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Arkansas Baptist State Convention

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October 30, 1975

Arkansas Baptist

NEWSMAGAZINE





I must say it

Charles H. Ashcraft Executive Secretary

Sadness on Grist Mill Road

There is sadness in the Ashcraft household. Here is the story. Charles, Quin and Sam presented their parents with a large, ornate bird cage with two beautiful parakeets. Soon after, a fellowship problem arose between the two love birds. One aggressive bird stood guard over the food bin denying the less aggressive bird access to his daily portion of food.

Another food bin was installed so each bird could survive in happiness. The aggressive bird, however, took it upon himself to guard both food bins all for himself. The other bird, finding no negotiations effective, attacked his well-fed roommate, mortally wounding him.

The funeral is now over but sadness remains in the Ashcraft household. Whatever victory the remaining bird may claim is overshadowed by the loneliness, memories of better days, and the loss of the singing he must live with or without. Whatever justice was done now seems incidental to the damaged happiness of all remaining.

The adopting agency did not furnish the background of the birds. Perhaps one was a Democrat, the other a Republican. One may have been a protestant, the other a Catholic. Was one a liberal, the other a fundamentalist? Maybe the range of educational advantages created the impasse. If one were a chauvinist, the other a libber, could this happen?

There was no racial discrimination, thank heaven. Both were the same color, and of the same national heritage. Even an explanation does not erase the tragedy. The consultants bring little comfort.

The Ashcraft sons are sad because their gift turned into a disappointment. The household is no longer flooded with laughter and song. Even the neighbors on Grist Mill Road notice we are not talking about our family as much these days. The big bird cage is even now bigger it seems as the persecuted but victorious bird enjoys little his vast unchallenged domain.

Emotional problems, mental unrest, and a strong guilt complex will surely pursue the victor the rest of his days and his last words indeed may be, "My punishment is greater than I can bear." (Gen. 4:13)

There must be a better way to handle national and international confrontations as well as the domestic ones. Love birds should not hurt each other, neither should we?

It may be wise to cease our grief over the plight of the love birds and busy ourselves in redemptive ministries to the victims of hate, discrimination, violence and raw sin.

The only cure for our sorrow in this life may rest in an active projection of redemptive and rehabilitative ministries to arrest and alleviate the harsh tragedies of our time. People are of more value than birds. (Matt. 10:29-31)

I must say it!

In this issue

On preaching 4

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Arkansas church staff members change their place of service.

Missions comes to us 7

The story of Mountainburg First Church and the Vietnamese they sponsor is the first in a series of articles on the mission field that came to America.

On the cover :

The change of the seasons brings to Arkansas a scenario of trees offering their leaves as a winter mantle for the earth.

Arkansas Baptist

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J. Lverett Sneed

Hosea calls us back to God

January Bible Study is always an invaluable experience. But the book of Hosea is particularly timely and pertinent to our contemporary world. Hosea lived in an age when sin of all kinds was glossed over and soft words were substituted for hard facts. His message was two-fold: (1) That sin must be recognized and dealt with, and (2) That God's love moves beyond judgment to offer redemption and reconciliation.

The language and facts of the book are plain, frank, and hard-hitting. Hosea is told by God to marry a woman who is a harlot. His true and unflinching love for her is a sign of God's love for his people, Israel, in spite of their sinfulness. Although the events seem very strange to us, God is picturing his redeeming grace.

Hosea obeys God and marries Gomer, the harlot. Hosea gives her all that he had — his home, his reputation, and God's favor. In return, Gomer gives shame, dishonor, and reproach. Gomer runs away from home, leaving her loving husband, Hosea, with two sons and a daughter to care for.

Gomer was lured by sin and again lived as a harlot. Living in the cesspool of sin she finally was carried off as a slave. But Hosea continues to love her. He tries everything to win her back to a happy family life and

finally redeems her from slavery. It is, indeed, a sad picture of stubbornness and a marvelous picture of God's offering of redeeming love.

The book has two main sections. The first section (Chapters 1-3) tells of Hosea's tragic home life. The names of their children are a symbol of Israel's future. They were named Jezreel, a place of judgment in Israel's history; Lo-ruhamah, meaning "not to obtain mercy"; Lo-ammi, meaning "not my people."

The second section of the book (Chapters 4-14) is difficult to outline. It appears to be a series of events in Hosea's life during the upheaval before Israel falls and abounds with meaning for us today.

The author of our Studycourse Book, *Hosea: Prophet of Reconciliation*, Fred M. Wood has made an excellent presentation of the material. In addition to a fine commentary, he has provided us with superb application to our present age. Most chapters of his book contain "Lessons for Life from the Scripture," which should provide great insight into our current sins — both national and personal.

Each church should carefully study Hosea. Its timely message should awaken us to the awfulness of sin and the greatness of God's redemption. It is a clear call for us to return to God individually and nationally.

Guest editorial

Serious symptom

The second assassination attempt on the life of President Gerald R. Ford within a 17-day period says much about the problems that exist in our nation.

On Sept. 5, Lynette (Squeaky) Fromme aimed a gun at the President at close range. Fortunately, the gun did not discharge.

On Sept. 22 Sarah Jane Moore fired a gun at President Ford across the street. Fortunately, a nearby spectator grabbed her arm and the shot was misdirected.

Obviously, these assassination attempts were made by only two people—an infinitesimal percentage of the total American populace. Yet these two individuals have initiated events which are definite symptoms of the mania that has gripped America—the romance with violence and guns.

For a generation television has fed us thousands of programs which use various violent activities to solve some life-or-death crisis by doing away with the "bad guys"—within 30 or 60 minutes. All of this has promoted the concept that life is cheap and expendable.

As the Bill of Rights were written, Americans have

had the right "to bear arms." But our fascination with guns has exploded at the same time as our growing interest in violence. Legislators have been very lax in passing any kind of gun control laws. The accessibility of firearms has mushroomed in ratio to violent crimes in our nation.

A third concept (we'll call the "Godfather" syndrome) is seen in the idea that if there is someone you don't like—just destroy them.

This same Bill of Rights also guarantees freedom of speech. Surely this freedom applies even to those who disagree with us—and this must include the President of the United States.

These shocking events of recent weeks show once again the need for a revival of Biblical precepts of the sanctity of life and of respect for authority.

Hopefully, as we let our thoughts dwell on these two assassination attempts, our nation will recognize our situation and will respond to overcome the attitudes that spawned these near tragedies.—**Editor Alvin Shackleford in the "Indiana Baptist"**



One layman's opinion

Daniel R. Grant / President, OBU

When churches observe Halloween every Sunday

I have the good fortune to be on the mailing list to receive all Baptist Press news releases. I say "good fortune" with some hesitation because this adds heavily to my volume of mail and there is a danger of spending too much time reading what's going on in Southern Baptist life.

Most of the news from the Baptist Press is good news (and also Good News), so it is a healthy change from the depressing bad news that seems to dominate the secular press. A press release recently dealt with a speech made by a Mississippi Baptist leader and it would be hard to classify it as either good news or bad news. It was simply a painfully accurate description of the way all too many of us Baptists behave.

J. Clark Hensley, Executive Director of the Christian Action Council of the Mississippi Baptist Convention, said in a speech to the Christian Life Commission in Nashville, "Some Baptists celebrate Halloween each Sunday." He said many of us wear masks to church and said that we, by our attitude at least, say to the

pastor, "Trick or Treat?" as he gets up to preach.

In reality, we are saying, "Preacher, if you don't give us a treat this morning—if you don't ring the bell with an outstanding message that inspires, entertains, pleases, reassures, comforts, and impresses, then I will respond with a "trick." The trick usually consists of bad mouthing the pastor all the way home and during Sunday dinner or, at best, condemning him with faint praise such as "he does a good job of visiting even if he can't preach." The ultimate trick, of course, is to stop attending church and to cut off financial support.

Unfortunately, the spirit of "Trick or Treat" among Southern Baptist church members is all too painfully present, and this includes me. It takes strong self-discipline to avoid becoming weekly vultures picking over the bones of the pastor, whether it is his sermon, his appearance, his delivery, or his leadership.

It all reminds me of a new approach to teaching freshman English developed by

Dr. Herman Sandford and the English faculty at Ouachita Baptist University. In a nutshell he says all too many students have been turned away from creative writing by the "errors approach" of teachers who emphasize all of the mistakes made by a student. His new approach calls on students to read what they have written to a small group of fellow students who are under orders to say nothing bad about it and point out everything good they can find in it. The theory (and it seems to work) is that this kind of encouragement brings enjoyment to writing, and ultimately causes the writer to work even harder to eliminate mistakes.

Why can't we start a Southern Baptist movement for congregations to eliminate the "errors approach" and concentrate on finding the good things in the ministry of our pastors? Instead of having a weekly Halloween celebration, we could make it a weekly Thanksgiving day.

Contemporary preaching I'm afraid

by Dean Dickens
Tenth in a series



Good! So were Domesthenes, Cicero, Disraeli, and Patrick Henry. Guess who (1) trembled so at his first preaching that he would have departed except they made him preach? (2) Was so petrified with fear that he wired his Dad for help? The

first was Reformation preacher Martin Luther. The second was the exuberant Norman Vincent Peale. Perhaps there is hope for the rest of us. Three suggestions for the religious speaker with "stage fright" are in order.

First, understand it. Unfortunately, the fact that "women experience slightly more anxiety than men" is about as helpful as the fact that (1) the eggs of a water flea will hatch 10 years after being laid or that (2) an average ant can crawl 12 feet a minute on a fast track. Fortunately, there are more helpful facts.

For instance, know that the anxiety is seldom as obvious to the congregation as to the speaker. Even if it were, God's people are on your side. Know also that continued experience will bring self-confidence and alleviate much anxiety. Know, too, that most public speakers continue to experience some degree of "speech anxiety."

Second, prepare for it. Some anxiety comes as a natural result of feeling unprepared. Adequate preparation may remove this unnecessary fear. It also helps to earnestly desire to share your particular message. If you are convinced that these people need your message, you will discover that your focus is not so much on you and your performance as on persuading men. The knowledge that (1) you are well-prepared and that (2) -people need to hear the message God has given you will go far in overcoming this self-consciousness.

Third, use the anxiety. You will notice that I did not say "remove the anxiety!" You do not really wish to rid yourself of it but to use it. Studies indicate that many

speakers with no tension often are unconcerned about the outcome and, thus, are unconvincing in their speaking. How can you use speech anxiety? One way is by knowing that the shaking you are doing may not be fear. Usually it is merely a homeostatic body process to dissipate your excess energy. Trembling is an energy-releasing activity. After determining what the shaking is (and being thankful for it) you are prepared to utilize it through your gestures. One of the worst things you can do is to hold the pulpit. You need to release the energy just as you need to use gestures. You will soon discover that as the energy flows through you (and could it not be a gift of God?), you become less nervous. You will allow your personality to involve itself in the sermon.

As painful as speech anxiety is, could it be that when the time comes that we do not have a "concerned tenseness" about delivering God's Word—we may have more to fear than we realize?

Week in Wyoming brings 7 conversions

Paul Bass, minister of youth and education of Calvary Church, Batesville, took 21 young people to Kemmerer, Wyo., on a mission tour this summer. The group was in charge of seven services during their week of work. The service included two dramas, "Onessimus," and "Wake to Thunder," both from Broadman Press, and three worship services consisting of choral works, testimonies, and sermons. They also performed the musical "Alleluia," at the town triangle park for a group of 125 people.

During the week they were in charge of three Backyard Bible Clubs over the city and had an average attendance of 49 children of various faiths per day along with about nine workers per group.

The results of the week were seven professions of faith, four rededications, and one by church letter.

To conclude the trip the group performed Alleluia at Bethel Church, Rawlins, Wyoming.

The group covered around 3500 miles on the trip at an approximate cost of \$2800.

The sponsors were Mr. and Mrs. George Kennedy, Mr. and Mrs. Kenneth Aaron, Bobby Davis, bus driver, and Paul Bass.



DIRECTORS OF MISSIONS PLAN SESSION—Officers of the Southern Baptist Conference of Directors of Missions met in Atlanta recently to plan the program of their annual meeting in Norfolk, Va., June 14, 1976. The annual session precedes the Southern Baptist Convention. Seated around the table, left to right, are Richard Bryant, president, Miami, Fla., Baptist Association; John Brown, vice-president, Norfolk, Va., Baptist Association; Ray McClung, secretary, Pulaski, Ark., Baptist Association; and Bob Helmich, treasurer, Muskogee, Okla., Baptist Association. (HMB Photo by Toby Druin)



by R. Wilbur Herring

We must recover the lost power we once had in our evangelism. Regardless of the impressive figures some evangelists and pastors report as a result of revivals we are lacking a power we witnessed back in the thirties and forties. This isn't just my imagination but the composite thinking of many senior ministers.

What is the cause of this lost power? The answer is short and to the point. It is our prayerlessness. We do not pray and seek the power of God as we did when we saw the powerful workings of the Lord. We are seeing the works of man, but we are seeing very little of the works of God. People of the world are not impressed with our programs of works. What the world is hungry to see is the works of God. When there is evidence that **GOD IS AT WORK** the saved and the unsaved will gather in great numbers to see the hand of the Lord perform His

mighty works.

For the most part, we are too busy to pray. There is not much time left in our busy schedules to turn aside and cut out everything else but fervent prayer. We run to and fro upon the face of the earth mimicking the devil more than we emulate the Lord Jesus. We are a busy people distracted with much serving. Many mid-week prayer services are 90 percent something else and 10 percent prayer (if that much). We need to return to the "sweet hour of prayer". Once the Wednesday night program was built around the "prayer service," and now it is difficult to squeeze in a brief time for prayer in the average "comprehensive mid-week services." We have crowded in so many other things that we have crowded out prayer.

B.H. Carroll, one of those spiritual giants in the first part of this present century, had much to say about prayer. In one of his books he writes, "We make a great mistake when we limit the power of the gospel to its preaching, for a very large part of its power is dependent upon its praying. The preaching is more conspicuous, and oftentimes a preacher takes credit to himself for the power of his sermons, when perhaps the power came from some obscure member of the church who prayed while he preached. Realizing this, I made it a habit of my pastoral life to engage a number of the most spiritual minded members of my church to enter into a covenant to pray for me every Sunday while I preached."

Try it, God will like it!

Correction

A listing of meetings to be held in connection with the state convention Nov. 18-20 (Oct. 16, page 16) should have reported that the coffee for Southern Baptist College alumni and friends will be held on Tuesday evening, immediately following the convention session.

Family life seminar set next month

Little Rock laymen are sponsoring a family life seminar emphasizing the husband-wife relationship on Nov. 7 and 8 at Immanuel Church, 1000 Bishop Street.

Death

Mrs. Dovie Dean, 75, Hot Springs, died Oct. 2. She had been a member of Park Place Church since 1928.



Woman's viewpoint

Iris O'Neal Bowen

A jar for my collection

There are times, too often it seems, when there is nothing left to do but laugh at myself, and just such an episode happened to me recently. At the risk of deflating my ego, I shall tell you about it, hoping that other naive folks will profit by my error of judgement.

Near our grocery business resides a lady who, nearly every pretty week-end, puts out her oldies, collectibles and odds and endables, and sometimes I meander that way to see what I can find.

Yesterday was one of those days, and as I stirred about, I came upon a fat brown jar. It was a sort of cross between a snuff bottle and a big fat mustard jar and about its round shoulders were motifs from the American Revolution.

Somewhere, sometime, I had seen a jar like that, most likely, I told myself, in my mother's cellar, full of jelly. I dragged out

the 50 cents the lady asked for it and took it on to the store with me.

No one seemed much impressed with my find, nor offered to help identify it, but when our landlord, who had been in the grocery business about as long as we have, walked in, I knew he would have the answer.

"Yes, I know what it is," he said. "That jar had baked beans in it, and you have a bunch more just like it back there on the shelf!"

I know when I am whipped, but I went anyway, to see for myself that he was right, and he was. We all got a good laugh at my discomfiture, especially when it was pointed out that I could have had the beans, too, for only 17 cents more!

My men-folks are still laughing.

Baptist chaplain retires from military service

Chaplain (LTC) R.H. Dorris, senior Army Reserve Chaplain for Arkansas, will retire Nov. 10 after 28 years of military service. Dorris, who has been a Baptist pastor, is now Director of State Missions for the Arkansas Baptist State Convention.

Dorris received his commission in 1943 following his graduation from Southwestern Seminary. During World War II he served in the Southwest Pacific Theater, New Guinea, and the Philippines. He also was assistant post chaplain at Fort Sill, Okla., and served in Korea.

Chaplain Dorris served in the National

Guard after Korea and joined the Army Reserve in 1968. He joined the 122nd ARCOM as staff chaplain eight months later.

Dorris also has served 11 years on the Board of Trustees of Baptist Medical Center Systems; has served on the North Little Rock Municipal Hospital Commission; and is a member of the Governor's Chaplain Advisory Committee.

Chaplain Dorris was honored Oct. 5 with a reception given by the 122nd Army Reserve Command. He was presented the Army Meritorious Service Medal.



Chaplain Dorris (right) was presented the Army's Meritorious Service Medal by Major General Moise Seligman Jr., commander of the 122nd ARCOM.

Staff changes



Coffey

Stan Coffey has resigned as pastor of Trinity Church, Texarkana, to become pastor of San Jacinto Church, Amarillo, Tex. Coffey, a graduate of Wayland Baptist College, Plainview, Tex., and Southwestern Seminary, has served the

Texarkana church 2½ years. During his pastorate 320 were added to the church by baptism and 240 by letter and statement. The church completed a 4600 square foot addition to the education facilities and remodeled the church office and parsonage.

Charles Holcomb has resigned as pastor of First Church, Lavaca, to accept the pastorate of Barcelona Road Mission, Hot Springs Village. The mission is sponsored by Central Church, Hot Springs, with additional support by First Church, Benton, Central Association, and the State Missions Department. The congregation has been meeting for several months in the fire station but is preparing to use a portable chapel provided by the State Missions Department on property that has been given by Cooper Communities, Inc.

During Holcomb's pastorate at Lavaca, the church had 170 additions by baptism, with a total of 257 additions, and the education building and fellowship hall were remodeled.

Seminary plans building, Renovation

LOUISVILLE (BP)—On the heels of a record-breaking enrollment year, Southern Baptist Theological Seminary here has announced plans for a \$3 million construction program to upgrade married student housing facilities.

Plans call for a new \$1.5 million apartment complex on campus and a major renovation of Seminary Village, a 237-unit residential development located near the campus and owned by the seminary.

The apartment complex, scheduled to be completed by Jan. 1, 1977, is expected to contain from 70 to 80 two-bedroom apartments. About \$400,000 of the expected costs will be paid from funds from the Cooperative Program unified budget of the Southern Baptist Convention (SBC).

Renovation of Seminar Village is expected to cost "well in excess of a million dollars," according to Badgett Dillard, vice president for business affairs. The SBC Executive Committee voted in September to allow the seminary to borrow up to \$1.6 million for the project.

Mountainburg church accepts Vietnamese in 'old fashioned' way

(First in a series)

The small congregation of First Church in Mountainburg have used some old-fashioned techniques to extend a helping hand to four Ft. Chaffee Vietnamese refugees. The 25 families of the church arranged a "pounding" and something akin to a "barn raising" to welcome the family of Kham Van Le, a former Vietnamese Air Force pilot.

Mountainburg, population 524, lies in a beautiful valley in the Boston Mountains. Like most small towns, it is steeped in the traditions of community spirit and helping neighbors. In pioneer days, the "barn-raising" and "pounding" were ways of

Church members began work on the house one month before the refugee family's arrival. Often they worked late into the night in the semi-darkness of makeshift electric lights. The ages of the workers ranged from five years to 80. Those unable to work donated paint, furniture or money. Although the church is "so small it doesn't have a budget", the \$2000 spent on refurbishing the building's interior was absorbed with a minimum depletion of church funds.

By the time Kham Van Le and his family arrived, the house had been made comfortable, although the outside of the house still needs some attention.

To care for the family's material needs, the church people arranged a "pounding", an old-fashioned housewarming. Each guest brought a pound of something the family would need; home canned foods, fresh vegetables, flour, sugar, and other staples.

While efforts are being made to find Le a job, his wife, My Ly, works in the Red Cross Dispensary at Ft. Chaffee. M. Ly, a surgical nurse, is driven to work by a woman from the church, but a fund has been started to purchase a car for them. Le and his brother-in-law Ha Nguyen, who attends Mountainburg High School, are learning to drive.

Stout, who taught the family's English class at Ft. Chaffee, is greatly pleased with the character of the Vietnamese.

"Some people," he said, "if you give them handout after handout, will come to expect it, but they (the Le family) have been very appreciative."

"They're very concerned about the trouble they think they're causing us," commented Stout. He added that when the heat was first turned on in the house, My Ly wished to know how much the heat cost the church. When she was told, she thought it was too much.

"I came in a few days later," said Stout, "and they were all wrapped up in blankets and not a fire on anywhere."

The people of Mountainburg are not through helping out. The Presbyterian Church has started a fund for a freezer; things from the "pounding" are still coming in. The people of Mountainburg seem to have accepted the family.

"They're good people," said one resident. "They're people we want in our community."

Reprinted from "The Helping Hand", a publication of the Army's Public Information Office at Ft. Chaffee.



Vietnamese being sponsored by the Mountainburg church are Ha Nguyen, Mrs. Le, Chan Le, and Kham Van Le.

welcoming newcomers or aiding a neighbor.

Although not exactly a barn, the house that the refugees would live in was in need of major repairs. The building, originally intended to be space for Sunday School classes, is located next to the church.

"That was a wreck of a house," said Mrs. Herbert Stout, wife of the pastor. "There had been no repairs on it for seven years."

College's in-service program underway

Earl R. Humble, In-Service Guidance Director, for Southern Baptist College, Walnut Ridge, reports the program off to a good start for the Fall semester. The program seeks to assist church-related vocation volunteers to gain experience while attending college.

Dr. Humble says that "31 percent (125 student) of the Student Body is planning a church-oriented career." These include ministerial students, their wives, and lay students, both male and female. Many are planning to work in the fields of music, youth or missionary programs.

Area churches call on this group for youth workers, music directors, pastors, revival teams, and special events.

Foreign missions supports home work

Some of the support for Southern Baptist Home Missions this year comes from a foreign mission church. Clark Field Baptist Church in the Philippines, which has military personnel among its members, has sent a check for \$722.73 to be channelled to home missions. Missionary Pastor Dean Dickens, an Arkansan, sent the money through First Church, Mena, Pastor Dillard Miller, who channelled it through the state convention. Miller wrote that he "thought it was great for a foreign mission church to support home missions so well."

To pioneer work

An Arkansas couple has begun work in pioneer missions in Colt's Neck, N.J. John Lindsey is serving as pastor of First Church there. He and his wife, the former Lauren McCoy of Malvern, are graduates of Ouachita University.

Lindsey holds the master of divinity degree from Southwestern Seminary. He has served as minister of youth at Benbrook Church, Benbrook, Tex., and as youth director at First Church, Malvern (Ark.). Lindsey has held pastorates in Arkansas and Texas.

Revivals

R.G. Lee will be at **First Church, Russellville**, for a revival Nov. 2-5. Joe Trussell, Brownwood, Tex., will be the singer.



The
Southern
accent

Introducing...

Southern Baptist College is owned and operated by the Arkansas Baptist State Convention, therefore we want you to know your leaders at SBC.

Chairman of the Division of Humanities is Jerry Gibbens, a member of the faculty at Southern since 1967. He was made division chairman in 1973. Along with this major responsibility he teaches English composition, and world literature.

Gibbens holds the B.S.E. degree and the M.S.E. degree from Arkansas State University in Jonesboro. He has done graduate work at Indiana University; University of Arkansas and Memphis State University. Professional society memberships include Phi Delta Kappa, Arkansas Council of College Teachers of English, and Modern Language Association.

The Gibbens family consists of Jerry, his wife Barbara, and two daughters, Julie and Sarah. This family is active in the First Church, Walnut Ridge, where Gibbens serves on the Finance Committee. Both are active in the community. Mrs. Gibbens teaches the 4th Grade in the Public Schools in Walnut Ridge and Jerry is a Kiwanian.

Chairperson of the Division of Business is Joy Ring. She has been on the faculty of SBC since 1965. along with her duties as a Division Chairperson, she teaches typewriting, shorthand, and accounting. Miss Ring is also the sponsor of the college annual.

She holds the B.A. degree from Arkansas College and the M.B.E. degree from the University of Mississippi. Her training has continued at the University of Arkansas; University of Central Arkansas and the University of Mississippi.

Activities in professional organizations include Southern Business Ed. Association, Delta Phi Epsilon, and National Business Education Association.

Miss Ring is an active member of the



Gibbens



Ring

House unit chairman confirms agency report on taxation

WASHINGTON (BP)—The chairman of the House Committee on Ways and Means has confirmed an earlier report by the Baptist Joint Committee on Public Affairs that elimination of tax deductible contributions to churches is not on the agenda of the present congress.

Contrary to reports otherwise that have been widely circulated through the nation, Rep. Al Ullman (D.-Ore.) told John W. Baker, director of research services for the Baptist Joint Committee:

"While we will be considering the matter of nonprofit charities, the question of eliminating tax deductible contributions is not even on the agenda for this year or next year."

At the October semi-annual meeting of the Baptist Joint Committee, Rep. James C. Corman (D-Cal.), a prominent member of the Ways and Means Committee, said that any tax reform law in the present congress will not include changes in the deductibility provision for gifts to churches and other charities.

Corman also expressed the view that the tax reform measure will not alter current tax laws which allow gifts of appreciated property to charitable institutions to be deducted their appreciated value.

Hearings were held by the Ways and Means Committee during the summer of 1975. Current legislation relating to charities was not affected by these hearings.

The second phase of hearings related to tax reform is scheduled for November. According to a press release from the Ways and Means Committee, the hearings "will include, but not be limited to, the subjects of estate and gift taxation and the tax treatment of single persons and married couples."

Baker said that the hearings scheduled on estate and gift taxes could affect bequests to church-related institutions. However, he said, because the committee is holding general hearings without a specific bill before it, the direction it will move is uncertain.

Commenting on the tax reform proposals that might be of concern to churches, church institutions and agencies, Baker said of the Baptist Joint Committee staff is determined to remain alert and will report to the Baptist constituencies immediately if dangers are involved and if action is required to clarify the positions of the churches.



Mrs. Jimmy Chandler (second from right) teaches Sunday School at First Church, Augusta, but not on Sunday. She teaches each afternoon, Monday through Friday to aged and shut-in people. Mrs. Chandler is Extension Department Director for the church and has enrolled 40 people in the department. She teaches three classes each afternoon.

First Church in Walnut Ridge. She too is active in the community of Walnut Ridge as a member of the B.P.W. Club. Politics

has a place in her life as she serves as the Recorder-Treasurer for College City, Ark.

The Southern Accent this week is on "your" faculty.



The Life and Liberty Campaign



Preparation and follow-through

Training and the Life and Liberty Campaign

Training will play a vital role in preparation for the '76 Life and Liberty Campaign. The Church Training Program has a responsibility in three important areas of training which relate to the Life and Liberty Campaign. These are (1) witness training, (2) new member training, and (3) training for growth in Christian discipleship. A brochure containing detailed suggestions in these areas has been mailed to pastors, staff members, Church Training directors and associational leaders. Additional copies may be secured from the State Church Training Department. A summary of these suggestions is presented here.

Witness training

As recorded in the example of Jesus in Luke 10:1-16, training in witnessing is essential. Every church in our state will have access to some excellent witness training materials for use during the January-February-March quarter of 1976.

Materials for adults will appear in *Source*, one of the adult Church Training periodicals, for the January-February-March quarter. It will be a five-week study entitled "Bold Witnesses." The study will deal with hindrances to witnessing and ways to overcome these hindrances. Churches desiring to involve adults in this study should order sufficient copies of *Source* for all adults by Nov. 1.

Materials for youth will be available in reasonable quantity without cost from the state Church Training Department. The youth materials contain two four-week studies, "Witness to These" and "Conversational Witnessing."

A leader's guide containing training procedures is also available. Using these materials, a church could conduct eight weeks of witness training for its youth in Church Training prior to the Simultaneous Revivals. These materials originally appeared in *Baptist Youth* and have been reprinted by permission of the Sunday School Board. Copies of the pupil and leader materials should be requested from the state Church Training Department by November 15.

LEAD: A Witness Training Guide may also be used by churches desiring a comprehensive training program in witnessing. *LEAD* contains suggestions and training plans for using WIN materials in witness training. The *Guide* contains a plan for a week-long training program and may be ordered on the regular church literature order form from the Sunday School Board.

The witness training suggestions and materials offered here are not intended to substitute for a Lay Evangelism School. Where possible, churches or associations should consider conducting a Lay Evangelism School. Assistance in planning or conducting a Lay Evangelism School is available from the state Evangelism Department.

New member training

Churches will want to be prepared to offer training for their new members - both new converts and transfer members. Two series of New Member Training materials are available- a series for use in four sessions and a series for 13 sessions. The materials include both teacher and pupil guides and are suitable for age-group classes or classes with combined ages.

To help church leaders prepare for an effective program of New Member Training, 10 area New Member Training Conferences will be conducted the week of Jan. 26, 1976. These are scheduled as follows:

Date	Place	Time
Jan. 26	First Church, Jonesboro	7-9 p.m.
	Eastside Church, Mountain Home	7-9 p.m.
Jan. 27	First Church, Forrest City	7-9 p.m.
	First Church, Fayetteville	7-9 p.m.
Jan. 28	Baptist Building, Little Rock	10 a.m.-12 noon
	First Church, Van Buren	10 a.m.-12 noon
Jan. 29	First Church, Pine Bluff	10 a.m.-12 noon
	First Church, Hot Springs	10 a.m.-12 noon
Jan. 29	First Church, El Dorado	7-9 p.m.
	First Church, Hope	7-9 p.m.

Training For Growth in Discipleship

Growth in Christian Discipleship is a never-ending, life-long process. Jesus' commission to... "teach them to obey everything I have commanded you" is an inescapable part of the Great Commission. Churches have a responsibility to... "prepare all God's people for the work of Christian service, to build up the body of Christ... so we shall all come together to that oneness in our faith and in our knowledge of the Son of God." (Eph. 4:12-13 TEV)

This kind of training can be offered for all church members and their families through a well planned Church Training Program, adequately staffed by trained and committed leaders. The Church Training Program seeks to help church members acquire the knowledge and understanding and develop the attitudes and skills that are so essential to growth in discipleship. The curriculum of the Church Training Program is biblically based, church oriented, and educationally sound. It speaks to the interests and needs of church members in churches of all sizes and is adaptable to churches in any setting.

The Church Training Program will soon launch a three-year emphasis on discipleship under the theme, "CHURCH: the Sunday Night Place for Training Disciples." Quality discipleship should be a growing concern of every church as it seeks to lead all of its members - new converts and present members - in meaningful growth experiences. Planning and conducting an effective Church Training Program can provide these growth experiences in any church that is willing to make the necessary commitment in terms of leadership, preparation, enlistment and promotion.

The Church Training Program is not an organization apart from the church. It is the church - equipping itself to be the church and to function effectively as a church. The Church Training Program is not optional for the church that is committed to "Making disciples" or to the church member who is committed to growth in discipleship. Building and maintaining a quality, on-going Church Training Program can multiply and extend the benefits of the Life and Liberty Campaign far beyond the Bicentennial year. Assistance in establishing or strengthening the Church Training Program is available from the state Church Training Department.

1776 minutes of prayer



Seaton

Is your church participating in the 1776 minutes of continuous prayer for the Life and Liberty Campaign? Have plans been made for the prayer chain? If not, there is still time to participate and make plans. Several churches have indicated they will participate.

K. Alvin Pitt, general prayer chairman, has requested the Brotherhood Department to assist in promoting the 1776 minutes of continuous prayer. This is intended to see the old year out and the new year in. It is suggested that Baptist Men and Royal Ambassadors be utilized in providing a continuous chain of prayer.

These minutes make 29 hours and 36 minutes. For a continuous prayer watch, it will be necessary to begin at 6:24 p.m. on Tuesday, Dec. 30, and continue until midnight on Wednesday, Dec. 31. Men will need to be enlisted to fill the time for each of the hours of the day and night involved. This will provide an excellent opportunity for father and son to be together in the church praying together. The suggested plan is to ask men and boys to sign up for a definite time to be in the building to pray, using at least 30 minutes.

On Wednesday evening the regular prayer meeting time will go on as usual. Following the prayer meeting the children and youth groups would go to their departments and continue in a special planned prayer and praise service.

At 11:30 p.m. all would reassemble in the auditorium and begin a special song and prayer time. At the stroke of 12:00, the new year would be welcomed with a special prayer of dedication. Perhaps a candle lighting ceremony symbolic of each person letting his or her light shine for Christ in 1976 could be planned. Following this service the congregation could assemble for refreshments and fellowship and then dismiss.

Information regarding the prayer watch, along with a form for use in signing up for a prayer time and a card to be returned indicating whether or not the church would participate, was mailed to pastors, Baptist Men officers, and Brotherhood directors several weeks ago.

We feel sure every church will want to be a part of the prayer chain for God's blessing on the Life and Liberty Campaign.

Help lead your church to do so and be a part of the prayer chain on Dec. 30-31.—Brotherhood Department, C.H. Seaton, Director

Your gift is an investment

For more than 80 years Arkansas Baptists have responded to the special needs of children through participation in the annual Thanksgiving offering. It is nearing that time of the year again when we reflect on the past year's activities and offer a special thanks to God for his blessings to us. It is a time when out of hearts of love and thankfulness we want to share with others and remember those less fortunate than we.

We invite you to join with us again this year in the promotion of the Thanksgiving Offering. It seems that everyone has his hand out these days! They are asking that you give to this fund, that drive, or their favorite charity...and now for the next several weeks you will be reading our articles concerning this annual offering. But we

are not asking for a hand-out...we are asking that you share an investment in the future of the boys and girls in our care. We believe the dividends will be great!

Arkansas Baptists' Thanksgiving Offering is all about giving children a chance. The purpose of our child care ministry is redemptive in that we attempt to restore the child's faith in himself, in others, and in God. We work toward providing appropriate care for children and rehabilitation of the family unit when possible.

A series of articles beginning next week will depict our ministry to families and children.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family Child Care Services.

Pastor's Action Sunday School Class



Hatfield

The new ACTION concept for Sunday School growth has several basic elements in it that give the whole campaign special force. One element is the forming of a pastor's class. Often this is called the pastor's auditorium class. This idea has

been around a long time, but some means of how to better use the idea may appeal to some pastors who are not now teaching an auditorium class.

A pastor's Sunday School class serves as an example to the rest of the Sunday School in making a strong emphasis on enrolling new members. This means adult members of an existing Sunday School class do not transfer to the pastor's class. The pastor's class is for new members only. Some of these may be church members not enrolled in Sunday School, others will be newcomers into the city who want to join the pastor's class. All are members who have been personally enlisted, or pre-enrolled by the pastor and members of his class. They may be of any age division and either sex.

What does this mean? For example, the pastor meets a man at a basketball game or a civic club meeting. His name is Sam. The pastor tells Sam about his Bible Study class, talks about the importance of Bible study for the family, and invites the man to bring his family next Sunday. In a few minutes the pastor says, "I believe you would really like our Bible study. May I enrol you in my class?" If Sam consents, the pastor enrolls him there and then. Sunday the new friend,

his wife and two children, one 16 and the other 10, are in the auditorium class. The pastor encourages the 16 and 10 year old to go to the class where their school friends attend. In most instances they do so immediately, almost certainly in a week or two. Later the pastor encourages the man and wife to transfer into the graded adult classes. Some readily do so, some would rather stay in the pastor's class. Later the pastor may enlist the husband or wife to become a teacher in some needed department.

Here is an example of what actually happened in one pastor's class. In three years the pastor enrolled 600 new members. One hundred of these transferred out into the regular age graded classes in the Sunday School. Eighty others became Sunday School officers and teachers in various departments. This leaves 420 class members. This class averages 168 attendance or 40 percent.

Remember, in this plan many new members are enrolled before they attend. The only requirement is the prospect's willingness to be pre-enrolled. People can be enrolled any place, anytime, at home or at an athletic or social event. Of course, the normal enrolment plan of enrolling new members on their first Sunday of attendance is continued and applied also.

The new philosophy of Sunday School enrolment procedure can be explained in the phrase, "Enrol any one, any place, any time."

Is this extra work for the pastor? Yes. But it is the exact work to which pastors are called—teaching and preaching the gospel.

Smile, greater growth is on its way in the development of the pastor's class.—Lawson Hatfield, Sunday School Department

Cooperating with God

The Apostle Paul reminds us in First Corinthians 3:9 that we are laborers together with God. This suggests that we are partners with Him, engaging in cooperative endeavors with Him.

The significance of laboring with God took on a new dimension for me as I sat in the home of Mr. and Mrs. W.J. Moore of Harrison, Ark. "Uncle Billy", as many people call him, is 103 years of age. He has not only had a long life, but a highly successful one which has touched countless other lives with rich and enduring blessing. While I was pastor of the First Church in Harrison some 20 years ago, Uncle Billy was one of our deacons and through the years had served in nearly every capacity a man can serve in a church.

For many years he was owner and manager of the Boone County Telephone Company, and in that position insisted that Christian principles would be observed throughout the entire business.

Three years ago large numbers of people gathered in Harrison to observe his 100th birthday. He retired at 99. This past Christmas, I received in Singapore a greeting from him written in his own hand at the age of 103.

As we sat in his home, I asked to what he attributes his long and blessed life. He replied, "I was saved when I was a 13 year old boy, and at that time I told the Lord I wanted him to be my partner all through life, and he has."

When we take God as our partner, when we participate cooperatively with him, there is no limit to what can be accomplished for the Kingdom.

This year we celebrate 50 years of Southern Baptists working together with God in one of the greatest cooperative endeavors known to man, THE COOPERATIVE PROGRAM. It is amazing how every facet of our denominational work is encouraged and strengthened by the Cooperative Program. It is thrilling to think of our millions of church members and our thousands of churches in our Southern Baptist Convention, each related together through the Cooperative Program.

The work in your association, your church, and your state, and all around the world are advanced by the Cooperative Program monies you give through your local church. These programs of work are constantly increasing, resulting in need for more and more support, both financial and spiritual.

Look at the Cooperative Program in the budget of your church. Has it increased over the past years? How does it relate percentagewise to the other items in your budget? Could your church increase its Cooperative Program gifts by at least one percent? Why not pray about it? Cooperating as partners with God has

Which Medical Plan Will Your Church Qualify For?

All churches with two or more employes now can stretch their insurance dollars either through new case underwriting or because of a true group condition.

Here's how case underwriting and true group work.

Churches with 2 to 9 Employes

Case underwriting applies here for coverage in life or life and medical insurance. In most cases an uninsurable employe may be permitted to participate on the basis of good health and insurability of his fellow employes. The insurance company determines insurability. Once a group is qualified, any future employe is guaranteed coverage when application is made within 31 days after employment. Also, rates will remain unchanged through all of 1976 for these.

Churches with 10 to 24 Employes

True group condition is the key here for churches with 10 to 24 employes. True group means coverage is guaranteed without medical underwriting and there is no waiting period for pre-existing conditions (except maternity). Pre-existing conditions during the first 12 months allow up to \$2,000 of covered medical costs.

Churches with 25 or more Employes

Churches with 25 or more employes can participate in life, medical and long-term disability programs on a true group condition. Coverage is guaranteed immediately and there is no waiting period for pre-existing conditions, except maternity.

Act Now for Coverage

Learn now how your church can save on life and medical insurance for its employes. Write: Church Development, Annuity Board, SBC, 511 North Akard Bldg., Dallas, Texas 75201. Or better still, call toll free 1-800-527-4767.



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'Hosea is....'

by M. Pierce Matheney, Jr.

Hosea is the January Bible Study book for 1976.

Hosea is a book about God's "wounded" love.

Hosea married Gomer to act out God's judgment word against Israel.

Hosea was commanded to have children by her, and to give them symbolic names.

Hosea was ordered by God to marry a "woman of harlotries," that is, an immoral woman.

Hosea's marriage is the most difficult problem of interpretation in the book.

Hosea may or may not have known Gomer as immoral at the time of the marriage (I believe that he knew.)

Hosea's wife may or may not have yet become immoral at the time of the marriage. (I believe that she had.)

Hosea is commanded to experience in his relationship to Gomer what God had experienced in his relationship to Israel.

Hosea's wife betrays their covenant of marriage, and becomes an adulteress.

Hosea is commanded to act out God's redemptive love for Israel by redeeming his erring bride.

Hosea preaches the judgment message of Israel's unfaithfulness to her Husband out of this bitter experience.

Hosea also preaches hope for the future redemption of Israel, just as he has bought back and disciplined his adulterous wife.

Hosea says God will lure Israel into the desert for a "second honeymoon."

Hosea proclaims a new betrothal of Israel to Yahweh with all the covenant virtues as bridal gifts.

Hosea announces a new universal covenant of peace and fertility built on the grace of God.

Hosea said this could only happen for Israel after the discipline of judgment in exile.

Hosea preached the covenant controversy of the Lord against his disobedient people.

Hosea focused on the religious leaders for having led the people astray.

Hosea condemned the apostasy of Israel to the Baal religion, with its drunkenness and immorality.

Hosea refused to accuse the women of their misconduct while excusing the men for theirs.

Hosea revealed that the Lord rejected Israel's worship as superficial.

Hosea preached the need for a real repentance going beyond such superficiality.

Hosea rejected Israel's kings as not chosen by God.

Hosea condemned their worship of the golden calf of Bethel, and predicted its destruction.

Hosea derided their trust in foreign alliances as basic betrayals of their loyalty to God.

Hosea was accounted as a fool and a madman by Israel for such preaching.

Hosea thought of himself as God's watchman to warn Israel of her sin and its punishment.

Hosea saw God as a loving Father, having to punish his rebellious son, but unwilling to finally destroy him.

Hosea saw Israel as a "Jacob," unwilling to learn the consequences of his tricky behavior.

Hosea said Ephraim as a nation was as good as dead and buried.

Hosea yet preached hope for a real repentance and healing through the forgiving love of God.

Hosea held out the hope for a restored Israel dwelling beneath God's shadow in a renewed "garden" of divine fruitfulness and beauty.

Hosea is a fascinating book about a prophet who experienced and proclaimed the surpassing wonders of God's love.

□ Dr. Matheney is the author of the Seminary Extension Department Study Guide for Hosea: "God's Wounded Love."

He is Professor of Old Testament and Hebrew at Midwestern Seminary.

Baptist Heritage

by Bernes K. Selph

In a little inaccessible corner of the tiny country of Wales of the British Isles comes a story to strengthen the Christian faith. In the face of governmental restrictions and power of the established church to oppose them a small group of Baptists held to their doctrines.

God gave them a visible sign of answered prayer. He led two women to confess him and they were baptized in the month of October, 1649. There was little probability that others would be added; yet the Lord went on and called four more women before one man offered himself for baptism.

But small beginnings are not to be denied. The time was ripe for such gospel efforts. During the next year 46 were baptized into this group. In 11 years 263 were added to the number of members. Meetings were held in several localities weekly. The entire church met one Sunday every three weeks to observe the Lord's Supper. Several preachers and four churches grew out of this work.

... That's how it happened with Baptists 326 years ago. Such an example stimulated Baptists who helped settle America.

□ A.H. Newman, *A History of the Baptists of the United States*, American Baptist Pub. Soc., Philadelphia, 1915, p. 165.

Ray nominated

for top N.C. post

ASHEBORO, N.C. (BP)—Cecil A. Ray of Dallas, Tex., has been nominated to become general secretary-treasurer of the Baptist State Convention of North Carolina.

The convention's general board, which nominated the 52-year-old director of the stewardship division of the Baptist General Convention of Texas, will present him for election at the North Carolina convention's annual meeting in Asheville, Nov. 11. Nominations from the floor are expected.

If elected, Ray would succeed W. Perry Crouch, who will retire, Dec. 31, after 12 years as general secretary-treasurer and 40 years in the ministry, mostly in North Carolina.

A native of Ft. Worth, Tex., Ray has served in the Texas Baptist stewardship division since 1961. He was named director in 1967. Previously, he was superintendent of the San Antonio Baptist Association, 1956-61, and was pastor of the Arnett-Benson Church, Lubbock, Tex., 1946-56.

Finding self in divine encounter

Nov. 2, 1975

Genesis 28:10-17
Genesis 32:24-29



Dr. Nicholas

God cannot effectively use a man who trusts completely in his own personal adequacy and sufficiency. Jacob was such a man. By his shrewdness and cunning, he had obtained the birthright of Esau and the blessing of his father, Isaac.

Given the arrogant self-sufficiency of Jacob, it is little wonder that it took a personal crisis and two dramatic encounters with God to demonstrate to Jacob his own inadequacy and his desperate need of God. Through these experiences, Jacob learned to rely less upon himself and more upon the Lord.

Finding God in a dream (Gen. 28:10-17)

Jacob, a worn and weary wanderer fleeing the wrath of his brother, lay down for a night's rest at Bethel and meets God here in a dream.

The word "behold" is found four times in this passage and almost tells the story; "behold, a ladder"; "behold, the angels"; "behold, the Lord"; "behold, I will be with thee."

A ladder reached from heaven to earth and angels ascended and descended upon it. As the dream continued, God identified himself as the God of Abraham and of Isaac, and gave Jacob the assurances of divine presence ("I will be with thee"), divine protection ("and keep thee"), and divine purpose ("I will bring thee again into this land.") Although he was fearful and awestricken by this divine encounter, his tattered spirit was refreshed and reassured by God's revelation. But he still was not the man he must become before God could use him.

Finding God in a crisis (Gen. 31, 32)

The consequences of deceit and duplicity are observed in these chapters as we see Jacob escape from one company of enemies (Laban and his brethren) only to turn his attention to another advancing enemy (Esau and his men).

After his experience at Bethel, Jacob continued his journey to Haran where he remained for 20 years and acquired two wives, twelve children, and considerable wealth.

In Genesis 31:3 the Lord instructed

him: "return unto the land of thy fathers, and to thy kindred, and I will be with thee." So Jacob left Haran with his family and flocks without bothering to tell Laban that he was leaving. His stealthy departure was due, of course, to Laban's growing resentment of Jacob. Laban felt that Jacob had taken his daughters and was by cunning measures taking his flocks also. Sensing Laban's resentment, Jacob stole away with his family and possessions without Laban's knowledge. Three days after Jacob's departure, Laban learned of it and gave hot pursuit.

Jacob found himself in a grave personal crisis - an enemy pursuing him from behind and an enemy approaching him from before. Although Jacob was able to make peace with Laban at Gilead, the crisis was successful in bringing Jacob to his knees before God. He despaired of his own adequacy in this overwhelming crisis. He learned that his "self-sufficiency" was not sufficient. He cast himself upon the Lord in supplication for deliverance.

His prayer (32:9-12) reflects his exasperation and his extremity as he acknowledges his unworthiness - "I am not worthy of the least of thy mercies". In his brokenness, he repudiated his former smugness and self-sufficiency.

He recognized God as his strength and his refuge as he entreated Him for protection and deliverance from the anticipated wrath of Esau. "Deliver me, I pray thee, from the hand of my brother."

The crisis of dealing with his enemies brought Jacob another step along the way to becoming what God wanted him to become. He was now less willing to trust in his own adequacy and more willing to rely upon the Lord. But the Lord's work in him was not yet finished.

Finding God in encounter (Gen. 32:24-29)

With his family and flocks successfully moved across the River Jabbok, Jacob was left alone on the bank of the river. In the darkness of the night, his solitude was interrupted by an assailant from the Lord. "There wrestled a man with him...."

God's purpose in the struggle was to thoroughly break down in Jacob any remaining confidence that he was able to achieve what he wanted in his own strength. Jacob had succeeded in obtaining the birthright, the blessing, and the best of Laban's flocks by his own craftiness. He had not yet learned to trust God, and he could not be used of God until he could put his trust in him. He

had to learn that he desperately needed the presence, power, and blessing of God in his life.

Jacob's surrender to God was not easy. He struggled and resisted until the assailant of the Lord touched his thigh, throwing it out of joint. He would not yield to God's claim over him until the Lord dealt with him severely and taught him the one great lesson he needed to learn. Without God, he was powerless. No longer could Jacob wrestle. No longer could he struggle. All he could do then was cling.

We, like Jacob, can find ourselves in a divine encounter. We can discover that we, in our own strength, are inadequate and insufficient. That we are at our best in God's service when we become aware of our own emptiness and powerlessness and simply cling to the Lord, trusting Him to fill us with himself and to empower us for his service.

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

EMPLOYMENT OPPORTUNITY

The Foreign Mission Board in Richmond needs an experienced systems analyst with some knowledge of programming and a B.A. in Business or a related field. The salary will be commensurate with the applicants previous experience.

For further information call or write Jim Edwards, Employment Manager, P. O. Box 6597, Richmond, Virginia. Telephone (804) 353-0151. Please enclose resume with letter.



A portrait of God's People

Matthew 5:1-16



Pike

"How does this look?", the detective asked. We were trying to put together a "portrait" of a man who had broken a law. The detective had dozens of different shaped lips, hair lines, noses, chins, ears, and such drawn on clear plastic. We were trying to pick and choose from them and assemble a "portrait" of the man who had been observed breaking the law. When we had finished we had an amazingly accurate "picture" of the law breaker.

Jesus, in this portion of the Sermon on the Mount, provides for us a "portrait" of what God's people should be. It is intended that we see the various parts of the portrait as well as the portrait as a whole.

Blessed...

Many recent translations use the term "happy" instead of "blessed" when referring to the Beatitudes. But the meaning is not one of surface pleasure. Rather, it is a self-contained, untouchable condition of well-being. Our word "joy" probably comes close to expressing the idea. It is a joy that is not disturbed by pain, sorrow, the loss of a loved one, or even one's own death. This joy is not effected by and does not depend on outward circumstances.

Poor in spirit

The disciple is characterized first as "poor in spirit". On the surface it would seem that joy appears far removed from such a statement. But, Jesus is not talking about joy that is gained by material wealth. Real joy is inner joy that comes by the realization that we must totally depend on God.

Poverty of spirit, then, is a basic requirement for Kingdom living. It is not a cringing, self-despising attitude toward oneself. Instead, it is the awareness that our humanity, even at its best, is not divinity. We are mortals and we need God.

Those who mourn

The Christian is blessed because he is sensitive to sin in his own life and the world. Realizing his deep spiritual poverty, the disciple mourns over this condition. The word used is the strongest word for mourning in the Greek language. It describes mourning for the dead and also for the sins of others. He

will be comforted because his trust is not in himself but in God.

The meek

Unfortunately, the term "meek" in our society is usually equated with "weak". Jesus intended the exact opposite. The Greek word was used commonly to describe a wild animal that had been domesticated. A horse that had learned to accept the bridle and bit did not relinquish any of his energy or strength - it was merely redirected. The discipline of training would not result in weakness; it was a means of constructively channeling the animal's strength.

So meekness is not weakness, and humility is not humiliation. Jesus' call to be meek was a call to be teachable before God.

Hunger and thirst

The Christian is blessed because he is never satisfied with his present spiritual status. The verbs used in this Beatitude describe the hunger of one who is starving for food and the thirst of one who will die unless he drinks. The verb tense indicates hungering and thirsting after the whole thing. Thus, one who hungers for bread wants the whole loaf. One who is thirsty want the whole pitcher.

The promise of this beatitude is that such a person "shall be filled". This word is used primarily to describe the feeding and fattening of cattle with fodder and grain. The connotation is that as the animal is fattened a little bit more at each feeding, so he who hungers and thirsts for complete righteousness gradually grows in his Christian experience.

The merciful

This Beatitude is one of relationship. A disciple is forgiving, helping, encouraging. He has the determination to accept a person as he really is and to forgive him for his sins and failures. The Hebrew word, in the Old Testament, is often used to describe God's attitude toward man and has to do with his ability to see inside us and to identify with our needs.

Pure in heart

The term "pure" identifies singleness of heart, the honesty which is free from a hidden motive of selfish interest. The pure in heart are people who serve God with unmixed, unadulterated motives and desires.

Such a person shall "see God"; that is, he is able to count on God's supportive leadership.

Peacemakers

God is the greatest peacemaker of all. He made the first gestures toward reconciliation. When man becomes a peacemaker, he is doing what God does.

Peace results not from evading troublesome issues but from facing and resolving them. This means that the racial, social, economic and religious barriers that men selfishly erect must be challenged by the Christian.

The persecuted

When a disciple lives according to the beatitudes, he lives a separated life and the world will hate such. The world will react to the separate life with persecution.

Salt and light

Salt has many uses both now and in New Testament times. Jesus could have been referring to the fisherman's habit of packing fish in salt to keep the fish from decaying. We are to be the salt of the earth to combat decay and corruption.

We are to be lights, reflecting Christian character and providing a clear way for others to see and accept Jesus as Savior and Lord.

How much do you look like the "portrait" Jesus paints of a committed disciple? All of us fall far short. But we continue to grow day by day into more "Christ likeness" as we follow the teachings of Jesus for our life.

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USED BUSES

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Attendance report

Oct. 19, 1975

Church	Sunday School	Church Training	Church adds.
Alexander, First	104	50	
Alpena, First	77	25	
Bentonville			
Central Avenue	74	37	
First	282	44	
Mason Valley	73	83	3
Berryville			
First	166	71	
Rock Springs	64		
Booneville			
First	243	206	1
South Side	103	75	1
Blytheville, Trinity	225	91	1
Camden			
First	431	157	2
Cullendale	494	137	4
Cash, First	119	62	
Concord, First	114	35	
Conway, Second	281	118	
Crossett, Mt. Olive	318	202	3
El Dorado			
Caledonia	31	24	
West Side	383	383	
Elkins, First	92	15	
Forrest City, First	585	83	5
Ft. Smith			
First	1240	272	9
Grand Avenue	774	220	
Mission	23		
Temple	147	62	1
Trinity	167	75	1
Gentry, First	184	60	
Hampton, First	141	78	
Hardy, First	144	87	
Harrison			
Eagle Heights	298	131	2
Woodland Heights	90	49	
Helena, First	272	88	
Hope			
Calvary	148	67	1
First	424	108	
Hot Springs			
Memorial	103	38	1
Park Place	346	91	
Hughes, First	184	56	
Jacksonville			
First	422	87	
Marshall Road	236	87	3
Jonesboro			
Friendly Hope	135	101	
Nettleton	292	95	
Lavaca, First	332	121	
Little Rock			
Crystal Hill	135	47	
Geyer Springs	822	293	2
Martindale	120	64	5
Woodlawn	123	47	
Magnolia, Central	604	180	1
Melbourne, Belview	115	73	
Monticello, Second	289	96	
Mulberry, First	154	99	1
Murfreesboro, First	146	64	
North Little Rock			
Calvary	409	119	
Gravel Ridge	221	88	
Levy	456	109	
Park Hill	707	139	1
Paragould			
East Side	215	110	
First	421	95	
West View	185	113	1
Paris, First	410	123	
Pine Bluff			
Centennial	137	78	1
East Side	181	106	1
First	635	125	
Hardin	162	111	
Lee Memorial	188	98	3
South Side	639	136	
Oppelo	23	10	
Tucker	14		
Sulphur Springs	194	99	
Watson Chapel	375	117	
Pollard, New Hope	100	37	3
Prairie Grove, First	155	44	2
Rogers, Immanuel	506	103	2
Rover	75	40	
Russellville			
First	538	150	6
Kelley Heights	37	20	
Sheridan, First	230	89	
Springdale			
Berry Street	104	42	
Caudle Avenue	128	71	
Elmdale	354	114	1
First	1274		7
Texarkana, Trinity	358	130	
Van Buren, First	558	208	
Mission	21		
Vandervoort	66	41	
West Helena			
Second	203	92	
West Helena Church	301	87	

A father, buying a doll for his little girl's birthday, was told by the saleslady: "Here's a lovely doll, you lay her down and she closes her eyes, just like a real little girl." Said the sadly experienced father: "I guess, lady, you've never had a real little girl."

In explaining how Sir Isaac Newton discovered the law of gravity, the teacher told her class: "Newton was sitting on the ground looking at a tree. An apple fell on his head, and from that he discovered gravitation. Isn't that wonderful?" A small boy in the back of the room spoke up: "It sure is. And if he'd been sittin' in a school lookin' at a book, he wouldn't have discovered nothin'."

"Haven't you ever been offered a job?" the farm wife asked a panhandler. He

replied: "Well, only once, ma'am. Aside from that I've met nothing but kindness."

After a student had developed an interest in Sigmund Freud, the founder of psychoanalysis, a classmate asked him: "Tell me, what's the difference between a psychotic and a neurotic?" Scratching his chin for a moment, the student answered: "A psychotic thinks that two plus two makes five. A neurotic knows that two plus two makes four — but he just can't stand it!"

A gypsy fortune-teller told a client, "You will be poor and unhappy until you are 40."

"And what then?" asked the client expectantly. "Nothing," the fortune-teller said, "by that time you'll be used to it."

Wakefield named area secretary



RICHMOND (BP)—William R. Wakefield, Southeast Asia field representative for the outhern Baptist Foreign Mission Board, has been elected the new area secretary for Southeast Asia, effective Feb. 1, 1976.

Wakefield will replace R. Keith Parks, former area secretary, who was selected director of the board's mission support division in August.

Southeast Asia is one of eight areas into which the board divides its overseas

administration. As area secretary, Wakefield will serve as a liaison between the missionaries and the board. He will be responsible for about 375 missionaries in Guam, Indonesia, the Philippines, Singapore, Malaysia and Thailand.

Wakefield and his wife, the former Delcie Musgrave, have been missionaries since 1960. As field representative for Southeast Asia, Wakefield has provided a personal link between the previous area secretary and the missionaries in the area.

Before Wakefield assumed the job of field representative in 1972, he and his wife were missionaries to the Philippines, stationed in Manila, where he directed Baptist student work. In addition to working with students, Wakefield served as consultant for Baptist student work in other parts of the Philippines. He served one year as chairman of the organization of Southern Baptist missionaries in the Philippines.

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'Graffiti' apt name for N.Y. ministry

by Tim Nicholas

NEW YORK (BP)--Southern Baptists are doing a bit of writing on a wall on the City's Lower East Side.

The Metropolitan New York Baptist Association has a ministry on East 7th Street in a store-front building with no windows, no front yard and no driveway. Next door is a motorcycle gang's headquarters.

The ministry is known locally as Graffiti. The name came about because graffiti is painted boldly on the outside wall in an attempt at evangelical Christian witness and social ministry in a mostly Spanish-speaking, Catholic community.

The neighborhood is a swirling whirlpool of humanity; each noise trying to overpower others; people enduring extremes of temperature, noise, odors; the feeling of being crowded in. Outsiders hurry through. This summer an extended garbage strike made the smells almost unbearable and the sidewalks almost impassable.

The landscape is concrete. Someone teaching an art class in the ministry building this summer tried to explain perspective.

"Have you seen the horizon?"
"No," said the nine year old.
"Have you been to the beach?" "No."
"Have you seen the sun come up?"
"No."

Puppet shows student missionaries held there this summer were regularly interrupted by teenagers snatching their younger siblings away, saying in Spanish, "Mommy said for you not to come here."

One woman's comment on the opening of the ministry was, "It's nice, but things will never last in this neighborhood."

Yet the community seems to generally accept the ministry. There's a fan club of adults who help with supervision, and appear to see the need for children to listen to the Bible stories.

Eight or nine adults are currently attending Wednesday night sing-spirations in the building, led by John Halbrook, pastor of Metro Baptist Chapel. The adults meet downstairs, while children meet upstairs with Mary Lewis, a black City University student.

The store front and apartment above it are being bought as a "sweat equity," a concept that allows buyers to make small down payments on property with the promise that the buyer will bring the building up to city standards.

The downpayment for the building came from a 92-year-old Mississippi woman's gift of silver service. That, plus a loan from a Baptist deacon's education and missions loan fund, and the 13-days volunteer work of 18 Samford University, Birmingham, students last winter, gave the ministry a look of permanence.

The ministry's beginning came when the block association contacted Ray Gilliland, minister to the city's area colleges, about setting up tutoring classes in reading.

That didn't work out, but Bruce Schoonmaker, a Southern Baptist attending Union Seminary in New York, began a summer program of puppet shows and Bible club activities in the vest pocket parks that dot the area. The parks are dirt lots, some with playground equipment, awaiting future commercial construction.

Schoonmaker continued into the winter on weekends and through the summer 1975 with six student summer missionaries, four of whom had been with the Samford work team.

The team told its Bible messages with the help of puppets. These were the California Productions' muppets of Sesame Street fame, a gift from the Samford work team.

The summer missionaries spent their first few weeks compiling dialogues for special Bible teaching puppet shows to be performed for inner city children. The dialogues were based on the assumption that few of the children knew anything about Jesus or the Bible. Props were whatever was at hand. For example, a broken umbrella with a green paper glued around it was a tree.

"The kids at Graffiti recognized what it was supposed to be and went along," recalls Julie Edwards of Samford, "but when we put on the show for a group of suburban kids, they said 'What a fake, that's just an old umbrella.' I'd take our kids for imagination any day."

One little girl moved out of the neighborhood in mid-summer because someone kept setting fires in her apartment building. The girl revisited Graffiti with her mother one afternoon. "Do you like where you live now," the students asked. "No," she replied, "There's no puppets."

The same little girl, when told about Jesus talking with the teachers in the temple, replied, "Everybody knows teachers don't go to church."

The students said there were changes in the children, though sometimes barely discernible. "Like seeing kids throwing building blocks at each other, singing, 'God is so Good,'" said Gail Hastings of Samford. "They're more behaved and have less of a tendency to fight than most suburban kids I know," she added.

"These kids need attention and will do whatever is necessary to get it," said Gary Floyd of Samford. "They're not the cause of any of their problems."

Changes were evident in the student summer missionaries, too. Debi Samuel, student at Towson State College in Baltimore, Md., had registered in college as a history major, but, "After my summer here, it seems the Lord is leading me into early childhood education."

Floyd was shaken by the idea that no one was on hand to continue the ministry after summer ended. Schoonmaker was graduated and returned to his home in Washington state. Only John Halbrook was left to give the ministry what little attention his schedule could provide.

"We'll trade the puppet show book for one Puerto Rican who'll live and work here," Floyd offered.

"I feel the pinch," said Halbrook, "because I'm virtually the only minister here. These people will take hold of the love anyone is willing to give them. Someone needs to be there to give that love."

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