for their church to reach out in loving Christian witnessing and ministry. Let the red match the blood of Christ. Put your heart in it.

Color the budget yellow and orange, golden colors that indicate generous giving. Jesus said, "Freely ye have received, freely give." (Matt. 10:8)

Color the budget green, not just to represent greenbacks but to stand for new life and growth. A church of faithful members will help people to find new life in Christ and to grow in Christian maturity.

Color the budget blue, heavenly blue. The budget has eternal significance. Mission support helps bring people to the door of heaven.

Color the budget purple, royal purple. Let's give at the King's command. By our stewardship we recognize the authority of Christ and pledge our allegiance to him.—
Editor Elmer Gray in the "California Southern Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

World missions and a modern tale of a whale

The problems of foreign missions aren't what they used to be. Our old image of the missionary living in a grass house, having to eat grasshoppers, and struggling to escape the cannibals' stew pot, is badly out-of-date. Although some such hardships still remain for missionaries, the great majority of our Southern Baptist missionaries do not have to contend with those severely primitive conditions.

The contemporary problems of world missions are no less severe than the old ones, even though they are different. Loneliness and culture shock, the new nationalism that equates Christian missions with colonialism and imperialism, and the anti-religious backlash of the strong emphasis on material progress in the developing nations all combine to provide formidable challenges to modern Christian missions.

It was against this backdrop of serious discussion of world mission strategy for Southern Baptists (the National Consultation on Foreign Missions at

Miami) that a distinguished Brazilian Baptist provided some comic relief. Nilson do Amaral Fanini, pastor of a large Baptist church in Rio de Janeiro, was discussing problems of Christian missions in Brazil and paused to share with the 300 participants a story about Glendon Grober, a Ouachita graduate who is now a Southern Baptist missionary to Brazil. Knowing that Rev. Fanini was coming to this conference, Glendon shared with him a special request for help in his mission work, growing out of a recent experience. It seems that he and a group of Brazilian Baptists were approaching a village on the Amazon River for the purpose of conducting a baptismal service. They discovered the candidates for baptism refused to be baptized in the river because there was some giant monster, such as a snake or dragon out in the river nearby. Grober jokingly said he would take a group of men in a boat and go slay the beast.

As it turned out, there was a real live whale out in the river, that had wandered into the wide mouth of the Amazon River

from the ocean. They proceeded to kill the whale and then tried to resume the baptismal service. By this time the river was discolored with blood from the whale and the baptismal candidates again refused to be baptized.

Pastor Fanini said he was asked by Missionary Grober to bring to the Consultation the question, "What do you do when you have a whale in your baptistry?"

Actually the story had a happy ending. Brother Fanini reported that the villagers were extremely happy about the conquest of the whale, because it is very valuable for meat, oil, etc. This incident is hardly universal enough to provide the base for a new world mission strategy, but it is comforting to know that even in 1975, good can come out of adversity.

News briefs

□ Dalark Church ordained Milton Hutcherson and John B. Howard as deacons on Oct. 12.

□ First Church, Caraway has licensed to the ministry Timothy Leon Abanathy, a student at Arkansas State University. He is the son of Rev. and Mrs. Charles Abanathy.

□ Central Church, Magnolia, has honored Mrs. W.C. Blewster for serving 50 years in the church choir. She was presented several gifts at a surprise banquet.

□ Second Church, Arkadelphia, celebrated their 70th anniversary Oct. 5 with three of their former pastors, James A. Overton, Roy Branscum, and Stanley Cooper. The church was originally Sweet Hill Church. Many members came dressed in fashions of the early 1900s to celebrate the anniversary.

□ Twelve people put the pastor of First Church, Monroe, up on the roof recently. Pastor Bill Branch pledged to preach from the rooftop when more than 100 people attended Sunday School. There were 112 present and the pastor kept his promise.

□ Members of Central Church, Bald Knob, have placed an open Bible in their sanctuary in memory of Mrs. Emma M. Ford, a member there for 60 years and a Sunday School teacher and WMU worker.

□ First Church, Waldron, broke ground last month for a building to be completed in early spring. The building will cost more than \$198,000.



Woman's viewpoint

Iris O'Neal Bowen

A small, two-letter word

When I went out to UALR the other week for my quicky college course, a little assignment by our able instructor was to write something starting with the word "if."

All 150 of us dug in for a few minutes of mental gymnastics. When our time was up. Professor called for volunteers to read the results. No one jumped right up, so he pointed out a lady to share her efforts with us. The camera zoomed in on her (We were being televised) and, covering her red face, she read, "If I were the luckiest person in the world, I would take you home with me!"

The professor, who so narrowly missed getting teacher-naped that day, laughed along with the rest of us.

No one else wanted to read, still, but finally, the only man in the class stood and read his sentence:

"If' is a small, two-letter word," he stated.

My small "if" sentence was somewhere in between the two extremes, and not

worth giving light, but there are a lot of small, two-letter words we use every day that we could do a lot with, or we can just let them remain small letters on a page.

For instance:
"NO", "IN", "AS"

As I thought on these three words, suddenly there were scriptures for all of them.

"NO"—"No man cometh unto the Father, but by me."

"IN"—"In all thy ways acknowledge Him and He will direct thy ways."

"AS"—"As my Father hath sent me, even so, send I you."

Small words can be springboards, sending us diving into great ideas. They can be "glue" word, bringing together courses of definite action. They can be used to compare two thoughts, actions, or ideas.

But "if" probably has the most promise of all, unless, of course, you just want to let it be "a small two-letter word!"

Little Rock Immanuel aims for \$1 million budget

by Erwin L. McDonald
Editor Emeritus

Immanuel Church of Little Rock, where W.O. Vaught is pastor, has adopted a \$1 million budget for the coming year.

The budget, believed to represent an all-time high for Arkansas churches, was approved by the church Oct. 8. It calls for an increase of approximately \$200,000 over anticipated total church

receipts for the current year.

According to the 1974 annual of the Arkansas Baptist State Convention, Immanuel led the churches of the convention in total receipts last year, with \$733,929.

Four other convention churches had receipts totaling more than half million dollars each: Second of Little Rock,

\$667,968; First of Little Rock, \$659,831; First of Ft. Smith, \$558,259; and Park Hill of North Little Rock, \$519,169.

In nearly 31 years as pastor of Immanuel, Dr. Vaught has seen the annual budget climb from \$100,000.

During the same time, membership of the church has grown from 2,708 to 3,792, and the value of the church property has increased from \$328,000 to \$2,450,000.

Ten missions started by Immanuel during the Vaught years are now full-time churches in the Little Rock area, with memberships totaling approximately 1,750.

The new budget item for missions and benevolences totals \$182,800, of which \$156,000 will be distributed through the Cooperative Program—the Southern Baptist unified plan that takes in all mission causes, state, national and worldwide. This represents an increase of \$40,000.

Other items in the budget call for paying off the church's outstanding indebtedness—now \$115,000—and setting aside \$150,000 toward a fund for improving and modernizing the church plant.

In the category of designated mission gifts, the budget pledges \$30,000 for the annual Foreign Missions offering; \$7,000 for Home Missions; \$3,750 for State Missions; and \$10,000 for Christian Education.

Thirty thousand dollars is designated for the tape ministry of the church, started two years ago. All sermons and prayer meeting studies are taped and made available at no charge.

"We send the recordings (cassettes) whether or not those requesting them send money," Vaught said. "But, so far, the volunteer contributions are meeting costs."

Vaught said recordings were supplied during the month of September to 625 Immanuel members and to 1,429 persons outside the church membership.

....

Sunday School attendance "is now stabilized at 1150," Vaught said.

The church is believed to reach between 25,000 and 50,000 each week with its televised Sunday morning worship service, carried by KTHV (Channel 11).

Although Vaught, a native Kentuckian who grew up in Mississippi, will reach his 65th birthday next Jan. 16, he has no plans for retirement.

"As long as my health permits and the church continues to progress, I'd like to go on," he said. "I'd feel I was shirking my duty if I arbitrarily retired at 65."



With these offering envelopes Pastor W.O. Vaught (right) and Immanuel leaders plan to collect their \$1 million church budget next year. Other leaders involved in budget planning were (from left) Doyne Moore, chairman of budget committee; George Martin, chairman of deacons; and R.H. Gladden, chairman of finance committee.

OBU to dedicate fine arts center

ARKADELPHIA—The formal dedication of the \$1.2 million Mabee Fine Arts Center at Ouachita University will be Oct. 28 at 11 a.m., according to Dr. William Trantham, chairman of the OBU School of Music.

An open house will be held at 12 noon and 7 p.m. At 7:15 p.m. the OBU Stage Band will present a program in front of the center, followed at 8 p.m. by a concert in the recital hall featuring several Ouachita ensembles.

Groups taking part in the concert include the OBU Madrigals, a flute ensemble, the Ouachita-Tones, a woodwind quartet, the Singing Men, a brass ensemble and the Ouachita Singers. There will be a reception in the lobby after the concert.

William Reynolds, secretary of the church music department of the Southern Baptist Convention Sunday School Board, will speak at the dedication, along with representatives of the contractors, architects, the Mabee Foundation of Tulsa, Okla., students, faculty and administration.

On Oct. 17, 1972, the Mabee Foundation gave OBU a \$300,000 challenge grant, which was matched dollar for dollar with campaign pledges before the end of the year. This money helped make the new fine arts center possible.

Several concerts will be presented to celebrate the dedication, said Dr. Trantham. These will feature students, faculty and guest artists.

Unless otherwise indicated, the concerts will be in the Mabee Fine Arts Center Recital Hall.

Those folks 'out there'

by Dean Dickens
(Ninth in a series)



Dr. Dickens

Researchers disclose the most persuadable people to be youth, women, over- or under-weight people, and perhaps people listening with only minor distractions. The information brings something less than exuberance to the preacher who has the problem of not being able to preach consistently to congregations of skinny female high school students all sitting around drinking cokes. Yet the predetermined nature of his congregation must not imply that hearers are unimportant. Quite the opposite. Advertising experts in one of the world's largest department stores, feeling a need to retain the person-centered emphasis, placed a tiny wooden figure, "Mrs. Murphey," on each desk as a reminder. For the preacher, too, the person-centered approach is necessary. The hearers are important.

Why are they important? The obvious

reason is that they choose to listen or not to listen to the sermon or devotion. You cannot force attention on them. A less obvious but equally important consideration is that our purpose is not to "just preach sermons" but to communicate God's Word to his creatures.

The religious speaker must understand his hearers. He will face different types of hearers: Those hostile to gambling sermons, those unconcerned about "Sunday blue laws," those in favor of tithing. Many research experiments demonstrate that varied audiences demand particular message approaches. Various groups have different values as well as different problems. Thus, the sermon at "Leisure Lodge Rest Home" will likely not deal with youth's vocational choices. (One preacher discovered the problem after preaching a series on "Questions Men Are Asking." One of his young adults told him the sermons were very interesting but, unfortunately, no one was asking those particular questions!)

The congregation "out there" also merits being heard. They are speaking to

the preacher as much as he is speaking to them. While the preacher won't use Kretsinger's electronic "Wiggle Meter," he can "listen" to the raised eyebrows of surprise and doubt, the sleepy nod of indifference and boredom, and the tension signs of intrusion. Good preachers will listen and relate to their hearers' feelings.

Two words of explanation about understanding the hearer and adapting to his needs: First, you are adapting your method—not your message; second, you are only adapting to your hearers—not surrendering to them.

They are important, those folks "out there".

□

Dean Dickens is missionary pastor of Clark Field Baptist Church in the Republic of the Philippines. He is a graduate of Ouachita University at Arkadelphia, and preached many revivals while a student. He has been an instructor of preaching at Southwestern Seminary, and holds the Th.D. degree in homiletics from the seminary.

The way it was

Accused Baptist preacher converts member of jury

ORANGE COUNTY, Va., 1767 (BP)—A Baptist preacher charged by a grand jury here with unlawful preaching made such an able defense of his position that one of the jurors later was converted by his testimony.

The juror who said he found the preacher's testimony irrefutable is John Waller. Once known as "Swering John Waller" to his friends and a man hostile to all forms of religion, the new Baptist convert said he wrestled with his conscience for some eight months before making a profession of faith.

Following his recent baptism, Waller began preaching almost immediately and is beginning to arouse the displeasure of the state church of Virginia, observers note.

The Baptist preacher whose arguments won Waller is Lewis Craig, also a recent convert to the Baptist faith. Craig's zeal promptly stirred the ire of the state church, and he was presented to the grand jury, of which Waller was a member, to face charges of preaching and conducting unlawful worship services.

After indicting Craig, the jury retired to a tavern where they were confronted by the accused. He had come "to thank them for their sudden attention."

"When I was into all kinds of folly and vice, the courts took no notice of me," Craig told the grand jury. "But now that I have forsaken all these vices and am warning men to forsake and repent of their sins, you bring me to the bar as a common criminal. How do you explain all this?"

Craig's boldness and the soundness of his argument left the surprised jurors speechless. But Waller later said it prompted him to begin some earnest soul searching. Waller said he recognized that the Baptist preacher had a strength of character which he lacked, but for which he longed. He began to listen to other Baptist preachers at every opportunity.

About eight months after he had joined in indicting Craig for preaching the gospel, Waller was a Baptist himself. And now he is engaged in spreading the same good news.

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

Staff changes



Williams

Calvary Church, Little Rock has called **Paul Williams** as minister of music and youth. Since March, 1971, he has been minister of music and youth at Southcrest Church, Lubbock, Tex. Williams, a native of Oklahoma, is a graduate of Oklahoma Baptist University and Southwestern Seminary. He has served churches in Quanah and San Antonio, Tex., and in Oklahoma City, Okla. Williams is married to the former Donna Shiplet of Ardmore, Okla. They are the parents of two sons.

James Brettell, pastor of South Highland Church, Little Rock, for the past three years, has resigned to become pastor of the new "Bible Doctrine Church of Little Rock."

Raymond Carpenter is now serving as pastor of Portland Church. He came to the church from Mt. Pleasant Church, and has served the Corinth, Gardner, and Fellowship Churches, all in Ashley County Association.



Mrs. Charles Ashcraft, teacher at the Boyce Bible School and the wife of our executive secretary, led a conference for pastor and deacon wives on the role of the wife in witnessing and ministering.

Deacons', pastors' roles emphasized

"Deacons and Pastors-Partners in Witness and Ministry" was the theme of the Deacon Chairmen Conference held Oct. 3-4 in Little Rock. Pastors, deacons and their wives heard speakers and conference leaders emphasize their role in witnessing and ministering. Don Moore, pastor of the Grand Avenue Church, Ft. Smith, and president of the state convention, spoke on "Deacons and the Life and Liberty Campaign." Other speakers included Ernest Mosley, Baptist Sunday School Board; David George, pastor, First Church, Stuttgart; and Quinn Spann, Chairman of Deacons, First Church, Little Rock. Lambert Mims, Public Works Commissioner of Mobile, Ala. was the keynote speaker. Other conference leaders included Wilbur Herring, Mrs. Charles Ashcraft, Francis Martin and John Ishee.



Lambert Mims, public works commissioner, Mobile, Alabama, spoke twice to the pastors and deacons on the theme "Deacons and Pastors-Partners in Witness and Ministry." Mr. Mims is a deacon in the Riverside Church, Mobile, and a past president of the Alabama Baptist State Convention. He pointed up the importance of the deacon's role being that of a spiritual ministry.



Lambert Mims, left, keynote speaker. Dr. Wilbur Herring, center, conference leader. Dr. Charles Ashcraft, right, executive secretary. Dr. Herring led a conference on "Developing Skills in Witnessing" for pastors and deacons at the Friday night and Saturday morning sessions. Dr. Ashcraft brought a word of greeting and challenge to the deacons at the Friday night session.



Arkansas WMU sent delegations to national WMU conferences at both Glorieta and Ridgecrest. Mrs. George Tharel, Fayetteville, state WMU president, led the delegation to Glorieta. They included Mrs. Den Raley of Hot Springs; Mrs. Glenn Smitherman of Hot Springs; Mrs. Joe Buffalo of Little Rock; Mrs. Tharel; and Mrs. John Atkinson of Wooster.

ARKANSAS WMU LEADERS GET TRAINING



Miss Julia Ketner, Arkansas WMU executive secretary, led Arkansas women to the Ridgecrest conference. They included Miss Betty Jo Lacy, state Acteens director; Miss Ketner; Mrs. David Moore of Fayetteville; and Mrs. Dick Giddings of North Little Rock.

Revivals

North Main, Jonesboro, Sept. 26-28; Ken Boen, evangelist; 58 professions of faith. Bill H. Lewis is pastor.

West Side Warren, Sept. 28-Oct. 5; J. Everett Sneed, evangelist, Mike Hinsey, music; two professions of faith, two for baptism. Paul Huskey is pastor.

Calvary, Paragould, Sept. 28-Oct. 4; Jim Wiley evangelist; seven for baptism,

two by letter. Junior Vester is pastor.

Eastside, DeWitt, Sept. 28-Oct. 5; Herbert Rowland, evangelist, James Moore, singer; seven professions of faith. Kenneth Robertson is pastor.

Lifeline, Little Rock, Sept. 8-14; Rick Ingle, evangelist, Sam Whitlow, singer, 33 professions of faith, three by letter. Bill Philliber is pastor.

Reserve a place now for the R.A. supper



Seaton

Oct. 31 is the deadline date for making reservations for the State-wide Royal Ambassador Fellowship Supper.

The supper is to be held at Immanuel Church at 6 p.m. on Nov. 3. The program will be over by 8 p.m. This will enable groups from every section of the state to attend and be home at a reasonable hour.

The program will be entertaining, relaxing, and inspirational. There will be singing, instrumental music, fun time, and fellowship.

The inspirational mission speaker will be Dr. Harold Mitchell. Dr. Mitchell is a dentist from Pine Bluff. He has served as a missionary associate in Botswana, and has some interesting experiences to share.

Attending the supper will be a profitable experience for all Royal Ambassador-aged boys and their counselors.

Nov. 3, is the Monday of Royal Ambassador Week observed in churches throughout the Southern Baptist Convention. Attending the Fellowship Supper is an excellent way of profiding a special event for the boys in the chapter and church.

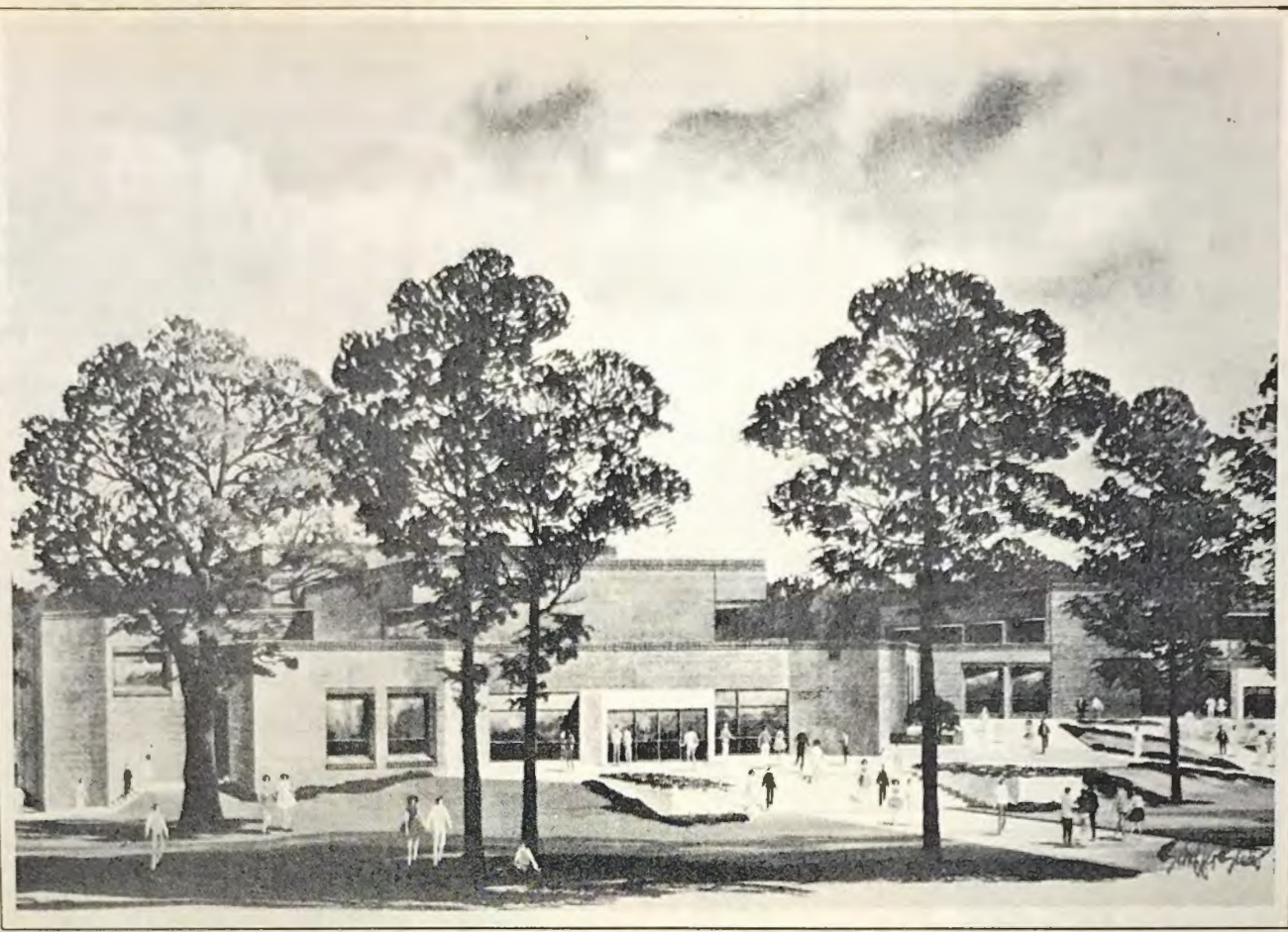
Information and reservation forms have been mailed to all counselors, pastors, and ministers of education. See them for more information and for making reservations, or contact the Brotherhood Department, P.O. Box 552, Little Rock. Make plans today to attend.

New work

We are happy to welcome new units of Brotherhood work in First Church, Conway, Gerald Adams, R.A. Director; Pleasant Grove, Conway, Mike Irby, R.A. Director; Harvard Avenue, Siloam Springs, Fred Doble, R.A. Director; First, Searcy, Coy Hackie, Brotherhood Director; Bobby Madox, Baptist Men's President; Bill Pryor, R.A. Director.

Other new units are in the process of being organized across the state. May the organization of new units continue.

The goal for the Bicentennial is 200 new organizations.—C.H. Seaton, Brotherhood Department



*Ouachita Baptist University
invites you to the
Dedication Ceremonies
of
Mabee Fine Arts Center*

Tuesday, October 28, 1975, 11:00 a.m.

Open House at 12:00 noon and 7:00 p.m.

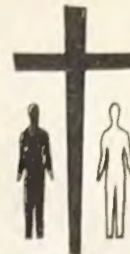
Concert at 8:00 p.m.

*A reception will be held in the Gallery
following the Concert.*

Cooperative ministries with National Baptists

Growing in Christian maturity

- Three Arkansas Baptist state conventions
- 89 associations 2500 churches
- 525,000 members



On the cover



ROBERT U. FERGUSON
Director

Officers of the Pine Bluff area Joint Committee on Cooperative Ministries are (from left) Jimmy Watson, chairman; Harold White, secretary; and Issac Tate, co-chairman.

The Life and Liberty Crusade is being promoted with National Baptists. It is hoped that each association where National and Southern Baptists reside will use the Associational Joint Committee as the vehicle for cooperative planning. It is imperative that National and Southern Baptists cooperate if we are to confront every unchurched person with the gospel in 1976.

Areas of major cooperation

- One state and seven associational Joint Committees.
- 38 clinics and institutes across the state enrolled 2114 persons.
- Annual Leadership Conference, National and Southern Baptists, registered 473 at Little Rock.
- Four student summer missionaries conducting 14 Vacation Bible Schools, enrolling 1261 youth with 51 professions of faith.
- Two weeks of youth camp enrolling 254 with 11 professions of faith.
- University of Arkansas at Pine Bluff BSU program directed by Lacy Solomon who also teaches Bible Classes for credit to 200 students.
- Scholarship assistance for 25 college and seminary students studying for church-related vocations in amount of \$5,300.00.
- Special program such as Woman's Day of Prayer in Camden, Little Rock, Dumas and Pine Bluff.
- A National Baptist Ministerial student from Ouachita Baptist University serves as summer Assistant to the chaplain at Tucker Intermediate Reformatory where young Black first offenders are housed. 17 professions of faith and 37 rededications reported.

H.H. McGill, a regional associate, studies program materials at a conference.



These leaders represented the women of the three cooperating conventions at a conference held at Little Rock's Immanuel Church.



At the extension center at Malvern, Harry Woodall (standing) instructs a group of pastors.



CENTER: Chaplain Hogan at Tucker reformatory gets assistance from Dwight McKissic, a student chaplain (right).

ABOVE: Walter Edwards (left) talks about scholarship assistance with Arkansas Baptist College's Dean of Students.

Church can become accessible to deaf as well as to hearing

by Rance Henderson

A deaf man left his pew in the First Church at Morganton recently and went forward in response to the invitation which had just been given by Pastor Wendell Guerry. The two of them sat down for a few moments after which Guerry stood to inform the congregation of the deaf man's name, the nature of request (membership through baptism and transfer of letter), some facts about the man and his family, etc.

An amazing thing about that exchange was that all of the presented information had been acquired by Guerry through the use and understanding of sign language and finger-spelling.

In the audience were some whose personal and professional lives were (and are) devoted to deaf people. They were literally overwhelmed with the moment because they recognized that the church was at that moment truly and meaningfully accessible to that deaf man. That was obviously a great thing for the deaf man. (Deaf people have known for a long time the difference between theoretical accessibility and practical,

true accessibility). When a man, deaf from birth, can leave his pew, go forward and find a preacher who can communicate, then that church becomes as accessible to the deaf person as it is to hearing people. That's real accessibility.

Accessibility is not without its scriptural bases. In fact, it could be stated that the story of Christ is the story of accessibility. He came to make eternal life accessible to us in that we "... should not perish but should have eternal life." He also came that we might have access to a different life and "... might have it more abundantly." The purpose of Christ's coming is, therefore, directly related to accessibility.

Accessibility is not only related to Jesus' purpose for coming, it is related to His person. He was:

1. accessible to children who had no status at all in eastern society. (Matthew 19:13-15)
2. accessible to the woman with the ointment even though the disciples protested. (Luke 6:36-50)
3. accessible at the crucifixion to the

penitent thief. (Luke 23:39-43)

4. accessible to the woman at the well. (John 4)

5. accessible to the multitude. (Luke 9:10-17)

He let that accessibility be known when He invited others to come to Him (Matthew 11:28-30), when He promised acceptance for those who did come to Him (John 6:37) and when He told them to "ask and it shall be given you. . . ." (Matthew 7:7).

It is also interesting that this incident involved a handicapped person. Much of Christ's ministry was devoted to the handicapped: the blind and lame (Matthew 21:14), the deaf (Mark 7:32-37) and the disturbed (Matthew 9:32).

Wendell Guerry on that particular morning was very accessible himself and because of that, First Baptist Church of Morganton was truly accessible to a handicapped person. While all of that is interesting and exciting in itself and something to strive for, it becomes even more significant when one considers that the scene had its beginning almost two thousand years ago.

Henderson is Director of N.C. Schools for the Deaf.

Reprinted from the 'Biblical Recorder' of North Carolina.



Single adult fall festival

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Begins Friday with evening meal, 6:30
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Conference leader



Harold Vernon
Festival host



Donna Jo Connelly
Guest soloist



Mickey Anders
Bible study leader





The Southern accent

Introducing

The Southern Accent of Southern Baptist College, Walnut Ridge, Arkansas is on the leadership. Arkansas Baptists need to know these servants of the Lord and of the Convention.

Business manager is James Strait. Strait accepted the duties of the business office in 1974. His home is Trumann, Ark. where he graduated from high school in 1965. One semester in 1967 found Strait enrolled in Southern Baptist College. He then served in the Marine Corps in Viet Nam. Upon returning from service he completed the B.S. degree in accounting at Arkansas State University in 1972.

Like so many on the staff of the college, Strait is also known as Rev. Strait. He is an ordained Southern Baptist Minister. He is serving as pastor of the College City Church on the campus of SBC. Prior to coming to the college he served the Lunsford Church.

Strait and his wife Carolyn have two children, Tanya, six years of age and Brannon age 3.



Strait



Dr. Humble

Chairman of the Division of Social Science and Religion is Earl R. Humble. The first year of service on the SBC campus for Dr. Humble was 1965. He received the B.A. degree from Ouachita University. The B.D. and Th. D. degrees were earned at Southwestern Seminary in Ft. Worth, Tex.

Along with the duties of division chairman, which includes teaching several courses, he is also Dean of Men. Another important role is his leadership in the "In-Service Guidance Program" which assists churches with pulpit supplies and revival teams.

There are two sons and one daughter in the Humble family. Mrs. Humble is secretary to the Academic Dean of the College. Dr. Humble is also a former pastor, serving churches in Arkansas and Texas. He is now in constant demand as an interim pastor.

Child Care work depends on gifts

Each year Baptist churches of the state are given the opportunity of contributing to our child care ministry. Our Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We constantly strive for one 100 percent participation of our churches in the Thanksgiving offering. We cannot attain this goal without your help. We trust that you will promote the Thanksgiving Offering in your church and encourage your people to get involved. In a sense, our future program depends upon your interest. Please help us!

As you may know, we are dependent on the Thanksgiving Offering for about one-third of our budget needs. If the churches fail to contribute, we may have to cut our services to needy children and families. There is no miraculous way for this money to come in. We are praying

that the pastors will go 100 per cent for our program and lead their people to do the same.

It is physically impossible for us to come personally to each church and present our needs. We must, therefore, rely on each church and present our needs. We must, therefore, rely on each pastor and interested friend to do this for us. The Thanksgiving Offering materials will be mailed to the churches the last week in October. Included in the package of materials are suggestions for promoting the offering.

Remember, we are praying that every church in our state will give. Help us to have 100 percent participation from the churches. May we count on YOU? Suggested goal is \$1 per church member. - Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

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Family Ministry



Jackson

The Sunday School Board recently established the Family Ministry Department. The department will interpret and promote the dynamics and values of Christian family living and provide assistance to state convention, asso-

ciations, and churches in their ministry to families.

Although Family Ministry is a new department of work, it is not the first work in family ministry by the Sunday School Board. Leadership in this field has been provided for many years through *Home Life* materials published for Christian Home Week, and materials provided to assist churches plan and conduct family life conferences. Strong emphasis has also been placed on marriage and the family through regular literature items, both dated and undated, prepared for use in Sunday School and Church Training.

The Family Ministry Section of the

Church Administration Department has been at work for several years developing, leading, and training others to lead various retreats, seminars, and conferences focusing on marriage and family life enrichment.

Home Life will continue to lead the way as Southern Baptist's most popular publication. The new Family Enrichment Series, first released this year, will remain a practical source of help for churches planning programs to enrich family and marriage relationship among their members.

The Family Ministry Department will provide leadership for three marriage enrichment retreats in Arkansas Nov. 3-11. A retreat for engaged couples is scheduled for March of 1976 and will be led by a department consultant at Camp Paron. Arkansas' first Family Enrichment Conference is being planned for May 6-7, 1976, with planning assistance and leadership being provided by the Family Ministry Department.

For information about publications and projects by the Family Ministry Department, please write: Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. —Gerald Jackson

Baptist Heritage

by Bernes K. Selph

When General Charles Cornwallis, Commander of the British forces surrendered to General George Washington at Yorktown Oct. 19, 1781, the Philadelphia Baptist Association was meeting in Philadelphia.

The historic news was carried by men on fast horses and reached that city near midnight of the next day. The people, most of whom had retired that night at their customary nine o'clock hour, were awakened by the English and German watchmen crying, "past twelve o'clock and all is well"....and Cornwallis has surrendered to Washington.

The next day rejoicing Baptists in their session passed this resolution:

"And now dear Brethern, we feel ourselves constrained to acknowledge the great goodness of God toward us, and to call on you to join with us in thankfulness and praise, as well for the unanimity and brotherly love which prevailed throughout our meeting, as for the recent signal success granted the American arms in the surrender of the whole British Army under the command of Lord Cornwallis."

And that's how Baptists received news of the Revolutionary War 194 years ago.

□ O.K. and Marjorie Armstrong, *The Indomitable Baptists*, Doubleday and Co., Inc., Garden City, N.Y. 1967, p94.

Foreign mission briefs

Curitiba, Brazil—More than 300 young people representing eight choirs from four cities formed a musical group which presented the Christian cantata "Celebration" for the first time in Portuguese. The group was under the direction of Southern Baptist missionary Roger W. Cole. The cantata was written by Buryl Red and Ragan Courtney and translated by missionary Joan Sutton. The presentation was at MacKenzie College, Sao Paulo, Brazil.

Gaza—Members of the nursing school of the Gaza Baptist Hospital were recently recognized as outstanding nurses in the Gaza Strip. Miss Bertha Jane Marshall, Southern Baptist missionary director of the Baptist Hospital School of Nursing, presented the Red Crescent award, for outstanding leadership and advancement in the field of nursing, to Miss Khadija el Shalfouth. Miss El Shalfouth, a Baptist Hospital graduate and staff nurse supervisor, is from the Iabalia refugee camp of the Strip. Three other young women from government and United Nations health installation in Gaza were also recognized.



Distinctive Features of Baptist Hymnal 1975

"A hymnal which will sing us into the twenty-first century" is the way William Reynolds has described this latest collection of songs. Demand for this new hymnal has far exceeded the original projections, substantiating the fact of the need which existed.

One of the many distinctive features of Baptist Hymnal '75 is the number of songs by our own people. Forty-five living Southern Baptist authors and composers have contributed to this new book. This is many more than have ever been included in one of our humnals.

The following brochures are available upon request from the State Music Department. We will be happy to supply you with any amount you need.

1. "Baptist Hymnal" (General information and prices)
2. "So You Want A New Hymnal"
3. "When You Have A New Hymnal"
4. "54 Distinctive Features of Baptist Hymnal '75"

Dr. Reynolds has just informed us of the price increases which will become effective Jan. 1. If your church is thinking seriously about new hymnals, be sure to get your order in this year to take advantage of the lower prices.—Ervin Keathley, Church Music Department.

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Sunday School

New models are here



Pike

this vehicle is Sunday School Achievement Guide.

An achieving Sunday School is a going, growing, reaching, teaching, ministering Sunday School. It is soundly organized; it has trained leaders, good resources and a spirit of compassion and concern.

The Sunday School Achievement

The new 1975-76 model is now available. Even in a year of inflation there is no increase in cost even though the vehicle is greatly improved! This vehicle is one of the best ways to get where you need to go and get there in style. The name of

Guide is a tool to help every Sunday School become an achieving Sunday School. A school that has accomplished all of the times in the guide is worthy of recognition, and its leaders can feel confident that they have the best basis possible for their work.

The new achievement guide lists 33 actions a church must do to gain recognition. The school that is not able to indicate its achievement of any particular item should plan actions to improve its work in that area.

No age group achievement guides are available at this time. The entire Sunday School works at meeting the requirements of the general guide. The price is the same as it has been for years - free! Order your copies from the Sunday School Department, P.O. Box 552, Little Rock, AR 72203. —Freddie Pike

John Ward joins Annuity Board staff



Ward

DALLAS—John B. Ward of Sherman, Tex., has been appointed assistant director in development for churches by the Annuity Board of the Southern Baptist Convention here.

Ward, 55, has been serving as minister of music and administration at First Church, Sherman, for four years.

Earlier, he served churches in Lawton, Seminole, Shawnee, and Tulsa, Okla.; West Palm Beach, Fla.; Shelby, N.C.; and Plainview and San Antonio, Tex. He is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Seminary, Ft. Worth.

In development work with the Annuity Board, Ward will assist Harolds. Bailey, vice president and director of development for churches, according to

Darold H. Morgan, Annuity Board president.

The development office works closely with Baptist state conventions in enlisting pastors and others on church staffs in retirement and insurance programs available through the Annuity Board. It also promotes periodic improvement of individual plans to keep pace with rising costs of living.

"New facets of the retirement and insurance programs, the need for reaching many pastors and others who have either no protection or inadequate coverage, and our expanding ministry to seminary students—all demand closer attention than one person is able to give," Bailey said, explaining the need for an assistant director.

"Ward's experience with churches in several sections of the country and the ability he has demonstrated to the many leading pastors under whom he has served, will enable him to effectively reach both laymen and staff members in the churches," Bailey added.



**COOPERATIVE
PROGRAM
50th ANNIVERSARY**

Evangelism internship

SPRINGFIELD, Ill. (BP)—A two-year internship in evangelism was established by the board of directors of the Illinois Baptist State Association (IBSA) in its semiannual meeting here. The salary for an intern-in-evangelism will be provided by the Southern Baptist Home Mission Board, with program funds coming from the IBSA budget.

The role calls for an intern, age 25-35, who will serve two years, similar to US-2 missionaries of the Home Mission Board, who have had two-year assignments in the state.

State evangelism director Kenneth E. Carter said the intern will help develop a program of youth evangelism, involve and train persons in personal witnessing and assist him in other evangelistic emphases.

"We're enthusiastic about this addition to our staff," Carter said, "for we are just now working on a program of youth evangelism for our state."

The board also created two other positions on the state staff—a social worker in the child care program, with an office in Carbondale, and an assistant in the office of communications.

The board recommended to the state convention, which meets in Springfield this month, a proposed budget for 1976 totaling \$3,529,736, including a Cooperative Program unified budget goal of \$2 million.

Lachina named editor

NASHVILLE—Jerry Lachina recently was named as a new editor of youth materials in the Sunday School department of the Southern Baptist Sunday School Board.

Lachina, a native of Tennessee, came to the Sunday School Board from First Church, Ardmore, Okla., where he was minister of youth. Prior to that he was minister of education and youth at Shearer Hills Baptist Church in San Antonio, Tex., and a missionary journeyman for the Southern Baptist Foreign Mission Board. He also has served as minister to the deaf at Mt. Carmel Church, Gadsden, Ala.

He was graduated from Samford University, Birmingham, Ala., with a bachelor of arts degree in religious education and from Southwestern Baptist Theological Seminary with a master of religious education degree.

Included in his responsibilities will be editing "Youth Leadership" and "Encounter" magazines.

Refugee sponsorship urged

ATLANTA, Ga. (BP)—Southern Baptists were challenged here to provide sponsors for the more than 30,000 Vietnamese refugees who remain in resettlement camps in the United States and on Guam.

"There is a great need," said Irvin Dawson, director of the Southern Baptist

Home Mission Board's (HMB) immigration and refugee service here, "and Southern Baptists could help meet it by responding to the call for sponsors."

Dawson said there are many single men, large families and families with persons with various physical and emotional handicaps who have been passed over in the resettlement effort to date.

"It would be a real measure of our commitment to minister to human need to sponsor these people," said Dawson.

Through September 26, Southern Baptists working through the HMB office here and through Church World Service (CWS) had resettled 1,896 refugees.

Texas led other states in resettlement efforts with more than 400 refugees finding new homes in the Lone Star State, California has resettled more than 225; Florida 164; Alabama 163; and Arkansas 150. The figures do not include those resettled through agencies other than the HMB and CWA.

Youth conference set

GLORIETA, N.M.—This year's Winter Youth Celebration at Glorieta Baptist Conference Center will be held Dec. 28-31.

Wallace Henley, pastor of Spanish Fort Baptist Church, Spanish Fort, Ala., will be the celebration leader for the Glorieta conference. He is author of two books and has served as staff assistant to the President of the United States.

Music for the celebrations will be led by Claude Wilson and Doug Wood, students at Southwestern Baptist Theological Seminary, Fort Worth. Wilson works at the Fielder Road Baptist Church in Arlington, Tex., and Wood serves at the Park Forest Baptist Church in Dallas.

"Free Indeed" is the theme for the celebration, which is designed for youth in grades 10, 11 and 12 only. No provisions are made for younger youth. Attendance will be limited to the first 1,000 to register.

Extension adds cassettes

NASHVILLE—Three courses in the Basic Curriculum Series of the Southern Baptist Seminary Extension Department (SED) now feature cassette supplements, and plans are underway to develop cassettes for the eight other basic courses now in the SED curriculum.

Cassette supplements will make it possible for a pastor unable to study in an extension center to take a Basic Curriculum course through home study, explains Raymond M. Rigdon, SED director.

Current plans call for the Basic Curriculum Series, one of three series offered by the Nashville-based office of the six SBC theological seminaries, to

increase to at least 20 courses. All 20 will eventually have cassettes, in English and Spanish, according to Dr. Rigdon and Howard P. Colson, assistant to the SED director, who will supervise the effort.

Youth evangelism meet

ATLANTA, GA.—Some 300 ministers of youth from across the Southern Baptist Convention are expected to attend a Youth Evangelism Leadership Conference at Ridgecrest Baptist Conference Center, Nov. 3-7.

Theme of the conference, sponsored by state evangelism secretaries, is "To Know Him."

The conference will feature addresses by Barry St. Clair, director of youth evangelism for the Southern Baptist Home Mission Board; Stuart Briscoe, pastor of Elmbrook Church, Milwaukee, Wis.; and Max Barnett, Baptist Student Union director at the University of Oklahoma.

Seminar topics include evangelizing the college student, discipleship for evangelism, proclaiming Christ through Joy Explosion, devotional life for evangelism, spiritual gifts for evangelism, music in youth evangelism, training youth leaders for evangelism, and youth culture today.

Churches to keep Tax Privileges

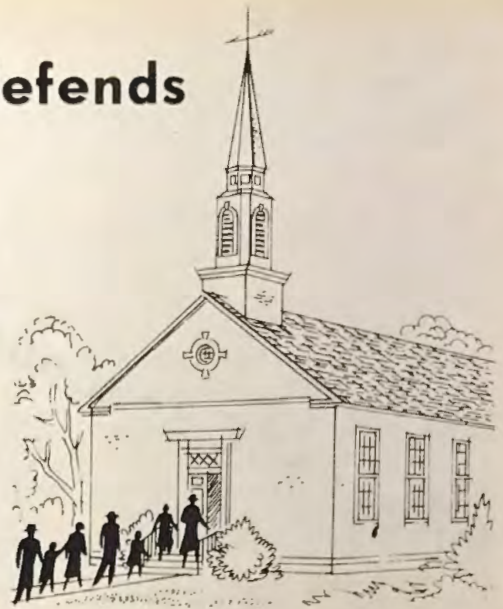
WASHINGTON (BP)—A member of the House Ways and Means Committee told the Baptist Joint Committee on Public Affairs here in its semiannual session that any tax reform law in the present Congress will not include changes in the deductibility provisions for gifts to churches and other charities.

Rep. James C. Corman (D-Cal.) also expressed the view that the tax reform measure will not alter current tax laws which allow gifts of appreciated property to charitable institutions and permit ordained ministers tax-free use of church-owned parsonages.

Corman, who has long pushed for a comprehensive tax reform package, said that "no matter what I do," the provision for appreciated property gifts will be left unchanged. Corman opposes that provision of tax law, but assured the Baptist group that "there just isn't anything I can do to get the law changed." He described that provision as "one of the more scandalous tax shelters that will be left" following the expected passage of some tax reform bill during this Congress.

Baptist agency defends independence of churches

by W. Barry Garrett



WASHINGTON (BP)—The freedom and independence of religion from government controls and regulations dominated actions taken by the Baptist Joint Committee on Public Affairs in semi-annual session here.

In five major actions the Baptist Joint Committee:

1) Opposed any effort of government to define the mission of a church; 2) Asserted the right of churches to engage in activity to influence legislation; 3) Defended freedom for people to assemble for religious purposes; 4) Protested Internal Revenue Service abuses relating to religious organizations and members of the clergy; and 5) Prohibited its staff members from registering as lobbyists.

The Baptist Joint Committee is a denominational agency, located in the nation's capital, and instructed to work in the area of religious liberty, church-state relations, and public policy which affects or is affected by public policy. The committee is sponsored by nine Baptist bodies in the United States and Canada, including the Southern Baptist Convention. James E. Wood Jr. is the executive director.

All five of the actions arose out of government policy either now in effect or being considered.

The current practice of the government to define the mission of the church and to limit its activities is found in the federal Internal Revenue Code, Section 501 (C) (3), and in the regulations of the code. The code states that a public charity, which includes churches, will lose its tax exemption if a substantial part of its activity is for the purpose of influencing legislation.

Prominent among the proposals now being considered by Congress is H.R. 8021, sponsored by Rep. Barber B. Conable Jr., (R-N.Y.). Among other things, this bill seeks to give a legal definition to the concept of a "substantial" part of activity of a charity (including churches) that is spent in influencing legislation.

A sweeping coalition of religious bodies is active in opposing the Conable bill, because it does not eliminate the "substantiality" test for their tax exemption. The Baptist Joint Committee is prominent in this coalition by the participation of John W. Baker, director of research services, who serves as its chairman.

The resolution passed by the Baptist Joint Committee on "Religion and Public Policy" declares: "Churches have not and cannot accept the substantiality test without violating deep religious beliefs." The resolution pointed out that "many religious organizations hold that a part of their religious mission is to give witness to their religious beliefs as they

affect or are affected by public policy."

The Baptist Joint Committee therefore resolved to request "that the Congress of the United States specifically exempt churches, associations of churches, or conventions of churches from the substantiality test of Section 501 (C) (3) or any modification of that section."

The committee further directed its staff "to use all appropriate means to oppose any modifications of Section 501 (C) (3) which does not remove churches, associations of churches, and conventions of churches from the substantiality test of that section."

Wood commented on the resolution: "While thoroughly consistent with the very founding and subsequent history of the Baptist Joint Committee, this resolution is clearly one of the major position statements ever to have been adopted by the Baptist Joint Committee and was done so unanimously."

In another resolution, the Baptist Joint Committee attacked local or regional ordinances requiring permits for religious meetings or which have the effect of inhibiting the freedom of assembly in the exercise of religion. The committee felt that many such ordinances are in violation of the First Amendment guarantees for the free exercise of religion and "the right of the people peaceably to assemble."

Members of the Baptist Joint Committee were disturbed by the rising number of reports throughout the nation concerning alleged Internal Revenue Service abuses affecting religious organizations or members of the clergy. The committee instructed its staff to gather information on these alleged abuses and to report the findings to its March, 1976, meeting. There is the possibility that the committee will want to participate in some way in one of these cases and to pursue it as far as the Supreme Court of the United States.

The committee, in another action, strongly expressed its view that religious persons or organizations should not be required by government to register as lobbyists as they seek to fulfill the mission of their church by influencing legislation. Specifically, the committee voted "that no member of our staff register as a lobbyist or provide financial information under any new federal law to be enacted hereafter."

The committee also felt that government should not be allowed to investigate the financial records of churches or of religious organizations because of their activity in carrying out their concept of the mission of the church, even if that mission means activity to influence legislation and the formation of public policy.

All six SBC seminaries have increased enrolments

NASHVILLE (BP)--Increasing enrolments at Southern Baptists' six theological seminaries this fall suggest a surge of increasing interest in ministry, the church and theological education among the denomination's younger generation.

At the same time, all the campuses are at or nearing capacity in housing, with shortages creating difficulty in placing students on at least two campuses. But all registered students have been housed.

Whatever the differences in interpreting enrolment statistics and totals among the schools--and there are some--the fact remains that the seminaries are experiencing overall growth.

More than 7,000 students have enrolled at the six seminary campuses of Southern Baptists this fall. Last year, the fall total was about 6,000. Southwestern Seminary in Ft. Worth and Southern Seminary in Louisville, both reporting record enrolments this fall, are believed to be the world's largest and second largest accredited seminaries, respectively.

Enrolment figures for seminaries in the Association of Theological Schools last year (1974-75) in the United States and Canada showed that Southern Baptists' six theological schools were all in the top 36 in enrolment, with four in the top 11.

Fall enrolment totals from the six Baptist schools were reported by spokesman for the individual seminaries. Totals given are for fall terms only and do not indicate totals for the entire academic year at the six seminaries.

Southwestern Seminary led the six schools with a record fall enrolment of 2,892 students, including 108 in its new

graduate level, branch program in Houston, according to L.L. Collins, registrar. That figure included 921 new students for the fall, a 45 percent increase in new students over last year at this time. Enrolment at Southwestern last fall was 2,394, Collins said.

At Southern Seminary, updated registration figures hit a record 1,791, up 22.7 percent over the 1,459 fall total last year, according to Wesley M. Patillo, vice-president for development. Of that total, 1,639 are degree and diploma students. The remaining 152 are in evening school and other certificate programs, Patillo said.

Southern's new entering class was a record-breaking 721, a 45.8 percent increase over the same time last year, he noted.

Moving toward the Atlantic seaboard, enrolment at Southeastern Seminary, Wake Forest, N.C., was the largest in the school's 25-year history, with the entering class representing a 29.8 percent increase over last fall. Total fall enrolment at Southeastern was 976, compared with 857 for the same period last year, according to Rodney Byard, assistant to the president for institutional development.

At New Orleans Seminary, enrolment this fall was 727, "up slightly over last year at this time," according to Ray P. Rust, executive vice president. Rust said enrolment at the New Orleans-based school has increased about 10 percent each year over the last three to four years.

Golden Gate Seminary, Mill Valley, Calif., reported that with a week left to go in its fall registration, a record 353 students had enrolled, compared with a 335 total enrolment for fall, 1974, according to Nobel D. Brown, director of admissions and dean of students.

The 1975 fall figures, thus far, include students enrolled in Golden Gate's Los Angeles and Sacramento centers, which reported 27 and five students respectively, and nine at the seminary's

new center on the Grand Canyon College campus in Phoenix, Ariz., Brown said.

Golden Gate early predicted its largest new, incoming class since its beginning days in 1946. "That projection has proven true already, even with our incomplete registration to date," Brown said. New students entering this fall easily total more than 54 percent over last fall, he added.

Enrolment at the end of the first two four-week terms, as of Oct. 1, 1975, totaled a record 327 in regular credit courses at Midwestern Seminary, Kansas City, Mo., plus 91 in evening school classes, according to the seminary's registrar.

The 327 figure at Midwestern is a 6.2 percent increase over last fall for the same two terms. Midwestern has experienced record enrolments for the last three academic years, it was noted. Based on enrolment figures to date, indications are that this trend will continue, the registrar said.

The housing situation was most critical at Golden Gate and Southwestern. Stanton H. Nash, assistant to the president at Golden Gate, termed the housing situation there as "very critical," adding, "We're jammed tight, with students having to go off-campus because of the lack of housing. Some have delayed coming to the seminary.

"High costs of living and rental costs off campus are the biggest deterrents to taking all the new students who want to attend Golden Gate," Nash said.

At Southwestern, housing director James Haynes said the school had residences for only 700 married students on campus, with a waiting list on housing in effect since July, 1975.

"The problem is compounded," Haynes said, "by the shortage of low cost housing anywhere in Fort Worth." An additional 125 single students were unable to get room in campus dormitories but all students presently attending Southwestern have found satisfactory housing, Haynes added.

Midwestern was the only seminary not reporting a housing shortage, per se, although officials there indicated all on-campus married student housing was filled.

Southern, Southeastern and New Orleans Seminaries also reported what officials termed a "housing shortage,"

Disciple effort launched by California Baptists

but each said they were able to house their students without problems.

At Southern, 30 students are being housed in a new Christian young women's residence in downtown Louisville, a project sponsored by Walnut Street Baptist Church. A bus brings the coeds to campus each day. Also, 27 rooms and apartments in an unused dormitory at the Louisville Presbyterian Seminary, adjacent to the Southern campus, are being occupied by Baptist seminarians.

And 30 rooms on Southern's campus have been converted into living space for new students according to Patillo. Many students at Southern live in apartments and homes off-campus in the nearby Crescent Hill neighborhood, he added.

Four and one-half years ago, New Orleans Seminary had over 50 of its 350 on-campus apartments vacant, Rust said. Last year, the school asked 20 student families to get off-campus housing. This year, the shortage is more definite, he said, but off-campus housing has been more than adequate to meet students' needs.

Southeastern's record enrolment this fall brought a housing shortage that was averted for the time, Byard said, with all qualified students enrolled and housed as a result of special arrangements off-campus. Six new duplex apartments for married students on-campus are helping somewhat to offset any shortage in housing there, he added.

Seminary representatives suggested several factors for increased enrolments, including successful recruiting efforts, more graduates returning to enter doctor of ministries or other postgraduate programs and an increased interest in certificate programs for non-college graduates (By far the largest number of Southern Baptist seminarians are enrolled in degree-level master of divinity and religious education programs.)

But, in the midst of optimism over growth and anxiety over where funds will come from for enlargement of faculty and facilities, seminary representatives universally echo another reason for growth: God is at work on college campuses and in churches with individuals who are seeking a deeper meaning in life—a reversal of the disillusionment of the 1960s, when the younger generation had lost confidence in the vitality of the church.

FRESNO, Calif. (BP)—Southern Baptists in California, in cooperation with Billie Hanks Jr., a Southern Baptist evangelist from Texas, have launched a Christian discipleship program designed to reach 400 churches in the next three years and all of the about 1,000 churches in the state convention by 1980.

Hanks spent two weeks in California conducting Christian Discipleship Seminars at churches in Norwalk and Hayward, at the request of Harry Williams, director of evangelism for California Southern Baptists. Pastors and staff members from almost 75 churches received training and will go back to their local churches to train others. They will put the program into practice for a year in their churches before holding seminars at other churches, Williams said.

The church in Hayward will present 12 hours of videotaped seminar over a cable TV system serving several communities with a population of some 300,000 and with 10,000 families subscribing to cable TV.

The local churches will receive announcements from the church explaining the Christian Discipleship Seminars and advising them of the availability of "spiritual notebooks" which they can use as they follow the seminars on the screen.

Hanks, who has spent 10 years in fulltime evangelism and discipleship training, traveling in some 64 countries, says the 75 churches beginning the plan could have about 8,000 persons disciplined in two-and-a-half years.

The 31-year-old graduate of Baylor University and Southwestern Seminary believes that discipleship and evangelism cannot be separated. "In the Christian life," he says, "discipleship is apprenticing under an older Christian. In that way you learn how to do what Christ wants you to do with your life.

"The natural setting for New Testament disciple making is in a local church in which the pastor sets the pace," says Hanks, "and disciple training could reach even more people than mass evangelism. I believe in mass evangelism and will continue to lead evangelistic crusades, but I am convinced that equipping individual Christians to win and disciple others will ultimately reach vast numbers for the cause of Christ.

Williams adds: "There have been independent movements which have had discipleship programs, but they have never really successfully related them to the local church. Billie Hanks excels, more than anyone I've seen, in relating discipleship to the local church, which is

where it should be."

The growing hunger for authentic discipleship training has led to a great upsurge of interest in among Baptists. In fact, the Southern Baptist Home Mission Board is in the process of developing a discipleship-evangelism approach.

Reflecting that hunger in his state for discipleship training, Williams said, "I never have presented any program to the pastors in California which has been so enthusiastically received. Hanks will return in May to train more pastors. We have taught a lot of discipleship training to people in groups, but true discipleship training is one on one—a person pouring his or her life into another. There's a difference between teaching discipleship and training disciples."

The discipleship program can be used by California churches to help their members grow in Christian living and witnessing, Williams said. He hopes that churches now beginning the program will become the base for extending the plan to 400 churches within three years and to all of the churches in the state convention by 1980. The convention now has some 940 churches and projects more than 1,000 by 1976.

The plan includes both group seminars and person-to-person training in a "Paul-Timothy" relationship, based on II Timothy 2:2, in which a mature Christian trains a "younger" Christian for a minimum of six months. Then each trainee selects someone to train and the original "Paul" selects someone else. As time permits, Hanks says, more than one such Paul-Timothy relationship may go on simultaneously. The disciple training involves women training women and men training men.

Each disciple uses a large notebook, which includes instructions and work sheets for matters such as quiet time, prayer, Bible study, spiritual diary and Paul-Timothy time.

Four sets of lessons, presented in a series of sessions, contain the heart of the discipleship program. They tell what it means to be a disciple, how to study the Bible, how to witness and how to live a Christian life.

Hanks, president of International Evangelism Association, Ft. Worth, wrote the spiritual notebook and seminar curriculum, and Roy Fish, professor of evangelism at Southwestern Seminary, Ft. Worth, wrote the teacher's guide to the "Master Plan of Evangelism," a resource book used during the discipleship training following a seminar.

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The folly of self-sufficiency

Oct. 26, 1975

Genesis 25:29-34
Genesis 29:21-30



Dr. Nicholas

How wonderful it is to have a sense of place in God's great purpose. Throughout his early life, Jacob had nurtured the conviction, shared with him by his mother, that he was destined to play a significant role in God's plans for the descendants of Abraham. "And the one people shall be stronger than the other people; and the elder shall serve the younger." Armed with this prophesy, Jacob was doggedly determined to claim his place in history.

Passion for a place

Jacob cherished the conviction that he was the "child of promise" with great passion. Unlike his brother, who was a man of the field and who had a very limited understanding of and appreciation for God's great purpose for the descendants of Abraham, Jacob understood that purpose and greatly treasured the hope that he would be instrumental in it.

In fact, his passion to be a part of God's work was inordinate. He was so obsessed with his desire to have the place of preeminence that he was willing to violate all that is right to obtain it. Jacob, in his stubborn determination to be the vehicle of God's promise, indulged in the folly of self-sufficiency.

He was so utterly determined, that he was not willing to wait upon God to demonstrate His sovereignty and grace. He was not willing to restrict himself to righteous and benevolent strategies. He was not willing to respect the rights and privileges of others who stood in the way of his burning ambition.

It is a real tragedy when a servant of God wants to do the right thing but for the wrong reasons and in the wrong way. The purpose that Jacob had in mind was good. He desired to be a follower of God and the leader of those people who would be God's chosen people, but the manner in which he attempted to achieve his purpose was tragically wrong. Equally as serious, his motive for wanting to do the right thing was deplorably wrong. He was motivated by self-serving and self-seeking impulses. He desired not so much to do God's will in his life as to find his place in history. It is deplorable when a servant of God is unable to

discern between his own selfish ambitions and the will of God.

The folly of self-sufficiency

In order to have his place in history, all Jacob had to do was yield himself to the Lord and wait for God to work out His will in his life. But Jacob became impatient; he got in a hurry; he doubted God. He felt that the Lord was not acting quickly enough, and took things into his own hands. In his haste, he forgot that he needed God. He plunged ahead presuming that he could accomplish the work of God in the power of the flesh. That is the folly of self-sufficiency - the presumption of the servant of God that he can by his own power, charisma, intellect, strategy, etc. achieve the purposes of God apart from the power of God.

Willing to exploit others

(Gen. 25:29-34)

Jacob was an opportunist. He was ready and willing to seize upon any situation which could be turned to his advantage. When Esau came in from the field famished and begging for food, Jacob was eager to exploit his weakness.

Jacob drove a ruthless bargain: "Sell me this day thy birthright." He appears utterly unfeeling towards Esau's condition and concerned only with obtaining Esau's birthright. Esau, who did not value his birthright, was ready to trade it, without thought, for a mess of pottage. "Behold, I am at the point to die: and what profit shall this birthright do to me?"

Jacob was determined to conclude the transaction before sharing his food with Esau - "Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob."

Willing to manipulate others

(Gen. 27:18-29)

As a participant in Rebekah's conspiracy to obtain for Jacob the blessing of Isaac, Jacob was willing to manipulate and deceive even his own father. Jacob tricked Isaac into believing that he was Esau so that he might receive the blessing which belonged to Esau. He took into the old man his favorite dish as Esau usually prepared it. Dressed in a garment of Esau and wearing on his arms the skins of a goat in order to deceive Isaac's failing senses of sight and smell, Jacob succeeded in obtaining the blessing intended for Esau.

The deceiver is deceived

(Gen. 29:21-30)

It is worth noting that the deceiver will

be deceived: "whatsoever a man soweth, that will he also reap". As Jacob had exploited Esau and deceived Isaac, so Laban deceived and exploited Jacob. For, after seven years of serving Laban for Rachel, Jacob awoke from his wedding night to learn that Laban had brought to him Leah rather than Rachel whom Jacob loved. Jacob was compelled to work yet another seven years for his beloved Rachel.

God's grace can overcome

It seems utterly incomprehensible that God could use a man like Jacob—self-sufficient, self-seeking, exploitative, manipulative. Nevertheless, God in His sovereignty and grace, chose Jacob to be His servant. This brings hope to all of us today who are so keenly aware of our frailties, failures, and faults. God's grace can overcome!

However, one thing is to be remembered. Although Jacob won his birthright and blessing by practicing deceit, he did not really become the vehicle of God's purpose until he had capitulated to God's terms. It was not until after the experiences at Bethel and Peniel that Jacob fulfilled the purpose of God in his life.

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Here's what
people
are saying...

THE WHOLE WORLD
needs the
COOPERATIVE
PROGRAM



Sharing his concern

Oct. 26, 1975

Matthew 9:35, 10:1, 5-7 16-20



Dr. Crews

Proper theological beliefs are of little value without a warm heart that desires to share. James proclaims, "Faith without works is dead." (2:17) The disciples had received and accepted the teachings of Jesus.

They knew what he wanted done. Now they must go and put into action what they have experienced

Jesus' concern is revealed (9:35-10:1)

The ministry of Jesus was teaching, preaching and healing. (9:35) His teaching ministry was frequently done in the synagogue. Our Lord is the perfect example of a "situation teacher." He would take any event or object and make a parable out of it. He used seed, birds, flowers, lost objects, and many other things to teach truths he wanted his men to learn.

Preaching was central in his ministry. One would be hard pressed to draw a line at the point where his teaching and preaching could be separated. He preached about the coming kingdom with power and authority.

He supported his teaching and preaching with deeds of healing and forgiveness. He translated God's truth into acts of compassion. He was a teacher-preacher who sought out the lost to heal and restore.

The reason people responded to Jesus was because of his attitude toward them. He did not see the crowds as people to fill his kingdom, class, choir, or church. He saw them as lost, scattered, and neglected sheep. He had "compassion on them." (v. 36)

Compassion for Jesus was a personal emotion that could only be handled by himself. He had to be involved personally with the lost and suffering. This compassion was so strong that it eventually climaxed on calvary.

Jesus hungered for someone to share his compassion for the lost. He spoke of a ready harvest without laborers. The "crop" of lost men were ripe and a speedy harvest was necessary.

Therefore, he issues a call for workers. (10:1) He wants them "sent forth" or "thrust out" with urgency. (9:38) Delay may mean complete loss. A farmer feels this same sense of urgency when his hay is laying in the field and a black

thunderhead is raising its head on the horizon.

Jesus shared his concern for people with the twelve (10:5-7)

He limits their preaching mission to the "house of Israel." (v. 6) This limitation has created some bewilderment on the part of some believers. They feel Jesus was being unfair and perhaps even prejudiced.

He was not unfair. He was a good teacher. No teacher sends a novice on an impossible mission for his first assignment. The pupil needs experience and confidence, not a sure failure.

The Gentiles and Samaritans hated the Jews. These Jewish disciples were not ready to preach redemptive love to people they could not tolerate! The teacher had some work to do on their ugly attitudes. Their mean spirit came out later, when they desired to destroy a Samaritan village for its rejection of Jesus. (Luke 9:51-56)

The preaching of the nearness of the kingdom was coupled with healing and the restoration of people to their families. Power was given to them to do these great miracles. (10:1)

Jesus gives a warning to his disciples. (10:8-9) It would sound like this today, "Don't be stingy with my power. I have given it to you freely and abundantly, you must give it freely to those who are lost and sick. I want to see the scattered sheep returned to my fold."

Spiritual growth, miracles, and blessings are not meant to be used for selfish enrichment. We gain personal enrichment by sharing freely the power of God. He increases your spiritual inventory every time you give unselfishly of his abundant love.

Jesus shared his concern for his disciples (10:16-20)

Christianity demands the best of manhood. The person who takes Jesus seriously will find himself in opposition to his world. Jesus never told his disciples it would be easy. He constantly warned of the radical cost of discipleship.

Even though they were being sent on the easiest mission that was available, Jesus promised them hostile reception. You will be taken to court, thrown out of your place of worship, beaten, and jailed. (10:17-18) Some easy assignment!

They are to be "wise as serpents" (10:16) or know to run when danger threatens. A true disciple cannot have a

martyr complex. "Suffering for Jesus" to gain the applause of the crowd is not mature discipleship.

The command to be as "harmless as doves" (10:16) is a call to never hurt others. Gentleness is a characteristic of true discipleship. Love will not return evil for evil or hurt for hurt.

When the disciple suffers for the sake of the teacher, the Holy Spirit will do his work. He will be standing at your side and providing defense for his child. Do not worry about defending yourself before your enemies. God will help you.

It is wise to remember that God does not promise deliverance, safety, or lack of suffering. He promises strength for the occasion.

The promise of the Spirit is still ours. God has not withdrawn or reduced his power in this age. We who are his disciples can still find the strength to meet crying need of a scattered people.

Look around you and you will discover opportunities to give away the power of God that lives in you. Jesus had concern for people and his disciples must have no less compassion than their teacher.

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A smile or two

A high school lad was trying to build up a summer vacation business, mowing lawns in the neighborhood. His parents proudly watched him go out at 9 a.m. every day and try to drum up business, but they were always disappointed at his lack of success. He was barely making enough money to buy gas for the mower. But then a strange change took place. He began going out at 11 a.m. and soon was getting three times as many mowing jobs. "Well," the lad explained to them, "it may be true that the early bird gets the worm. But going out at 11 a.m., I run into lots of men who are half through mowing their own lawns."—*Nuggets*.

"Where was the defect that made it necessary to recall your car?"
"In my bank account."

An enterprising suburban housewife was all set to start a major housecleaning when her husband came to her in a state of consternation. "Laura," he exclaimed, "there are eight men outside with vacuum cleaners, and they all claim they have an appointment for a demonstration! What about it?"

"That's right," his wife replied blandly. "Now you just direct them all to different rooms and let them start

demonstrating."—*Sunshine Magazine*

If George Washington never told a lie, how can he sit there on a dollar bill that is worth 43 cents and not at least grin?

A little old lady was sightseeing in Washington, D.C. and wasn't sure which side of "C" Street the State Dept. was on. She stopped a passing Marine and queried, "Which side is the State Dept. on?" He replied, "Ours, I think!"

The world is always in the worse mess it has ever been in.

"Do you feel that you have influenced public opinion, sir?" the reporter questioned the politician. "Not really," was the reply. "Public opinion is something like a mule I once owned. In order to keep up the appearance of being the driver, I had to watch the way he was going and follow closely."

It was late evening when the hostess asked the local soprano to sing a few selections. She demurred because it might disturb the neighbors.

"Not at all," the hostess assured her. "Besides, last week they poisoned our dog."—*Sunshine Magazine*

Attendance report

Oct. 12, 1975

Church	Sunday School	Church Training	Church adds.
Alexander, First	90	60	2
Alpena	72	27	
Bentonville			
Central	83	36	
First	275	49	1
Mason Valley	86	55	
Berryville			
First	182	90	
Freeman Heights	204	86	3
Blytheville, Trinity	236	83	
Booneville, South Side	99	66	2
Bryant, First Southern	100	66	
Cabot, Mt. Carmel	225	92	5
Camden			
Cullendale First	584	134	2
First	481	170	
Cash, First	115	77	
Concord, First	97	39	
Conway, Second	305	129	7
Crossett, Mt. Olive	431	208	
Dalark	38		
El Dorado, West Side	408	397	11
Forrest City, First	650	111	2
St. Smith			
First	1438	288	8
Grand Avenue	944	258	20
Mission	35		
Trinity	167	57	
Gentry, First	176	57	
Greenwood, First	302	131	1
Hampton, First	134	69	
Hardy, First	158	80	1
Harrison			
Eagle Heights	305	133	
Woodland Heights	93	51	
Hatfield, First	96	51	
Hope			
Clavary	172	68	
First	485	118	
Hot Springs			
Leonard Street	115	55	
Park Place	354	94	
Hughes, First	191	62	2
Jacksonville			
First	445	104	2
Marshall Road	246	69	
Lavaca, First	355	143	7
Little Rock			
Cross Road	94	65	
Crystal Hill	145	63	1
Geyer Springs First	706	187	5
Life Line	566	120	
Martindale	125	62	1
Woodlawn	95	35	
Magnolia, Central	590	199	2
Melbourne, Belview	134	74	
Monticello, Second	320	84	2
Mulberry, First	158	92	
Murfreesboro, First	133	54	
North Little Rock			
Gravel Ridge First	223	84	
Levy	461	96	
Park Hill	771	128	
Paragould			
Clavary	219	200	4
First	438	95	
West View	184	105	
Paris, First	413	120	
Pine Bluff			
East Side	196	105	2
Lee Memorial	202	100	5
South Side	692	126	
Oppelo	16	8	
Tucker	13		
Watson Chapel	389	103	
Pollard, New Hope	94	38	
Prairie Grove, First	187	69	3
Rogers, Immanuel	540	100	4
Rover	78	34	
Russellville			
First	492	132	4
Kelley Heights	51	24	
Second	150	64	
Sheridan, First	232	89	
Springdale			
Berry Street	93	36	
Caudle Avenue	128	70	1
Elmdale	339	103	2
First	1335	10	2
Texarkana, Trinity	387	122	
Van Buren, First	563	201	5
Mission	18		
Vandervoort	69	29	
Warren, West Side	111	67	4
West Helena, Second	190	101	1
Wooster	96	59	

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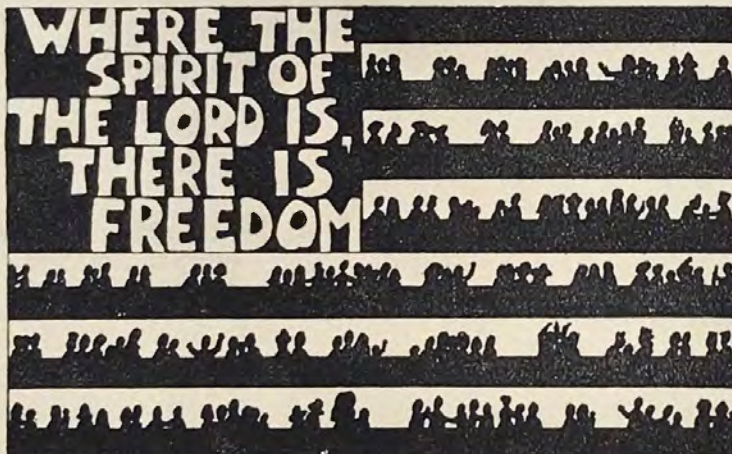
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Young layman has experiential belief in Cooperative Program

By Jack U. Harwell
Editor, *Christian Index*

C. Byron Turner is a young father who believes every man ought to find out for himself what he really believes, and not just take somebody else's word for it.

As a result, he is a committed believer in, and articulate spokesman for, the Cooperative Program, the unified budget of Southern Baptists.

Turner is production department manager for a paper company in Albany, Georgia, and a member of Sherwood Baptist Church there. He and Mrs. Turner have two children.

"I grew up in a Baptist home in Louisiana," Turner recently stated. "My grandfather was a Southern Baptist minister. All of my life I heard of the Cooperative Program."

"I suppose I supported the Cooperative Program half-heartedly as a young boy, but not really. I was really rather indifferent to it.

"There was a time in high school and college years when I was rather cynical about denominations and religious institutions, etc. — the usual 'rebel-against-the-establishment' bit of a youngster. I even listened sympathetically to some of the stock criticisms made of the Cooperative Program."

But, Turner became active in the Baptist Student Union while a physics major at Louisiana State University. His

BSU directors there, assisted by Nathan Porter of the Home Mission Board, persuaded him to be a summer missionary in Seattle in 1964.

"During that summer of 1964, my whole pattern of thinking about Southern Baptists, and about the Cooperative Program, began to be turned around," he said. "I worked along side some of the most dedicated people I have ever known, serving in facilities paid for by the Cooperative Program and the Annie Armstrong Offering for Home Missions."

Turner added, "I saw a lot of hard working, dedicated people in Seattle getting a lot of physical and spiritual help from Christians down South. And the way they got it was through the Cooperative Program. My eyes began to be opened."

After graduation from LSU, Turner joined the U.S. Navy. Still wanting to see more results of his mission dollars first hand, he wrote the SBC Foreign Mission Board and got an up-to-date missionary personnel directory of all Southern Baptist missionaries on foreign fields.

When his ship docked in a foreign port, Turner knew ahead of time what Southern Baptist missionaries were there, and he looked them up.

"I was deeply impressed with what I saw in many places of the world," he recalls. "But I was especially moved by what I saw and experienced in Okinawa, Hong Kong, and Thailand."

Turner said, "I saw totally dedicated missionaries working among desperately needy people, in facilities that I knew these local people couldn't begin to afford. I saw a church for servicemen in Okinawa, a hospital and college in Hong Kong, a church and BSU center in Bangkok.

"Every time I asked about the fine facilities I found, I was always told that they came from the Cooperative Program and the Lottie Moon Christmas Offering for Foreign Missions.

"It was easy to see that someone was making wise use of their resources, because the small amount of money our missionaries received was certainly being stretched to the limit."

Turner said, "My tour of military duty made my respect for the financial plan of Southern Baptists go even deeper than what I had felt during my summer in Seattle."

His Navy tour completed, Turner accepted a job with a paper company in Pennsylvania. He and Mrs. Turner bought a small home near Tunkhannock, Pa.

"We found many good, Bible-believing Baptist churches in Pennsylvania," Turner said. "But we were hungry for a

Southern Baptist church."

The nearest SBC church was a tiny congregation meeting in Dallas, Pa., 26 miles from Tunkhannock.

"My wife and I found a warmth and community in that little Southern Baptist church in Dallas, Pa., that met our needs," he said. "We were more than willing to make the 52-mile round trip several times per week, over the mountain and often through the snow, because of what we felt when we got there."

Again, Turner's appreciation for Southern Baptists and the Cooperative Program grew.

The little church at Dallas, Pa., had been started by the SBC Home Mission Board after a transplanted Missourian wrote the HMB in Atlanta to ask for help in starting a Baptist work there.

Student summer missionaries had conducted the first religious survey and led the first Vacation Bible School there.

"My wife and I were members of that little church in Dallas, Pa., for three years," recalls Turner. "I can't tell you how many times God answered prayers for that little congregation."

The HMB continued to provide financial and administrative help, and a church in Georgia put the Dallas church in its budget for \$50 per month. A Sunday School member secured a building for temporary use.

"Now the Southern Baptist church in Dallas is beginning to reach some of the local people," Turner said. "From a start just four years ago with less than 20 members, the church now has almost 70 people in church each week and is buying land for a permanent building site.

"And Cooperative Program money and Annie Armstrong Offering money made much of it possible. I'm convinced that Southern Baptists have a God-inspired plan of financing world wide missionary outreach."

Last summer the Turner family was transferred to Albany, Ga. He immediately joined Sherwood Church there and was recently elected Church Training Director. He has testified in Sherwood church and others about his enthusiasm for the Cooperative Program and for special mission offerings.

"I plan to support and promote the Cooperative Program as long as the Lord gives me breath," Turner said last week. "Southern Baptists have a fantastic channel for getting the gospel out across their world. I know. I have been there. And I believe in it."—Reprinted with permission from the *Christian Index*

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