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### November 27, 1975

Arkansas Baptist State Convention

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November 27, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE



**1975 state convention**  
See reports on page 3, 6-11  
On the cover: President and vice president elected by convention, page 7



## I must say it

Charles H. Ashcraft Executive Secretary

### Do not deny yourself

The fullest enrichment of life disallows some things. (Matt. 16:24) Self denial indeed is among the fine arts. However, there are other things we should never deny ourselves in this life.

Among the hundreds which cross my mind I shall suggest one—a close, warm, personal, cordial, communicative relationship with some person of another race and culture. One of the reasons life has been so complete for my Sarah and me is the enrichment our close friends of other races have brought into our lives.

We have not denied ourselves the invigorating privilege of inter-racial experiences which have drawn us immeasurably closer to the burning heart of God. If the idea strikes you as desirable, Dr. Tom Logue, BSU Director of the Arkansas Baptist State Convention, 376-4791, or "Friendship," Mrs. Elaine Moore, 225-9188, will introduce you to a beautiful person of another culture and you can build a whole new dimension into your life.

Everyone, however, can have a very special friendship with our black brothers and sisters. Do not deny yourself the experience or you will surely be the loser. I do not mean the employer-employee or the master-servant relationship. I do not mean the condescending, patronizing hypocrisy upon which no friendship could be based. I mean the life-level, gut-level, equality-level relationship of allowing yourself to be the real friend of a black person and, in turn, allowing that black person to be your real friend.

Real friends converse with each other. They are invited into each other's home. They exchange Christmas and birthday greetings. They "look in" on each other if there is illness or misfortune. They help raise each other's kids.

They pray for each other and are not ashamed to confess their need of the others. The children in the two families develop a fine regard for each other and it is not long until this delightful experience becomes contagious and those nearby "catch it."

We are indeed a part of all whom we meet, never living or dying into ourselves. We can lift ourselves out of tedium, boredom and uselessness by constructing firm friendships and hence bridges, inter-rationally.

If, of course, you enjoy a secondary existence, void of the enlargement which comes from other cultures you could just go on as usual and be what you have always been. God has never posed all the gifts, talents or special endowments into any one race or culture.

If one is to have the advantage of these many diversified endowments of God he will surely have to drink from springs other than his own. We should not deny ourselves this open-end privilege. Indeed, we will be the loser if we disallow it.

Brother and Sister Perkins of 3401 West 13th are the very special Black friends of the Ashcrafts. Brother Perkins called us, expressing his sympathy upon learning one of our parakeets had died. How is that for a real friend?

*I must say it!*

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# Arkansas Baptist

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## Unity at the state convention

J. Everett Sneed

The spirit of the State Convention was one of great unanimity. Every action by messengers and speakers was one of love and joy.

The only substitute motions or referral came in the last session. A motion to delete the second recommendation of the Study Committee on ministry failed. The recommendation provides that "No staff person be employed or office created by our State Convention to deal with this problem."

Another motion to limit the term of president of the Convention to one year was referred to the Constitution Committee for report at next year's convention.

The key to the unity of our Convention is the enthusiasm felt over the Life and Liberty Campaign. It appears that nearly everyone is looking forward to this evangelistic thrust. A growing number of laymen and church staff are totally committed to the endeavor.

President Don Moore presided with grace and dignity. Most of all, we were impressed with his sincerity and dedication. Moore will continue to play an important role in the work of Arkansas Baptists as he assists in the leadership of the Life and Liberty Campaign.

The maturity and administrative ability of our newly-elected president, Wilbur Herring, will benefit Arkansas Baptists greatly. Don Moore summed up the thoughts of the messengers as he said of Dr. Herring, "We have utmost confidence in this man. He is a man of great character and ability." We believe that in his dual role of president and director of the Life and Liberty Campaign Dr. Herring will provide great impetus to efforts to confront every lost person in Arkansas with the gospel.

First Baptist Church, Ft. Smith, did an unusually fine

job in hosting the convention. Every effort was made by Pastor William Bennett, his staff and his church members to make those attending the convention comfortable.

The preaching and music were superb. There were many moving moments in the convention. Some of the highlights were the stirring messages of Sam Cathey and Wayne Ward, and the musical presentation of a group from Ouachita University, Arkadelphia.

The Bible teaching of Jimmy Allen was both dynamic and relevant. Dr. Allen dealt with many contemporary problems confronting our nation, such as immorality, drug abuse, the breakup of the family, and the importance of religious liberty.

Jaroy Weber, president of the Southern Baptist Convention, brought a statesman-like address on the thrust of our Southern Baptist Convention. Dr. Weber challenged Baptists to truly "let Christ's freedom ring."

Both Presidents Nicholas and Grant graphically issued the challenge to protect our religious liberty and the separation of church and state. Dr. Nicholas portrayed the dangers of secular humanism, while Dr. Grant articulated the meaning of separation of church and state.

As the convention adopted the largest budget in its history, the underlying theme of every message and action was missions and evangelism.

Most of those who attended left with a feeling of victory. We believe the convention theme of "Life and Liberty through Jesus Christ," will become a reality for many thousands of people as we work untiringly and rely upon the power of God.

### Guest editorial

## Who will train if trainers quit?

Three identical events don't constitute a trend; but three in one day can raise an eyebrow. Reference is to the fact that in one day's mail to **The Christian Index** came three separate church bulletins bearing news that these three churches were officially abolishing Church Training as an ongoing organization.

Hopefully, every church which disbands its Church Training structure will offer some training ministry as an alternative. It's hard to fathom any church not giving its members regular helps in discipleship, doctrine, Baptist history and other topics in the Church Training curriculum.

All across the land, clear signs point to a new wave of Bible study in homes and churches of all descriptions. Fires of bicentennial evangelistic thrust are going to bring in new converts and new members to our churches.

These new converts and these Bible-hungry students

will need adequately-trained teachers and leaders. Where will they come from if churches have no ongoing training program to keep Sunday Schools and other organizations supplied with capable workers?

One of Southern Baptists' biggest problems right now is the number of totally-unprepared leaders staffing so many church program organizations. To abolish a meaningful training ministry is to further complicate this tragic shortcoming.

You might not call it Church Training, and it doesn't have to meet on Sunday evening. But you best have some type of meaningful membership training ministry. The stakes are high, and the values too deep, for training to die by default. If anything, training opportunities should be intensified and expanded—**Editor Jack U. Harwell in 'The Christian Index', Georgia Baptists' state paper**



## One layman's opinion

Daniel R. Grant / President, OBU

### Gray pots and black kettles

I have been known to be critical of the press, on occasion, for being obsessed with headlining bad news and overlooking good news. I have not decided how to classify an intriguing news story reported recently by the Associated Press.

Under the headline "Milwaukee Tavern Prohibits Smoking" it was reported that a tavern on the south side of Milwaukee had posted a sign on the door reading "Lungs at Work; No Smoking Inside." Apparently the tavern keeper had decided that alcohol and tobacco don't mix, or at least shouldn't mix. He required that all who enter must leave their cigarettes, cigars, and pipes outside, or at least in their pockets while in the tavern.

When asked whether this was hurting his business, the owner said it actually is attracting tavern-goers from all parts of the Milwaukee area. He estimated that business climbed at the rate of four percent per week in the first two months after he went smokeless.

Since reading that story I have had trouble sorting out my varied reactions. I remember reading another news story recently about the continued increase in the number of alcoholics in Great Britain despite the constantly rising cost of

whiskey, gin, and beer. The British Council on Alcoholism reported that the number of alcoholics has risen by 34 percent in the past four years and that one alcoholic in four today is a woman, while just 10 years ago the proportion was one in nine. Isn't it interesting that, with medical experts telling us that alcohol is the number one drug problem, that a Milwaukee tavern promoting the sale of alcoholic beverages would launch a crusade against cigarettes, cigars, and pipes?

It also occurred to me that the Milwaukee tavern does not provide as much freedom as the commercial airlines. The airlines continue to respect not only our freedom to develop cirrhosis of the liver, but also to develop lung cancer. It is true they have begun to segregate pro-lung cancer passengers from anti-lung cancer passengers, but this infringement on freedom has not yet extended to the liver.

Although the temptation is strong to conclude that the Milwaukee tavern operator is simply an example of the pot calling the kettle black, I still have the feeling we should thank him for cleaning up part of the pot. The airlines have a longer way to go.



by R. Wilbur Herring

**Our greatest need at this point and time in history is to have a genuine revival in prayer.** You will recall the first words of II Chronicles 7:14 say, "If my people which are called by my name shall humble themselves and pray..." This is our first need and our first step in seeing a great evangelistic thrust accompanied by godly patriotism.

**We must return to faith in the efficacy of prayer.** There is something about this age of science and technology that makes us feel as if prayer is "good" but prayer is not as effective as it was before this enlightened era. Please don't misunderstand me as I strive to express the feelings of the hearts of the majority of our people. One of our little expressions of yesteryear which we seldom hear now is "Prayer Changes Things."

**How do we answer the question whether we really believe that prayer will change things?** I know that it is not prayer (the asking) in which we have our faith, but rather the prayer answering God who hears our prayer. The object of our faith must be God, but the practice of that faith is prayer. When we pray to God do we really think anything will come from it? We pray for the sick. Do we really have faith that God will heal the ones we pray for? We pray for the doctors, the nurses, the technicians and other members of the healing team that God will give them wisdom beyond their own native and trained wisdom. Do we really believe that God will use these men and women of science?

**If we had more faith in the power and results of prayer we would pray more.** Therefore, we need to return to the value and efficacy of prayer before we can expect a revival in the practice of prayer. So the question comes to mind, What will return us to the faith in, the value of, and the need of prayer? "Faith cometh by hearing and hearing by the word of God." We must read, study and meditate upon the word of God day and night as to the place of prayer in the life of our Lord and in the life of His churches.

**We need to preach a whole series of messages on prayer.** We need a lot of teaching on prayer. But most of all we need a lot more practicing of prayer in faith believing that God will do for us what we cannot do for ourselves.



## Woman's viewpoint

Iris O'Neal Bowen

### Thanksgiving in a small church

When our church moved its facilities from downtown, I came by some of the ancient pictures that were uncovered in the move. One of them was the well-known picture of the pilgrims on their way to church.

As I look at it from time to time, I think of the great faith those first settlers must have had to cross the treacherous expanses of ocean in search of freedom. I think of their fortitude through that first winter of terrible trials. How they must have been tested over and over, and I believe they grew spiritually through their hardships.

How they must have longed for a real place of worship. And how they must have toiled to build their first little building. I like to believe their first day in their small log building was one of thanksgiving:

*When Pilgrims toiled to build their first small church*

*As, felling trees and cutting boughs away  
And notching logs to lift them one by one,  
Set them in place and fill the cracks with clay,*

*I wonder if they longed for former days;  
Of worship in cathedrals, tall and vast,  
Of organ music swelling to the sky  
And neat collection baskets being passed.*

*Or were they so enfolded in God's plan,  
They gave no thoughts to moments that were gone,  
But struggled that each hour be fully used,  
And rested only for another dawn;  
That, work completed, they might worship there.  
As free as any man who knelt in prayer?*

Says 80 year old preacher

## Life, problems of minister have changed

"Pastors have tremendous problems. But the problems of today are quite different from those of years ago," observed M.E. Wiles of Mountain Home, who had spent 52 years in the active ministry. Wiles, who recently passed his 80th birthday, was recalling some of his experiences in rural mission work.

While a state missionary, Wiles held a revival in a church that was located 10 miles from a post office or any other Baptist church. The state Missions Department had given \$1,000 toward a new building which was nicely equipped, but the pastor lived 11 miles from the church in a half-finished country home.

"Around his door," Wiles mused, "were 11 cats to meet you each time you would attempt to leave the house. The large basement was full of water in which ducks quacked both day and night. The closest drinking water was one-fourth mile away and was carried home in buckets."

The church had just excluded their Sunday School director, who was also the adult Bible teacher, for writing an un-Christian letter to the pastor's daughter. All of the deacons drank, except the one who could not read or write.

The people of the community showed very little respect for the church, and one Sunday morning the pastor found that the building had been used all night for drinking and gambling. In the future it was kept locked.

During Wiles' revival one boy was saved, and there were several rededications. Later contacts indicated that the church was finally following the pastor's leadership.

Wiles was born near Melbourne in Izard County. He married Tina Taylor on September 16, 1916. The couple had one child, Mrs. Virginia Wiles Wiggins. "I was a farmer before I began preaching," Wiles recalled. I left the farm and hired a man to bring me to Mountain Home, a distance of 65 miles, in a covered wagon. I entered Ouachita College (now Ouachita University) in the fall of 1928. My daughter was 10 years old then. I pastored fourth-time churches all the four years I was at Ouachita."

After his graduation Wiles served four associations as missionary: Concord, Clear Creek, Bartholomew, and Mississippi County. In Concord Association alone Wiles held 51 revivals.

Wiles' memories of his revivals are pleasant. "I always felt that I should have a plan for every revival. I would sign up the people to attend on Sunday morning and bring lost people with them," Wiles said. In one revival 29 were saved in the morning service. "I always felt that if there were not a minimum of 150 people

saved under my preaching in a year I had failed," Wiles recalls. "I still believe that the most important thing that any preacher or missionary does is to win people to the Lord Jesus."

Wiles enjoyed his work as state evangelist for the Arkansas Baptist State Convention. Wiles began to serve on April 1, 1947, under the leadership of Dr. C.W. Caldwell, then state director of missions. "During the 16 years that I served as the state evangelist, Dr. Caldwell and I never crossed on any matter," Wiles said. "I never worked with any man that I felt was a finer man of God than Dr. Caldwell. We had great times together."

Wiles' first wife had very poor health for a number of years. "If it had not been for the kindness and graciousness of my daughter and her husband," Wiles said, "I would have had to give up my state missions work." His wife died March 27, 1960.

Twenty-five months after the death of his first wife, Wiles "married another great woman." "She was the widow of my close friend L.H. Davis," he said.

Wiles has preached 6,433 sermons in 885 revivals. He has had 7,231 professions of faith under his preaching with 6,472 additions for baptism. Wiles feels that some of the happiest moments of his life have been spent in preaching and witnessing.



Rev. and Mrs. M.E. Wiles

## Free to ministers

An information packet on alcohol is free to ministers from the State Office on Alcohol Abuse and Alcoholism. The packet is designed to provide information on how to deal with the alcoholic and his family. Write or phone the State Office on Alcohol Abuse and Alcoholism, 1515 Building, 1515 West 7th Street, Little Rock, Ark., 72202. (371-2003)

## Death

Mrs. Ocie Lloyd, 90, a member of Caudel Avenue Church, Springdale, died Nov. 6.

## Revival

First Church, Palestine, Oct. 13-19; Floyd Cowan, evangelist, Warren Billingsley, song leader; 13 for baptism, three by letter, 10 dedications. James F. Peck is pastor.

## Baptist Heritage

by Bernes K. Selph

Do our convictions of biblical truths as Baptists run deep enough to risk imprisonment? Perhaps we do not know because we have never faced this. Many of us shrink under scorn. Others have faced harsher penalties.

One such was Samuel Hubbard who, with his wife, embraced Baptist views in November, 1648. Because they believed the ordinance of baptism to be for believers only Mrs. Hubbard answered twice publicly for her actions. Hubbard was declared no better than she and both threatened with the Hartford, Connecticut, jail unless they renounced their views or moved. They chose the latter.

Many suffered similar actions in those days. We have a minute account of what happened because her husband carried on an extensive correspondence on his behalf as well as that of his church. Letters prove most valuable as a primary source of history.

... and that's one way Baptist history was preserved in America 327 years ago.

□A.H. Newman, *A History of Baptists in the United States*, Am. Baptist Pub. Soc. Philadelphia, 1915, p. 110

Lonnie Busby, a retired pastor from Oil Trough, was one of more than 900 Ft. Smith, First, pastor William L. Bennett messengers to register with the convention. was host for the meeting.



## Business and resolutions: a report from the

The major business of the 122nd annual session of the Arkansas Baptist State Convention, convening in First Church, Ft. Smith, included the adoption of a total budget of more than \$4 and 7-10 million. The new budget provides for Arkansas Baptists to increase their gifts to world missions for the fifth consecutive year providing 40.32 percent for world causes.

The more than 900 messengers attending the convention elected Wilbur Herring, pastor of Central Church, Jonesboro, as its president. James Walker, pastor of First Church, Warren, was re-elected as first vice president, while John Miller, a layman from Melbourne, was elected as second vice president. Both Walker and Miller were elected unanimously by acclamation. The convention also adopted policy on

the legal status of licensed ministers performing weddings. The recommendation said "In the future the proper status recommended for our State Convention for Southern Baptist ministers to perform wedding ceremonies in Arkansas shall be ordination."

Messengers adopted a resolution urging each Baptist and each of our churches to participate in a special offering to help in the elimination of world hunger. The motion suggested that the offering be channeled through the treasurer of the State Convention.

The messengers unanimously voted to use every possible legitimate means to oppose further extension of pari-mutuel betting in Arkansas. The resolution specifically specified the Arkansas Live

Stock Association in Little Rock.

The only substitute motions or referrals came in the last session. A motion was made to delete item two of the recommendations of the Study Committee on Stress in the Ministry. This motion failed. The recommendation provides that "no staff person be employed or office be created by our State Convention to deal with the problem." All other recommendations made by the committee were passed.

Another motion to limit the term of president of the convention to one year was referred to the Constitution Committee for a report at next year's convention.

In addition to the routine resolution of appreciation and support, the convention expressed its gratitude for the work done with the Vietnamese refugee

Don Moore, pastor at Grand Avenue, Ft. Smith, presided.

Texas pastor Jimmy Allen led Bible study.

Johnny Biggs reported on Family and Child Care Services.





## state convention

program. The resolution specifically mentioned Trueman Moore, Concord Association, the churches of Arkansas, the people of the Ft. Smith area, the associations in the areas adjoining Ft. Smith, the State Missions Department, the Home Mission Board, and the Foreign Mission Board, for their support with leadership, money, time, and concern.

The convention, through another resolution, spelled out its concern regarding alcoholic beverage permits. It said "We encourage our people to support legislative efforts which would require publication of notice in a newspaper of general circulation within the county wherein any private liquor license permit is sought, for a period of more than three weeks prior to the hearing of the application of the issuance of such permit."



Elected to a one-year term as president of the Arkansas Baptist State Convention was (left) R. Wilbur Herring, pastor at Central Church, Jonesboro. He has served as president of the Executive Board and is general chairman of the Life and Liberty Campaign. Re-elected first vice president was James Walker (right), pastor of First Church, Warren. Layman John Miller of Melbourne (photo at left) was re-elected second vice president.



# Basic convictions of the Christian calling

Arkansas Baptist State Convention

Nov. 19, 1975

Fort Smith, Ark.

by Don Moore, President

Eph. 4:1-3 "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace."

There are a number of ways in which "calling" is used to refer to the Christian. Before we go further in the message, these need to be considered and reduced so that we know the specific subject at hand.

According to scripture we are called to salvation—to a position "in Christ." (Heb. 9:15)

But we also are called to a responsibility—with Christ.

Both of these callings result in a third. We are called to a relationship—"in one body." (Col. 3:5) Other references indicate we are called to suffer (I Peter 2:21); called to glory (II Peter 1:3); called to a particular ministry (Heb. 5:4); and called to holiness.

The area to which I want us to address ourself is the practical area of our calling to responsibility. In our text, Paul admonishes us to walk worthy of to vocation unto which we have been called.

To remind us of the seriousness of God about that to which he has called us we refer to Romans 11:29 where we are told that the gifts and "calling of God are without repentance." God has purposed to do some things through us and he is not going to back down. I Thessalonians 5:24 is also encouraging where we are told, "Faithful is he that hath called you, who also will do it."

Having defined the scope of our subject as being that of considering the basic convictions of our Christian calling, with respect to our Christian duty or mission in the earth, let us hasten to see three basic convictions that must govern and guide us.

**FIRST, THE WORLD - OUR ASSIGNMENT.** In the parable of the tares where Jesus pictures himself sowing us in a field and the devil sowing the wicked in the same field, Jesus explains "The field is the world." (Matt. 13:38) Of the world it may truthfully be said, the "fields are white unto harvest."

A quick look at the world to which we have been assigned is staggering. It is a world of:

**SEETHING CITIES**—they stagger us. The anonymous masses of transients indigent, derelicts, discontented, untrained, jobless, are our field. A brief trip through the inner city of any major city shocks us when looked at in view of Christ's commission and human destiny. There isn't much satisfaction in driving up on a 20 x 20 mission operation in the midst of 10,000 people who could care less about our little shoestring operation.

**APARTMENT IMMUNITY**—Protected by managerial policy or perennial absence from their apartment home, most apartment dwellers remain immune to the gospel penetration. With wine, gin and whiskey bottles in practically every window many of their residents display their godless character. But behind those walls, those doors and behind those bottles reside tormented souls for whom our Lord laid down his life. They are our field. They are our assignment.

**COLD CAMPUSES**—These, too, are our assignment. We have 13,000 high schools in our country with more than 15,000,000 students. Who is making significant inroads with the gospel to these? Conceived in the matrix of materialistic homes and weaned on a steady diet of T.V. morality these teenagers, in spite of the pill and abortion, go on setting records as unwed

mothers, drop outs and communicants of venereal disease. Our county health offices last year were quoted as saying venereal disease was almost to epidemic proportions. Lack of religious influence was given as one of the major reasons for this. These are our assignment. There are 3,000 college and university campuses with 8,000,000 students, many of whom have embraced the faith of no faith and morality of no morality.

**MARRIAGE MADNESS**—Ours is a society moving methodically toward the time when there are more people who have failed in marriage than have succeeded. It is hard to conceive of anything in our world being more displeasing to God than what is happening to the American home. Credit T.V., working women, unprincipled men, impotent churches or education without God, but, giving credit where credit is due is not our assignment. Our assignment is bringing the life and claims of Christ to bear upon the situation. His light, his salt, his life will go in redeeming the sacred institutions and values of life.

Our assignment is to a world that saddens our Saviour. To those who follow in his train there is a like sadness. Frank Laubach was speaking through tears in Estes Park, Col., when I heard him say, "God forgive me for ever looking on my world with dry eyes." It was such spiritual sensitivity that caused Charles Cowman to spend the last six years of his invalid life in intercessory prayer. With maps all over his bedroom wall he would spend as much as 5 hours praying for a single country and then move to another.

A true conviction about the world being our assignment will revitalize your ministry where you serve. It will rekindle the support of world missions through the Cooperative Program and ignite revival fires that should sweep through Arkansas in the Life and Liberty Campaign in 1976.

A second basic conviction about our calling is, **HELPLESSNESS - OUR STATUS or OUR DILEMMA.** Having viewed our assignment we are made to exclaim with Paul, "Who is sufficient for these things?" (II Cor. 2:16c)

It isn't any wonder that in the recent survey, of our pastors in Arkansas a major point of stress was "feelings of inadequacy in satisfying the demands of his calling." In the same survey made of deacons, most of them felt that "the minister has more stress in his life than the average church member."

In the face of God's sovereign command and in the face of a gainsaying, Christ-crucifying world, why shouldn't we feel helpless. Which of you would dare plunge into the marriage maze, the campus challenge or the seething cities? If you would, why haven't you? It is all so staggering, so overwhelming. We stand helpless!

But I want you to know that to stand helpless does not mean we stand in pity. To be helpless is not always to be pitiful. A baby rests in the safe, warm arms of its mother, helpless, for sure, but not pitiful.

Helplessness before God is glorious! That's where I was when I was saved. That's where Joshua was before Jericho. That's where Moses was before the Exodus. That's where Gideon was before the hosts of Midian. That's where Samson was before the roaring lion. That's where Jesus was on the cross. Our recognized helplessness is our hope! It is at the point of recognized helplessness — acknowledged inability — that the Spirit of God comes mightily upon a person or people.

We can hold the rod out with Moses but God must part the sea. We can dig the ditches with Elisha but God must fill them. We can pray with Elijah but God must send the fire.

With Paul, we conclude (II Cor. 3:4) "that we are not

sufficient of ourselves." This brings us to our final conviction, that of CHRIST — OUR SUFFICIENCY. It was Paul who first made this bold claim in II Cor. 3:5. He said, "Our sufficiency is of God."

What encouragement we find concerning this principle as we look at the life of Jesus. He refused to be the source of his own sufficiency. He looked to the father. His first temptation, to turn stones to bread was a temptation to be the source of his own sufficiency. Though he was able he would not. For your sake and mine he lived in dependence upon the father so that we might learn from his own glorious experience to live in dependence upon Him.

In John 5:19 Jesus said, "The son can do nothing of himself." In John 5:30 he said, "I can of mine own self do nothing." Again in John 8:28 he declared, "I do nothing of myself." This principle he clearly stated for us in John 15:5 when he said, "Without me, ye can do nothing."

As a friend, he is sufficient. As a counselor, he is sufficient. As a strength, he is sufficient. As a comfort, he is sufficient. As a light, he is sufficient. As a lawyer, prophet, priest and King, He is sufficient. And yes, as a sacrifice, God saw "the travail of his soul" and was satisfied. He is sufficient.

**CONCLUSION**—We have not been called to curl up under a gourd vine or Juniper tree and lick our wounds as symbols of defeat. We are to lift our eyes to our leader at the head of the

column and with long stride move out to "pull down strongholds, cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." (II Cor. 10:4,5)

Paul said, with Christ as our sufficiency he will "always cause us to triumph." (II Cor. 2:14) A late translation gives a lucid description of the victory we are to experience in our calling. It says, "Christ always leads us about in triumph." Now we can view the Roman triumph and see what Christ wants to be and do with us.

A Roman officer could be given the march of triumph if: (1) He had actually been the commander-in-chief in the field; (2) If the campaign had been finished; (3) If the territory had been recovered and occupied; (4) If additional territory had been gained for the kingdom; and (5) If as many as 5,000 troops had been conquered.

The processional was one of unbelievable joy as it moved through the streets of Rome. The order was as follows: State officials and Senate, trumpeters, spoils of battle or models, captives in chains, victors with rods and scourges, musicians, priests with incense, the general, his family, and his soldiers.

We too, must live as Paul, not in pessimistic fear, but in the glorious optimism of unconquerable majesty and might of our Lord, Jesus Christ.



*ABOVE: The Music Men of Arkansas, under the direction of Ervin Keathley, State Music Secretary, provided special music for the convention on Wednesday morning.*



*ABOVE, RIGHT: Evangelist Sam Cathey brought a message titled "The Challenge of Contemporary Discipleship" on Wednesday.*

*Making it a family affair were three generations of the Overton family. Carl Overton (left) was joined by his son, Charles, and his father, James Overton.*



# Pastors' Conference uses theme of 'Life and Liberty'

The annual Pastors' Conference was characterized by great preaching and singing. The host of speakers emphasized the theme of "Life and Liberty."

Arkansas speakers included James Fitzgerald, Cliff Palmer, Russell Clearman, Robert Harris, and Jesse Reed. Guests on the program included Jack Stanton, Jaroy Weber, Sam Cathey, Jimmy Millikin, and Leon Kilbreth.

Jaroy Weber, president of the Southern Baptist Convention, spoke on "Baptists Past and Future." Using Jude 3 as his text, he pointed out that our basic concepts of the past had given impetus to the future. He said that Southern Baptists had made three great contributions to the Christian faith. These are: (1) a belief in spiritual gifts, that is, a God-called ministry; (2) belief in the imminent return of the Lord Jesus Christ; and (3) knowledge that God pointed them to a real heritage to which they have been true.

"We have faced our difficulties across the years," Weber said, "and yet have been able to come out with greater commitment and strength. Some of the reasons why we have been able to be great include sound competency, our attitude in the world concerning the fact that one must be born again, the freedom of worship, and the area of evangelism.

In conclusion Weber pointed to some of the lights of the future. He said, "There is a deep desire by some to keep the past while others feel that we should make change that is needed to meet the contemporary problems of our world. We must keep a spirit of democracy that will allow us to be flexible enough to maintain the things that are good from the past as well make change for the future. As we look to our past with an eye to the future under the leadership of the Holy Spirit great days are ahead."

Jack Stanton, professor of Evangelism at Southwest College, Bolivar, Mo., spoke on "Three Looks": (1) A look at our past, (2) A look at ourselves, and (3) A look to Christ for our salvation.

Stanton said "When we look to Christ we will see people saved. Don't try to be someone else. Just be yourself. The secret of reaching people is to exalt Christ. Each of us should let God work through us to reach people for Christ."

Evangelist Sam Cathey spoke on "Being Strong in the Lord." Using Colossians 1:9-12, he asked two questions: "How do you get strength from the Lord?" and "How do you know that you have it?"

Cathey said when a man is strong in the flesh he is weak in the Lord. When one has the presence of the Lord he has the Lord's strength.

Leon Kilbreth, known as "Mr. Sunday School," spoke on "A Sound from Heaven." Kilbreth said "Our task is to bring men under the preaching of the gospel."

Kilbreth challenged those present to be leaders of their churches by using the Sunday School "Some pastors," he said "are still jealous of their Sunday School. Some are still trying to convince their teachers that they should grade their Sunday School classes."

In conclusion Kilbreth said "The key to our success is commitment. Our church members need an example. Most churches don't need greater Sunday School members they need a more committed leader."

Robert Harris, pastor of Center Star Church, Little Rock, spoke on the subject "Us." Drawing his text from Isaiah 6, he said "The most carefully laid plans will not produce results unless we have total commitment. Isaiah was equipped. He had knowledge, he had a grasp of life, and he understood his people, but this was not enough. He had to have a commitment which came from an encounter with God. When we come in the presence of God we will know our sin as well as the sin of our nation.

Harris concluded by challenging the people to see God. "We truly see God," he said, "we will find a commitment which will produce results."

Russell Clearman spoke on "Christian Patriotism." He urged the people to listen as the nation spoke telling of the destiny of our heritage.

Clearman said "Does your heart beat proudly when you hear someone say 'My Country?' When this is fully embraced we will give our best."

Clearman said that America was in danger of losing our Christian ideals. "Our best strength," he said, "lies in our citizenry. We must confess that we have forgotten God."

"But," Clearman concluded, "we are not without hope. If we return to the faith of our fathers and look to the cross, the victory is ours. The question of the hour is which way will America go? Our priority is to let freedom ring the gospel bell of life and liberty throughout Arkansas in 1976."

Jimmy Millikin, professor at Mid-America Seminary, Memphis, Tenn., spoke on "Freedom in the Word." He said that the Word of God could not be stopped. He observed that people are trying to bind it; they have tried to profane it; they have tried every way to eliminate it; but the Word of God continues to stand.

Dr. Millikin said that the freedom which the Word of God brings cannot be

stopped. "The truth shall make you free," he declared. "We need to let freedom through the Word of God ring throughout our nation." Millikin pleaded for the preacher to have the right attitude toward the Word. "He should know it," Millikin said, "he must believe in the Word of God and he must believe in its power. He must preach the Word of God and only when this is done can the Word of God reap its proper results."

Clifford Palmer, pastor, First Church, Springdale, spoke on "Life and Liberty in the Spirit." Palmer said "The life we speak of refers to the life of God. Paul said that we can receive the fullness of God."

Palmer continued by saying "All God is in Christ and all of Christ is in me. What does this mean to me? The key to the church is the preacher. God's problem is frustrated preachers. This seems to be in many of our churches today."

In conclusion Palmer challenged the preachers to make the spirit of God come alive in their life.

James Fitzgerald, retired Arkansas minister, spoke from II Corinthians 6, and from Romans 12. He emphasized: (1) a principle to be exalted, (2) a command to be obeyed, and (3) a promise to be enjoyed.

Fitzgerald said "God does not want us to pursue the world. He wants us to be transformed. The transformed life of Christians will produce results."

New officers elected at the Pastors' Conference were John Finn, Director of Missions for North Arkansas Association, president; Harry Wigger, pastor of Bella Vista Church, vice president; and Jimmy Taylor, pastor at First Church, Hardy, second vice president.

*On the program were (from top, near column) Jack Stanton of Southwest Baptist College in Missouri; Robert Harris, pastor, Center Star Church, Little Rock; Cliff Palmer, pastor, First Springdale; (far Column) Russell Clearman, pastor Olivet, Little Rock; Jimmy Millikin, Mid-America Seminary, Memphis; and Billy Walker, president of the conference.*



## The Southern accent

### Introducing...

A college is more than brick and mortar, it is a community of people striving for noble goals in education. In the case of the Arkansas Baptist State Conventions' owned and operated Southern Baptist College at Walnut Ridge, this educational community has outstanding leadership. The "Southern Accent" wishes to introduce these people to the readers of the Arkansas Baptist Newsmagazine.

The Physical Education and Athletic Department is staffed by John Sheehy and Mrs. Lendol Jackson.

Sheehy came to Southern in 1974 as head basketball coach for the SBC Eagles. He came to the College by way of Bernie, Mo.; Southwest Baptist College, Bolivar, Mo., where he earned a B.A.; and the University of Northern Colorado where he earned the M.A. degree.

While in college at Bolivar, Sheehy was named "Mr. Southwest 1966." While he was the basketball team captain at Southwest Baptist he set a school record for the best field goal percentage.

Coach Sheehy served as head basketball coach for Puxico, Mo., High School and also for Liberty High School at Mountain View, Mo. While he was at Liberty, his team won the honors of regional champs, and Liberty Tournament champs. John Sheehy was named "South Central Association Coach of the Year."

He and his wife, Linda, have two children, and the family is active in the First Church of Walnut Ridge.

Mrs. Lendol Jackson has been on the faculty of Southern for many years. She teaches health and safety, first aid, and activity classes, and is Director of the Intramural Program. This is a load for any person, but Mrs. Jackson is one of those "super persons", therefore she is the Student Activity Director of the College.

Dorothy Jackson received the A.A. degree from Southern Baptist College, the B.S. degree from East Texas Baptist College and the M.S.E. degree from Arkansas State University. She has done additional study at Georgia College, and she is a Certified First Aid Instructor of the American Red Cross.

Mrs. Jackson's husband is also on the staff at SBC and will be introduced in a future article. The Jacksons along with their two children live at Powhatan, Ark. Lendol Jackson is pastor of the Smithville Baptist Church, which gives Dorothy another opportunity of service as a pastors' wife.—Jim E. Tillman, Director of Development



# Baptist Bicentennial show set to appear in Little Rock next April

The Southern Baptist Home Mission Board is producing two road shows as part of its contribution to the Baptist Bicentennial Celebration.

An art-photo exhibit, "Faces of America" will tour 48 U.S. cities in the first eight months of 1976, beginning at the Freedom '76 meeting in San Antonio, Tex. And a musical drama team will perform the "Fabric of Freedom" in 20 cities, June through August, 1976. The exhibit is scheduled to be in Little Rock April 1-3, 1976.

The art-photo exhibit which will be shown primarily in shopping center malls, covers four facets of America - work, play, worship and love - with photographic and art representation of each. Local Baptist churches are being invited to contribute their artistic and photographic works while the exhibit is

in their city. Photo identification and brochures given to visitors will be bilingual, in English and Spanish.

Both tours will be staffed by student semester missionaries--two for the art-photo exhibit and ten for the musical drama team.

For those who wish to produce the musical with local talent, the script and score of "Fabric of Freedom" will be on sale at the Book Stores after Jan. 1, 1976.

Biographies of outstanding and unusual home missionaries, and an Action Atlas '76, containing the routes of the musical drama and art-photo tours, plus lists of historical national shrines, Baptist points of interest and planned events of the Bicentennial year have also been produced and will be available after Jan. 1.



Rev. and Mrs. Mark A. Sutton

## Arkansan among new missionaries

FALLS CHURCH, Va.—The Rev. and Mrs. Mark A. Sutton were among 16 missionaries appointed during the November meeting of the Southern Baptist Foreign Mission Board at Columbia Baptist Church here. They expect to be assigned to France where he will be engaged in general evangelism.

They are living in Simpson, La., where he is pastor of Simpson Church and she teaches private piano lessons.

Sutton is a native of Hot Springs, Ark. He was graduated from Louisiana College, Pineville, with the bachelor of arts degree and Southwestern Seminary, Ft. Worth, Tex., with the master of divinity degree.

A member of the singing group "We Three Kings" for six years he sang and preached in revivals at home and abroad, mostly while at college and seminary.

Mrs. Sutton, the former Susan Hill, was born in Shreveport, La., and considers Mansfield her hometown. She was graduated from Louisiana College with bachelor of arts degree and Southwestern seminary with the master of music degree. While at Southwestern seminary, she was a piano tutor for their music department.

They have a daughter, Amy Rebecca, born in 1974.

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## Providing for the pastor

(4th in a series of 15)

A car allowance is neither income nor a fringe benefit to a minister. Such a mistake in classification is common among Southern Baptist churches. Many, perhaps most, pulpits committees list the pastor's car allowance as either a part of his total income or as a part of his package of fringe benefits. Neither is correct.

The car allowance or expense reimbursement is an expense which the pastor has incurred on behalf of his employer. He derives no personal benefit from it, and it is both misleading and unfair to classify it as a benefit to him.

An exception to this could exist in the case where a minister's car allowance exceeds his actual expense. However, in all of my years as a minister and denominational worker, I have never personally known of one case where that happened if car depreciation, maintenance, insurance, etc., were properly included in the cost figure.

One church is reported to have grown quite critical of its pastor, feeling that his car allowance was excessive. At the

recommendation of the deacons, the church voted to discontinue his car allowance and instead to require an accounting from him of mileage driven in performance of his duties for which he would be reimbursed at ten cents per mile. For three consecutive months the church reimbursed its pastor an amount that was more than double the monthly car allowance he had been receiving. The church very quickly rescinded its former action and resumed its policy of paying a modest car allowance.

Most laymen who are required to use their personal cars in their business or employment are accustomed to receiving some type of reimbursement for that expense. In fact, many are provided cars and expenses by their companies. A minister's car expense should be treated in the same way, and he should be properly reimbursed for such expense without considering it as income or benefits to him and his family.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program



### Talking hands pin

Anton Uth, pastor of Immanuel Church, Pine Bluff, presents the Talking Hands Pin, the sign for "Jesus," to Mrs. Opal Moore honoring her work in their church's deaf ministry. Mrs. Moore has given her time, talent, and her Christian witness to working with the deaf, not only in the church, but also in the community.—Robert Parrish

## Your state convention at work

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# 'I never tell people I'm a preacher'

—by Nancy Carter



Fay Jauw-Ha walks to class.

LOUISVILLE (BP)—If you pass Fay Jauw-Ha on the street, you would never suspect the petite brunette was an ordained minister in Indonesia.

Ordained by Presbyterians, she became a Baptist while in Indonesia, but has not sought ordination by Baptists. She still considers herself very much a minister, but, "I never tell people I'm a preacher; it's hard for me. When people know me and someone tells them I preach, that's okay," she said.

Now a second year religious education major at Southern Seminary, in Louisville, Miss Jauw-Ha also studied music in Dusseldorf, Germany.

While in Europe, she preached in Chinese churches in the Netherlands and Germany, but has not preached during the year and a half she has been in the United States.

Although she misses being able to preach, "Sometimes I feel it is good for me to be quiet for a few years and prepare everything for my work," said the single coed.

In Indonesia it is not uncommon for a woman to be a minister to a small congregation, she continued. She feels the abundance of foreign women missionaries brings greater acceptance to Indonesian women in religious work.

"One thing that is a surprise in

Indonesia is how well people respond to a woman preacher, even when you are so young.

"Sometimes I feel that I'm not worthy to have so many people listen, but in God's name you just do your best," she said.

Her first congregation was a hundred-member Presbyterian church. She gave the sermons on Sundays and was responsible for visitation and other duties.

She was apprehensive at first, but "when I got into the job and the deacons and the elders really worked together, I didn't feel it was so hard."

She was not allowed to give communion or baptize or perform wedding ceremonies, however, because these sacraments are so "holy" only men can perform them, she said.

Strangely enough, women are allowed to conduct funerals, but Miss Jauw-Ha was not anxious to perform this duty.

"I was scared because I was told that when someone died I was to help wash the dead body (a custom of poorer congregations)."

She decided at 17 to "dedicate my life to God." Although her entire family, including six brothers and sisters, are Christians, they did not want her to go into full-time Christian work. "It is very difficult for you in Indonesia when you dedicate your life," she said.

Her mother had been a Buddhist until shortly after Miss Jauw-Ha was born.

"When I was born, I was blind. My eyes would not open. A neighbor said, 'You should go to church,' and my mother did." Soon after Miss Jauw-Ha gained her sight her mother converted to Christianity.

Miss Jauw-Ha went to a Chinese high school and then attended Southeast Asia Bible College in Malan, Indonesia. Soon after graduation she became pastor of a small local church in lawang.

In 1970 she became director of religious education at the Calvary Baptist School in Jakarta. In addition to teaching, she conducted regular worship services for the students, their parents and the teachers. One difficulty at that time was her inability to project her voice so that all the students could hear her.

Born into a Buddhist home, ordained as a Presbyterian minister, now committed to a life of service among Southern Baptists, Miss Jauw-Ha is open to the future: "I am open to God's leadership."

Nancy Carter is a staff writer for Southern Seminary, public relations office, Louisville.

## Church Training

### Last call for planning witness training



Jackson

1976! The Bicentennial year is a few days more than one month away. It is the year Arkansas Baptists have chosen to proclaim "ye shall know the truth and the truth shall make you free" to every unsaved person in our state.

A major aspect of the success of the Life and Liberty Campaign will be effective witness training—each church involving youth and adults in training experiences that will inspire, motivate, and equip them to share their witness effectively.

A Lay Evangelism School is the best method a church can use for effective witness training. Assistance in planning and conducting a Lay Evangelism School is available from the state Evangelism Department.

Materials for additional witness training will also be available for use by adults and youth to use in regular on-going training groups. *Source*, an adult Church Training periodical, for the January-February-March quarter, includes a five-week study entitled "Bold Witnesses." Churches desiring to involve adults in this study may still order these materials and receive them in time for use just prior to the simultaneous revivals in March and April.

The youth materials contain two four-week studies, "Witness to These" and "Conversational Witnessing." Churches desiring to involve youth in these studies should order these materials from the Church Training Department, Box 552, Little Rock, Ark. 72203. Send your request now indicating the number of leader's materials and pupil's materials needed. The youth materials will be mailed in early December and be received in time for adequate preparation by youth leaders.—Gerald Jackson

The convention center was busy with groups of four sharing



One hundred and sixty-six students from 32 countries, the largest ever to attend an International Retreat in Arkansas, gathered at Marble Falls Convention Center, Nov. 7-9 for Arkansas' annual International Retreat, sponsored by the Student Department and Womans' Missionary Union.

Conference leaders included Hugo Culpepper, professor of Christian Missions and World Religions at Southern Seminary; Fred Williams, Chairman of the History Department of the University of Arkansas at Little Rock; and Miss Carol Endriss, International Student Advisor at the University of Arkansas.

The students stayed in chalets which were hosted by different BSU Directors. SMU members of the Harrison area stocked the chalets with food for the students.

Some of the highlights of the retreat included Sunday's worship time at which Dr. Culpepper spoke on "My Pilgrimage with Jesus Christ," his personal testimony which included the three years spent in concentration camp in the Philippines; the International Talent Hour; the playing of the culture-learning game Bafa Bafa, and three share times in groups of four.



Chrissy Hightower of the U of A listens intently to Tejbir Singh of India, a student at UCA, as he shares with her and Asha Sahita also of India, a student at UALR, and Posie Yee of Hong Kong, a student at Henderson State.

## International retreat attracts more students than ever before



Carol Endriss of U of A watches as students participate in Bafa Bafa, a culture-learning game.



Dr. Culpepper leads one of the small discussion groups on "Man's Predicament: Religion's Solution"



# BWA president reports on visit to China

by David Y.K. Wong  
President, Baptist World Alliance

**Editor's note:** David Y.K. Wong, Baptist World Alliance president, has just returned from visiting the People's Republic of China for three weeks. This is the first visit of a Baptist official to the mainland since the late 1940s. Wong, a native of Wuchow, China, moved in 1949 from Canton to Hong Kong, where he is an architectural engineer. Wong filed this report to the BWA Washington office.

**HONG KONG (BP)**—For a long time I have felt that it would be good for me to visit China and see first hand some of the changes that have taken place in recent years. This feeling was reinforced after my election to the presidency of the Baptist World Alliance in July. Many people have asked me how I, as a Chinese, feel about China, the country of my birth.

My travel schedule was arranged by the China Travel Service. They were courteous and helpful at all times. I was cleared for a three week tour of three cities in South China, Canton, Amoy and Swatow. When I crossed the border at Shum Chun, a man awaiting my arrival escorted me past lines of people directly to the customs inspection desk. As he inspected my luggage, an officer spotted the Chinese Bible in my suitcase. He picked it up and leaped through it. He began to read it, and after a minute or two he handed it back to me without a word. I put it back in my suitcase and boarded the train for Canton.

When I was in Canton, I stayed in the Overseas Chinese hostel with Chinese who were returning from Indonesia, Malaysia, Singapore and Hong Kong. For three days, I rode all over the city on buses and pedicabs and in small rented motor cars. It was most interesting to visit the former Lingnam University (now Chung Shan University), the former Chung Shan University at nearby Sek-pai, the former Pui Ching and Pooi To schools, and the Pui Ling kindergarten. All these schools now operate under different names. I visited the Christian cemetery, and several parks and places we used to go when I was a young man.

I left Canton and took the train for Amoy, where I saw the famous Amoy University, industrial towns, communes and farms in the area. From Amoy, I took a bus to Swatow and from there I flew back to Canton.

People could tell at a glance by my clothes that I was an overseas Chinese who had come back for a visit. I was received warmly everywhere I went. The government has encouraged a spirit of friendliness towards outsiders,

concentrating on two slogans from the writings of Chairman Mao: "Serve the people" and "Friendship first; competition second."

When I stopped to take pictures of the Pearl River bridge and a nearby park, children laughed and crowded around and curious passersby stopped to watch with fascination. I invited them to get in the pictures with me. They were absolutely delighted, and when I extended my hands they responded immediately and joyously. One of the boys called, "Friendship first!" Everyone laughed and greeted me as a true friend.

As an engineer, I noticed that a great deal of progress has taken place in the development of communications systems, including road building and railway construction. I saw pictures of interior railways between Chengtu and Kuonming and Kweiyuen and Chungking. The government is also pushing the development of land for agricultural development. On the 10 hour bus trip from Amoy to Swatow, I saw about 10 different places where thousands of people were digging the hillsides to form terraces for agricultural plantations. How do they get water for the irrigation of these arid plateaus? They build miles and miles of viaducts across the deep valleys and canyons. These viaducts and water channels are built of cut stone, and closely resemble the Roman viaducts in Italy, Greece, and other places.

Many tall brick chimneys dot the countryside, sending up smoke from small village factories. It is amazing to see the great variety of items produced in this way, everything from beautiful porcelain ware to bicycles. Bicycles are much sought after. There are about 700,000 bicycles in Canton, a city with three million inhabitants.

Everything—including farms, factories, shoe stores, and barber shops—is owned and operated by the government directly or through a cooperative system. The difference in salary between skilled, semi-skilled, and unskilled laborers is not large. The pedicab drivers keep 70 per cent of the money they make, and give 30 percent to the government. A pedicab driver averages 60-80 dollars per month. Food prices are low.

Pedicab drivers told me that medical clinics are everywhere. When workers get sick they receive free examinations, free treatment and free medicine. They also receive sick pay amounting to the minimum cost of food and basic necessities. This is the same for all workers. Retired workers receive 70 percent of their salary in social security

type payments.

Family planning is widely practiced. Newly married couples are advised to plan for a maximum of two children. The government has set a minimum age for marriage: 24 for women, 27 for men. This rule can be bent slightly, providing that the sum of the ages of both parties is at least 50.

Considering the entire situation, China has come a long way! The nation has achieved greater participation by the majority of the people in decisions affecting their daily lives. Health care facilities, food production and communications have been vastly improved. The status and role of women has been continuously improved.

I must add that, in conversations with people both young and old, I detected a hunger and longing for something more than material benefits.

The revised constitution of the People's Republic of China says "a citizen has freedom of religion." However, he also has freedom of anti-religion, freedom to make propaganda for atheism. Because of this clause, some people gather around the temples and ridicule the worshippers.

I decided to take a look at former church buildings, and I visited several that were known to me. All of them have been put to use as factories, schools, or people's assembly halls. I made an unsuccessful attempt to contact former preachers and pastors and church leaders. It is said that a church operates in Peking, and possibly in Shanghai, conducting services on Sunday mainly for foreigners. If a tour group wishes to hold a service on Sunday in a hotel, permission is required and usually granted. I also heard that the former Nanking Theological Seminary started some classes a few years ago.

Several years ago, I heard about a Chinese Christian who was sick in bed. She told a friend that she tried to say the Lord's Prayer, but she couldn't remember all the words. She said that she felt comforted and blessed even though she only said part of it. I wrote out the entire prayer in Chinese so that her friend could take it to her. There is a hunger for God's word in China. Bibles are largely unobtainable. There are still Christian people in China in spite of this. I met and talked with several of them when I was there. Many told me they pray morning, noon and night.

I heard about a young worker who had a tremendous conversion experience. He reacted with anger whenever he heard

Luanda, Angola—In the midst of a civil war, conditions in Angola have disrupted church services and scattered church members, but the Baptist Book Store here had peak sales during a recent month, totaling \$2,600. The vast number of Christians in the city have fled, according to June (Mrs. Harrison H.) Pike, Southern Baptist missionary. "This indicates a very real evangelistic outreach opportunity when most normal channels of evangelization are temporarily closed or greatly hampered," she said.

Seoul, Korea—Over 400 people representing seven churches participated in the first Seoul Music Festival held recently in the Seoul Memorial Baptist Church. During the music festival, which sported the theme "Praise the Lord with Heart and Spirit," each choir presented two musical numbers and participated in the final massed choir selection directed by Southern Baptist music missionary Major C. McDaniel Jr. One of four area festivals planned for this year, the event was sponsored by the Baptist Music Department of the Korea Baptist Mission.

Taipei, Taiwan—Dr. Chow Lien Hwa, pastor of Grace Baptist Church and the chapel of the late President Chaing Kai-shek, was recently selected by the local crusade committee to be Billy Graham's official interpreter during the crusade Oct. 29-Nov. 2. Chow is the author of several books including *Together in Unity and Christian Faith and China*.

Nyeri, Kenya—Two students at Nyeri Baptist High School represented their school in a recent national agricultural show. They competed in poultry and dairy cattle judging. One boy placed second in the nation for cattle judging. The other did not place, but was praised for his oral presentation. They were coached by a Southern Baptist missionary journeyman, Fred Sorrells.

Quito, Ecuador—Although \$1,500 may not seem like a staggering amount to give to missions, for Ecuadorian Baptists it is a milestone. They set a goal of about half that amount for their domestic missions offering, passed it and finally doubled it. The money, which will be used to help support an Ecuadorian national missionary, was four times the amount given last year. In a country where over 30 per cent of the people can't read or write and one of the highest birthrates in the world persists, Southern Baptist missionaries feel that \$1,500 is indeed a lot of money to give to national missions.

Guayaquil, Ecuador—The English-language First Baptist Church here dedicated their new building recently in a special service. Southern Baptist Missionary James P. Gilbert delivered the dedicatory sermon. The 125 present were composed primarily of North American families who are connected with the petroleum industry in Ecuador. The building was made possible by a loan granted by the Ecuador organization of Southern Baptist missionaries from Lottie Moon Christmas Offering funds.

about the Christian faith. One day he surprised the other Christians when he announced that he had come to believe in God and accept Christ as his personal Lord and Saviour. He is now a radiant witness for Christ. During recent years, the government has enlisted young people to work in the countryside. One young Christian told me that as they go out to the countryside, so goes the gospel of Jesus Christ. He said that in some remote areas there are growing numbers of Christian people.

I went to see an old Christian friend, now retired. When I said goodby to her, she wished me good luck. I held her hand and said, "May God bless you." I could see a change come over her face, a sudden enlightened expression. She was deeply moved, and clasped my hand tightly. She said, "That is what I need." I said, "We are praying for you Christians in China." It was a beautiful moment.

As Christians, what should we do? How can we witness to the 800 million people in China? They are educated to a new ideology which seems to be opened from the inside. Let us pray that when that day comes, we will be prepared to respond in creative new ways as God himself leads and directs.

## Founding Father's faith: was it myth or reality?

by Walter B. Shurden  
For Baptist Press

During the first inauguration of the President of the United States on Wall Street in New York, George Washington ceremonially repeated the prescribed words.

And then, of his own accord, Washington added, "So help me, God." But that was not all. Bending over he reverently kissed the Bible held by the Secretary of State.

That illustration and numerous others lead one to respect the widely held belief that our founding fathers were men of staunch Christian conviction.

But be careful! We could over-Christianize 1776 during the Bicentennial celebration of 1976.

And we would have gone too far if we end up with St. George (Washington), St. Thomas (Jefferson), and St. James (Madison)!

After all, Washington's relationship to the Episcopal Church was nominal at best. And Thomas Jefferson, accused of being an infidel, was denied a place on the shelves of the Philadelphia Public Library as late as 1830.

James Madison was not a communicant of any church. And while our founding fathers were not always active churchmen, neither were they always considered to be orthodox in Christian beliefs.

But if we are tempted to claim too much in 1976 for the faith of the founding fathers, we may also be tempted to claim too little. They were certainly people who drank often from the Judaeo-Christian fountain. To read the story of their concerns is to see the influence of Christian ideals in the

shaping of the nation.

While the founding fathers were often reluctant to accept orthodox Christian theology, they were usually eager to affirm Christian ethics.

What then was the "faith" of the founding fathers?

First, it was a faith that believed God sides with the oppressed. The Exodus event in biblical history had a powerful appeal for the young Americans of 1776. They saw themselves as the oppressed who needed liberation from the injustice of the oppressor.

Do most American Christians still believe that the Lord God of 1776 still sides with the oppressed? Then how quickly can we identify in 1976 those who need the 1776 freedom?

Second, the faith of the founding fathers extolled equality. A Philadelphia militiaman greeted July 4, 1776 by announcing, "Let us never forget we are all equal." That cry was basic to the desire for independence. But equality was not automatic. Even our founding fathers did not always live up to their noble words.

But they planted a seed that refused to die. The elimination of slavery, the enfranchisement of women, the provision of free common schooling for all, the struggle for desegregation—all of these are part of the American people striving to live out the founding experience.

**Walter B. Shurden is professor of church history and Southern Baptist studies at Carson-Newman College, Jefferson City, Tenn.**



# redeemed-rejoice... proclaim

Week of Prayer for Foreign Missions

November 30-December 7, 1975

National Goal for Lottie Moon Christmas Offering

\$24,000,000



Fitting ornament for the Christmas season—Theme art for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, depicting the IXORS symbol which identified early Christians.

# Redeemed? Then 'Speak out'

by Mrs. R.L. Mathis

"Has the Lord redeemed you? Then Speak out!" (Psalm 107:2, The Living Bible) The theme scripture for the 1975 Week of Prayer gives joyous expression to the special love and sense of responsibility for witnessing which has been a part of Southern Baptist life from the very beginning.

Nov. 30-Dec. 7 we will again dedicate ourselves to prayer for our 2670 foreign missionaries under assignment to 83 countries. With prayer and study, we will launch the greatest short-term offering for missions known among all Christians, the Lottie Moon Christmas Offering for Foreign Missions.

The Lottie Moon Offering has been blessed and is growing because it is based on prayer. The prayer effort behind the Lottie Moon Offering is much greater than that of Southern Baptists. In Jordan and in Honduras soon after the country had been devastated by a hurricane, and in Taiwan, groups have broken into spontaneous prayers of thanksgiving and songs of praise to God for the Lottie Moon Christmas Offering. Why? Because these people recognized that through this vehicle Southern Baptists had responded to their needs for missionaries—for preachers, for doctors, for teachers, for theological training, and for other forms of witness and relief.

Money can buy plane tickets for missionaries, but only prayer can elicit the dedication of lives for mission service. Money can build missionary residences, but only prayer can inspire the people in them to live and work with a successful witness. Money can erect church buildings, but it takes prayer to fill them with responsive people. Money

can broadcast the message of salvation, but prayer opens ears and hearts to its meaning.

Southern Baptists have confidence that the Lottie Moon Christmas Offering is an effective way of mission support.

The goal for the 1975 offering is \$24,000,000—which is \$765,906 beyond receipts for last year's offering. When the goal is reached, it will provide approximately half the funds our Foreign Mission Board will require to maintain our far-reaching missions efforts and to enter new paths of witness abroad.

Today Southern Baptists have two channels of monetary support for the missionaries who represent us. The Lottie Moon Christmas Offering is one; the other is the Cooperative Program. These two channels have been compared to the two rails of a train track. Both are necessary. Each bears approximately the same load. Both reach the same destination. Each depends on the other.

The small administrative expense of the foreign mission endeavor is budgeted from the large share of the total cost of the enterprise which is borne by the Cooperative Program. Therefore, all funds given through the Lottie Moon Christmas Offering can go directly to the heart of mission fields. Thanks to the effective structure for support by the Cooperative Program and the Christmas offering, special gifts for world relief, just as the Lottie Moon Offering, are channeled to places of need without any deduction for administration. No other relief-sending body makes such efficient use of contributions.

There is another secret to the remarkable effectiveness of the Lottie

Moon Christmas Offering. It is that the entire church family participates. Woman's Missionary Union leads in promoting the observance, but without the leadership of the pastor, the strong support of the Brotherhood and of other church organizations, and the all-age appeal of special activities in the observance, the offering would fall far short of its mark.

The \$24,000,000 goal now before us is but prelude to an even more challenging future. Our denomination is on the brink of Convention-wide emphasis on sharing Christ through bold missions efforts. In keeping with the sweeping strategies and anticipated appointment of many more missionaries, Woman's Missionary Union has set long-range goals for the Lottie Moon Offering. By 1976 our objective will be \$26,000,000. For 1977 the aim will be \$28,000,000. In 1978 the goal will be \$30,000,000!

But these goals are not excessive when we consider the needs of our world, the opportunities of the present, and the vast resources of our denomination. We must base our efforts on prayer, on a heartfelt love for foreign missions, on confidence in the faithful stewardship of the funds, and on the widest possible participation of the church family.

In prayer and sacrificial giving, Southern Baptists "Speak out" for missions during the Week of Prayer for Foreign Missions.

Mrs. R.L. Mathis was President of Woman's Missionary Union, SBC, 1956-63, 1969-75.

November 15-  
December 15, 1975

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## Pastor-administrator eases church staff conflicts

LOUISVILLE (BP)—Acceptance of the pastor as the chief administrator of a church with multiple staff would ease much of the anxiety and tension which has surrounded church staff relations in recent years, Grady C. Cothen said here.

Cothen, president of the gigantic Southern Baptist Sunday School Board, cited the problem of church-staff conflicts which have grown as the number of churches with multiple-staff situations has grown.

"As the multiplicity of staff members has grown, particularly in the larger churches, the problems have become more acute," Cothen said in the first of this year's series of Gheens Lectures at the Southern Baptist Theological Seminary.

There has been considerable confusion in the minds of both staff and congregation concerning the role and function of ministers; the lines of authority have been unclear," added Cothen, a former pastor, former state Baptist executive secretary and former university and seminary president.

One of the major problems, Cothen explains, lies in "widely divergent concepts of leadership roles." If the staff members and congregation do not clearly understand the role and function of each minister, he says, "confusion is inevitable."

The accepted practice among Baptists, says Cothen, is for the pastor to serve as the chief administrative officer of the church. A significant problem arises "when there are other ministers--staff members--involved in leading the congregation in specified areas for which the chief administrative officer also feels responsibility."

The Sunday School Board head believes that "the ministers

in the congregation are likely to relate their role, function, and position to the call which they have received from God and to the call which they have received from the congregation."

But, Cothen warns, "they must also relate themselves to the lines of administrative authority and decision-making."

He expressed dismay at the "amount of suffering" that has resulted from misunderstanding of church-staff relationships. "It probably would be frightening to know how many called, dedicated and frustrated servants of the Lord have left various facets of the ministry because of these problems," he says.

That situation is not necessary, however, according to Cothen. "The multiple ministers need not wind up in administrative confusion or role competition. God has given to the saints differing gifts."

In Cothen's model of the modern multiple-ministry church, the pastor is recognized as chief administrative officer and other ministers have "clearly designated functions with very clear lines of communication, reporting and responsibility. The clearer the delineation of responsibilities and the lines of authority the more functional the system would be."

The Southern Baptist administrator disagrees with putting a minister under the direct authority of a committee rather than the pastor-administrator. "Good administrative procedure requires that the pastor, as the chief administrator, should be the supervisor of the staff," he stresses.

Cothen believes that all church-staff relationships and problems must be dealt with under the leadership of God. "The ministers need total Christian commitment to one another, to the church, and to God."

## January Bible study resources listed

NASHVILLE—"January Bible Study For All Ages" is the theme for the 1976 January Bible Study, according to A.V. Washburn, secretary of the Sunday School department of the Southern Baptist Sunday School Board.

This theme was chosen to convey the message that every church member may attend January Bible Study and meet with a similar age group.

Listed below are the resources available for 1976 January Bible Study, with unit prices and order numbers. All items may be ordered through Baptist Book Stores.

Adults in Southern Baptist Churches will turn to the Old Testament for their 1976 January Bible Study. Hosea, God's prophet in Israel during the years of the Northern Kingdom's final decline, is the subject of this year's study.

"Hosea: Prophet of Reconciliation," by Fred M. Wood, pastor of Eudora Baptist Church, Memphis, Tenn., is the adult study book for 1976. The scripture text serves as the basic outline (BBS No. 5132-16).

Other materials for adults include "Teaching Guide for Hosea: Prophet of Reconciliation" (BBS No. 5142-16); "Study Guide for Hosea: Prophet of

Reconciliation" (BBS N. 5152-16); and "Hosea Teaching Resource Kit" (BBS No. 5122-16).

From Broadman: "Hosea: Prophet of Reconciliation" (filmstrip) (BBS No. 443-968); "Hosea: Prophet of Reconciliation" (cassette tape) (BBS No. 447-218); and "Hosea and His Message," a paperback book by Roy L. Honeycutt Jr. (BBS No. 4212-12) are available.

"God-Man Alive," the youth book, is the fifth in the Youth Bible Survey Series. It was written by Mrs. Clair Crissey, Marietta, Ga., and Mrs. Bonnie Farmer, Nashville, Tenn. This book begins a study of the New Testament and gives an overview of the life of Christ from the Gospels (BBS No. 5132-95).

Also, a "God-Man Alive: Resource Kit" is available (BBS No. 5122-95).

For older children, "This is My Bible," by Bethann F. Van Ness, uses child experience stories and activities to explain how the Bible came into existence (BBS No. 5138-17).

Younger children will study "The Story The Bible Tells," by Mrs. Carl Clard (BBS No. 5139-13). This book is designed to help children think of Bible stories and verses learned as fitting into a sequence which forms a concept of the Bible as

one connected, ongoing story.

Older preschoolers will study "God's Care in Autumn and Winter," by Polly Hargis Dillard (BBS No. 5139-15). This book will help each child begin to understand some of the ways in which God takes care of him and to thank God for his care.

"Good Food to Eat," also by Polly Hargis Dillard, will be for use with younger preschoolers. It guides younger preschoolers in desirable learning experiences (BBS No. 5139-18).

Administrative materials available include "A More Effective January Bible Study" (BBS No. 5270-38); and "January Bible Study Promotion Aids, 1976," which includes Information Poster, Sign-up Chart and 50 Sticker Reminders (BBS No. 0111-85).

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## Becoming reconciled

Nov. 30, 1975

Genesis 45:4-8, 15; 50:15-21



Dr. Nicholas

Joseph had thoroughly tested his brothers. The purpose in his harsh dealings with them was to determine whether they were better men now than when they sold him into captivity. Their responses to his tests quite conclusively demonstrated their penitence for their sin. Their love for their father and their concern for young Benjamin were evidence that they were different men. Judah's plea, filled with tenderness and pathos, was more than Joseph could bear. As he spoke of the anguish which Jacob would know upon the loss of the second son of Rachel and as he offered to sacrifice himself in behalf of the lad, Joseph was overcome with emotion.

### The revelation (Gen. 45:1-4)

At the conclusion of the plaintive plea of Judah, Joseph ordered his Egyptian attendants out of the room and, in a voice broken by sobs, shared with his brothers his true identity: "I am Joseph; doth my father live?" This unexpected revelation shocked his brothers. Not only were they stunned by surprise but they were frozen by fear. They could not comprehend that the man now standing before them was truly their brother; but to the measure that they could comprehend it, they feared for what he might now do to them.

When Joseph saw that his brothers could respond only with mute silence, he commanded them to come closer and said, "I am Joseph your brother, whom ye sold into Egypt." It was a sickening revelation. It was true. This was he. It was like a bomb exploding in their minds. No one else but Joseph could have known the truth. They were standing before and at the mercy of him whom they had hated and sold into slavery.

### The reconciliation (Gen. 45:5, 15)

The magnanimous spirit of Joseph is seen in his ready forgiveness of his brothers. He is so eager for reconciliation that he not only forgives but urges them to forgive themselves.

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither." There is no castigation, no reproach, no rebuke. He gently and lovingly urges them to forgive themselves and to surrender up their

grief and their anger with themselves. They had borne the burden of their brother's blood for 22 years, and he kindly bade them let it go, surrender it up.

There is not a hint of bitterness in the attitude of Joseph toward his brothers. As he freely extended forgiveness, tears of fellowship and joy fell from the eyes of all. "Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him." Note that he kissed them all—Reuben, Judah, all those who cruelly sold him into captivity. There was joy and fellowship in a family rejoined by reconciliation.

### The reaffirmation of repentance (Gen. 50:17-18)

With the generous approval of Pharaoh, Jacob invited his father, his brothers and their families to move to Egypt to live. They were provided property in Goshen, a fertile area of the Nile delta, where Jacob spent the remainder of his days. Seventeen years after he had entered Egypt, Jacob died and his body was embalmed and taken back to Canaan for burial.

The 10 brothers of Joseph had never really been quite sure of the genuineness of Joseph's forgiveness. They feared he was only postponing his revenge until such time as Jacob died, at which time he would feel free to repay them for their abuse of him.

The truth is, while Joseph had forgiven his brothers, they had never forgiven themselves. One of the real tragedies of sin is that sinners have difficulty in forgiving themselves even though God and the others offended may be willing to forgive.

They sent a message to Joseph claiming that their father had urged them to beseech in his name the forgiveness of Joseph for his brothers. "Forgive, I pray thee now, the trespass of thy brethren and their sin..." Fearing that he had not really forgiven them and that he was intent upon vengeance, they pled for forgiveness. They acknowledged again their sin and begged for his mercy.

Having sent the messenger to give voice to their request for forgiveness, they then went to Joseph and fell down before him and said, "behold we be thy servants." They demonstrated their willingness to become bondservants to Joseph to repay him for the evil they had done to him.

### The reassurance of forgiveness (Gen. 50:19-21)

"And Joseph wept". He was hurt because they had doubted the

genuineness of his love and of his forgiveness. In words that could not be misunderstood and in a situation which could not be misinterpreted, Joseph reassured his brothers of his complete and unqualified forgiveness.

His reassurance consisted of two parts. First, "Ye thought evil against me; but God meant it unto good..." By this statement, Joseph reveals that God's grand purpose was being fulfilled in his life. He shared the assurance that God's providence could overcome even the tragedies that befell him.

This is not to imply that the wretched conduct of the 10 brothers was condoned, but merely that God can overcome man's evil works and in spite of them, successfully accomplish His good and perfect will.

This conviction largely explains the secret of Joseph's great spirit. He trusted God and was convinced that, whatever circumstances might befall him, he was secure in the Lord. This is a glorious prospective from which to view the experiences of life. Standing on this pinnacle, he found it much easier to understand and forgive those who trespassed against him.

The second part of Joseph's reassurance was as follows: "I will nourish you, and your little ones. And he comforted them and spake kindly unto them." He assured them that, not only had they no need to fear any reprisal toward them, but that he would care for them and meet their needs. That is more than forgiveness — that is love.

The true greatness of Joseph was not demonstrated by his ability to interpret dreams nor was it shown by his genius in administering the affairs of the great nation Egypt. The true greatness of Joseph was demonstrated by his love and forgiveness of his brothers, by his willingness after having been grievously wronged by his brothers to graciously forgive them and become reconciled to them.

How very badly we need the spirit of Joseph today to repair the breaches of fellowship that exist in our families, our homes, and our churches. The strife and dissention which now makes havoc in many of our homes and churches could be resolved if only we would take on the spirit of Joseph, which is the spirit of Christ.

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## Testing yourself

Nov. 30, 1975

Matthew 7:1-5, 12, 21-27



Pike

Charles Allen, in his book, **The Sermon on the Mount**, tells the following story.

Once a farmer wrote the editor of a newspaper: "Dear Mr. Editor: My neighbor goes to church and observes Sunday. I plowed my fields on Sunday.

I sowed my fields on Sunday. I harvested them on Sunday. Mr. Editor, at the end of the season and the end of the harvest, I did better than any of my neighbors who observed Sunday and went to church. How do you explain that?"

The editor's answer was brief. He wrote: "God doesn't make up his final account in October."

### Judge not

"Judge not, that ye be not judged" had a familiar sound to Jesus' first-century hearers. The Mishnah (the Jewish collection of oral teachings and traditions) contained similar counsel on judging. The Rabbis regularly warned against severe criticism of others; and Hillel, one of the best known, was quoted as saying: "Do not judge a man until you yourself have come into his circumstances or situation." It reminds one of the familiar Indian prayer: "Great Spirit, grant that I may not criticize my neighbor until I have walked a mile in his moccasins." Thus, here Jesus was not necessarily introducing a new concept but underscoring the validity of an old one. The scripture lists three reasons why we should not judge our fellow man. We should not judge others because final judgement belongs to God and not us. We do not need to play the part of God in our relationships to others. Secondly, we should not judge others because we encounter great risks in that we will be judged in like manner.

Knowing that Jesus spoke these words, why are we so quick to judge others? Charles Allen lists five reasons why we pass judgement upon our fellow men: (1) Being conscious of our own sins, we take comfort in someone else's fault. If we can pull other people down to our level it makes us feel better. (2) We judge others because we are jealous. We suspect that the other person is having more fun than we are having. (3) We judge others because we do not know all the facts and circumstances of their lives. (4) Judging others takes our mind off our own sins. It

is a lot more comfortable to talk about the mistakes and wrongs of another's life than it is to face up to the wrongs of our own lives. (5) We judge others quickly and harshly because we lack love in our hearts.

Thirdly, we as sinful men are not adequate judges. It is a lot easier to see the faults of others than it is to see our own faults. We can see the small chips in the eyes of others while we cannot see the log in our own eye. Jesus says for us to stop play-acting at being so righteous because we have greater sins than those we can see in the lives of others.

### Do unto others

The Golden Rule is perhaps one of the most common and well known passages in the Bible. The thought is not new to Christianity. However, Jesus gave the thought a positive connotation instead of a negative one. In the past the Jews have thought if they did not want to be mistreated they would not mistreat others. Jesus says for Christians to take the initiative. If we want others to treat us in a certain way, we should be the first to treat them that way. If I want a neighbor to show kindness to me I will first show kindness to him.

The old saying, "You get out of something whatever you put into it" holds true for the Golden Rule. Send out love, and love comes back. Send out hate - hate comes back. Send out mercy - mercy comes back. What we give, we get.

Some people mistakenly follow the Golden Rule as their religion. We must keep in mind the context in which the passage was given. Jesus first talks about a life lived in relationship with God. This relationship with God determines the relationship we have to men. The Golden Rule is an expression of a true commitment of a heart given to God.

### Call for action

A popular religious song of our day is "Don't Play the Game." The song talks about playing at church, appearing to be religious, and faking the walk with the Father. Jesus called it hypocrisy. Not every person that confesses to be a Christian will gain favor in the sight of God. God looks at the heart. He can tell if we are a phony. Some of you may be Sunday School teachers, deacons, music directors, even pastors, but you've been playing the game. You're a phony. No one else may know it, but you know it and God knows it.

"But look at all the things I've done for the church." Jesus does not honor acts of

service given by an unregenerate life. He does not honor acts of service given out of the wrong motives. What we do does not matter as much as what we are. The true disciple is the person that does the will of the father.

We are beset with the allusion that if we've heard about something we've done something about it. In the book of James we read about people who are hearers only but not doers. The Bible says those people are deceiving their own selves. A regenerated life will show forth fruits. There will be actions to back up his faith.

In verse 24 Jesus says that the person who hears his words and does something about this is wise. Notice that hearing alone is not enough. We must do something.

A Christian who builds his life on the strong foundation of Jesus Christ can withstand the temptations of the world. If we build our lives on any other foundation the temptations will be too strong and we will perish. Notice in the illustration that Jesus used both the person who had built on a strong foundation and the person who had not, faced the same temptations, winds, and destructive forces. A Christian is not sheltered from temptation but given strength to overcome temptation.

### Test yourself

In many "old home places" there are a series of marks, each progressively higher than the next on a doorway. The marks tell a story of a small boy measuring his growth inch by inch. All of us, as Christians, should look at ourselves to see how we measure up against the ideas set forth in the Sermon on the Mount. How close are we to what Jesus expects of us as a disciple? In what areas of our life do we need to improve? Evaluate yourself. Be honest. Don't play the game. Just talking about it will not get the job done. We must do something about our shortcomings. Decide on a plan. How will you have a closer walk with the Father? We cannot expect to grow into maturing Christians if we ignore the basics. Bible reading, prayer, meditation, and study are the basics from which Christian character grows. Don't just stand there, do something.

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# Southern Baptists and the Bicentennial

by Foy Valentine  
For Baptist Press

The nation's Bicentennial celebration gives Southern Baptists an opportunity for celebrating the past, possessing the present and securing the future.

We have a past worth celebrating: responsible involvement in society has been a notable part of our Baptist heritage. We deeply believe that all governments derive their just powers from the consent of the governed.

Voluntary involvement in government through the giving and withholding of that consent has always been a central theme of democracy; and voluntarism has been a peculiarly important dimension of the Baptist genius.

Governing ourselves by popular vote, both in our churches and in our various political entities, "we, the people" have been true to our best insights when we have accepted our moral obligation to be involved.

Another significant part of our heritage is our commitment to revolutionary ideas and bold actions. The current Bicentennial celebration, we must keep reminding ourselves, is a celebration not of the status quo but of the Revolution, one of the most profoundly consequential revolutions in the history of mankind.

Those revolutionary ideas and bold actions have related to the right to life, the right to liberty, the right to the pursuit of happiness, and the right to insist that the relationship between any human being and God Almighty is a relationship with which no government on earth, secular or sacred, has any right whatsoever to interfere. Our fathers and mothers, with their revolutionary ideas and bold actions, dreamed the impossible dream. We stand today on their shoulders.

Still another important part of our heritage is the acceptance of both the priestly and the prophetic, both the innovating and the conserving dimensions of reality. Both are necessary if life is to continue and institutions are to survive.

Religious liberty and its profoundly important corollary separation of church

and state, moreover, constitute for Americans in general and for Baptists in particular a kind of cornerstone for the house of our heritage.

We have a present worth possessing: if we are to possess the land and claim dominion over the present, we must avoid the special perils that confront us; the temptation to form "Christian" political parties after the fashion sometimes followed some church bodies, the gradual fusion of church and state, the toleration of a malignant secularism, and the acceptance of a civil religion which renders to Caesar that which is God's.

As there are perils to avoid, so there are challenges to meet; the recovery of family life, new efforts to deal effectively with the crisis in education in the public schools, a never-ending war against the evils of racism, disciplined involvement in dealing with knotty economic problems like inflation and depression, the recovery of integrity, and the general development of a citizenship worthy of the Gospel.

We have a future worth securing: it is true that our spirit is wounded. In the political arena, Watergate, the Vietnam War, the cynical assault on the Constitution's Bill of Rights, and other disturbing compromises have wounded our spirit.

A tragically inauthentic evangelism has been accommodated to as something perilously close to infant baptism has been embraced. The doctrinal base on which the Baptist movement solidly stood has been fractured and eroded. And the disciplined Christian life of self-sacrifice and cross bearing has been swapped for a mess of pottage and the form of godliness.

But God has something better for America, and God has something better for Baptists. It is a future far better than we have dared to hope or think.

Let the Bicentennial celebration be the occasion for us as Americans and for us as Baptists secure that future. (BP)

Foy Valentine is executive secretary of the Southern Baptist Christian Life Commission.

## Attendance report

November 16, 1975

Church	Sunday School	Church Training	Church Adns.	Church	Sunday School	Church Training	Church Adns.
Alexander, First	105	47		Kingston, First	67	50	
Alpena, First	81	29		Lavaca, First	306	114	
Bentonville				Little Rock			
Central Avenue	80	33		Crystal Hills	148	55	
First	269	45		Geyer Springs	713	199	3
Berryville				Life Line	552	137	1
First	169	75	1	Martindale	137	70	2
Freeman Heights	208	71		Woodlawn	110	45	
Rock Springs	70	51		Magnolia, Central	669	179	2
Biscoe	72	30		Melbourne, Belview	124	82	
Blytheville, Trinity	222	98		Monticello, Second	308	77	
Booneville				Mount Ida, First	151	36	
First	279	214		Mulberry	163	100	
Southside	111	77	2	Murfreesboro, First	148	53	
Bryant, First Southern	106	63	1	North Little Rock			
Cabot, Mt. Carmel	280	142	3	First	197	108	
Camden, First	470	55	1	Levy	480	107	1
Cash, First	130	68	1	Park Hill	719	153	2
Concord, First	101	32		Paragould			
Conway, Second	315	120		Calvary	242	209	
Crossett, Mt. Olive	377	184	3	East Side	238	95	3
Damascus, South Side	114	68		First	478	91	
El Dorado				West View	184	98	
Caledonia	44	22		Paris, First	385	129	
West Side	407	392	5	Pine Bluff			
Ft. Smith				Centennial	166	72	
East Side	322	127	12	East Side	200	84	
First	1325	301	6	First	715		2
Grand Avenue	936	244	3	South Side	684	157	3
Mission	30			Tucker	18		
Temple	160	63		Oppelo	27	12	
Trinity	194	82	1	Sulphur Springs	205	118	1
Fouke, First	95	35		Watson Chapel	429	100	
Gentry, First	180	61		Pollard, New Hope	104	42	
Grandview	83	47		Rogers, Immanuel	535	115	1
Greenwood, First	353	160	2	Rover	66	45	
Hampton, First	144	79	1	Russellville			
Hardy, First	183	76		First	495	139	2
Harrison				Kelley Heights	47	19	1
Eagle Heights	354	136	1	Second	147	70	2
Woodland Heights	100	53		Sheridan, First	237	41	2
Hatfield, First	98	32		Springdale			
Hope				Caudle Avenue	146	71	
Calvary	188	83	1	Elmdale	348	94	1
First	440	92	7	First	1329		7
Hot Springs				Texarkana			
Grand Avenue	480	255		Shiloh Memorial	111	63	
Leonard Street	112	43	1	Trinity	345	101	1
Memorial	94	30		Van Buren, First	566	222	
Park Place	376	96		Mission	26		
Hughes, First	199	73	1	Vandervoort	84	48	
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# Church that should be dying shows how to live, grow

by Larry Jerden

TYLER, Tex. (BP)—John Beard, the pastor of Calvary Church here says he never really "promotes" the Cooperative Program unified budget of Southern Baptists. Yet his church is always near the top in giving among Texas Baptists.

The Tyler church should actually be a dead or dying church, per its location.

It is located in a transitional neighborhood in the edge of downtown Tyler, population 60,000. The downtown area is to the south in a black neighborhood separated by a freeway to the north.

There are 10 other Baptist churches within a two-mile radius, and the new suburbs, where the greatest potential for growth would appear to lie are far to the south, beyond "downtown."

The "heyday" of the church of more than 2,000 members, was seemingly long ago. Sunday School attendance was down to 350 seven years ago when Beard came as the pastor.

"We had a choice," Beard recalled, "We could either go the 'outreach' route, with buses and promotion to get high attendance at Calvary, or we could think about moving to the suburbs and incur a large debt, or we could just be the church

and do missions.

"We chose to be the church."

The result of "being the church" seven years later is that Sunday School attendance is back above 600. But more impressive and important is what Calvary is accomplishing.

From a \$250,000 budget, Calvary helps support three missions in Pennsylvania, New York, and Canada, budgets \$5,200 for youth mission trips, \$4,460 for state and local missions, \$2,756 for mission education organizations in the church, and \$7,503 for associational missions.

Outside the budget, in December, 1974, the church gave more than \$6,500 for the Lottie Moon Christmas Offering for Foreign Missions, \$400 for an orphanage the church helped build in Mexico, \$745 to missionary families and \$150 to a needy family.

Topping the budget, the church gave \$65,000 or 25 per cent to the Cooperative Program of Southern Baptists.

But giving dollars is not the total measure for Calvary. In the past year, four couples from the church's members have been appointed missionaries by the Southern Baptist Foreign Mission Board.

Two couples, Jerry and Arlis Milligan and Fred and Janey Debenport—were completing schooling. The other two couples, Tom and Libby Robuck and David and Jeannette Haney, were enroute to Brazil and Indonesia, respectively.

Robuck and Haney attest to the role Beard and the missions trips played in their decisions to become missionaries.

"You can't separate the ministry from the man," Robuck said. "For the past seven years this has been a place where people could come and seek the Lord's leadership. The fellowship has a sweet spirit that allows the Spirit to move."

"Brother Johnny (Beard) is real mission-oriented," Haney noted, "so the church has become mission-oriented."

Beard admits to being "mission-oriented" but plays down his role in the church's enthusiastic response.

"The members are just faithful," he declared. "They are giving money; they are giving themselves. I'm just going along for the ride."

Laymen in the Tyler church say mission trips have been the sparks lighting Calvary's mission fires.

"My being saved is the result of a mission trip to Brownsville, Tex., said Al Wyatt, a church member five years.

"About 40 young people and sponsors came back from Brownsville and really stirred things up. That trip made young people out of old people and older people out of young people.



TYLER'S JOHN BEARD—"The members are just faithful," he said, "They are giving money, themselves, I'm just going along for the ride." (BP) PHOTO by Larry Jerden, Brotherhood Commission

"That was the beginning, in 1969. On trips that followed it just grew. I've seen a lot of people go full time in five years. I've been to Brownsville four times and once to Canada, and the lives that have been changed as a result...there just is no explaining it."

Wyatt's wife, Molly, said "I've seen 12 young people in one year volunteer for full time Christian service."

Not everyone in the church was totally for the mission trip expenditures at first, especially some of the older members, Wyatt recalled. But after a mission trip, those who doubted the wisdom of the trips came back changed. They could not do or give enough, he said.

One man had "always questioned everything," Wyatt added, "when it came to church money, but he went down to Brownsville and had 14 Latin boys saved in his class. He didn't touch the ground the rest of the week."

Most of the Tyler laymen and the church staff agree that the mission trips laid the groundwork for the mission volunteers and were their stepping stones to the church's missions commitment. For others, the mission tours ushered in a new depth of commitment.

Laymen Charles Swann, a Calvary member 26 years, noted, "Security, a good job and all that used to be the most important things to me next to my family—now they mean less than anything."

"Now giving is important," Wyatt said. "Now everything financial goes over the top—the budget, Lottie Moon (offering) and the Cooperative Program."

Southern Baptists are observing the 50th Anniversary of the Cooperative Program in 1975.

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