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### November 13, 1975

Arkansas Baptist State Convention

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November 13, 1975  
**Arkansas Baptist**  
NEWSMAGAZINE

**Giving  
children  
a chance**



**With the Thanksgiving offering  
for**

**Arkansas Baptist Family and Child Care Services**





## I must say it

Charles H. Ashcraft Executive Secretary

### The 1975 annual convention

The Arkansas Baptist State Convention is not a church. It does not perform baptisms. It does not observe the Lord's Supper. It does not ordain preachers or missionaries. It is not a creedal or ecclesiastical organization. It is not any part of a hierarchy which is obligated or chargeable to any entity above or below it. It is autonomous. It determines its own membership, but can impose no directive upon any church, association, or district affiliated with it. It does not base its autonomy upon any other body of Baptists, nor does it draw any powers from any source other than defined in its approved constitution.

The convention is more properly a convention of messengers from the churches than a convention of churches. The messengers are neither delegates nor representatives in the commonly accepted sense. The messengers are also autonomous, chargeable directly to God for their behavior and vote. They do not come to the convention previously instructed to exercise a certain viewpoint. They come seeking the Lord's will and to vote accordingly. They represent the Lord moreso than they represent their churches or their association. Representatives in government are vastly different than messengers to a Baptist convention.

The convention is in total charge for only about three days of the year. An executive board is in charge for the remaining 362 days of the year. The convention messengers compose a percentage of one to 400 members of the Baptist constituency. The executive board composes about one to 4000 of the total membership. The members of the executive board are much as messengers. They also are not delegated or instructed to vote a certain pattern. Only when all seek and find God's answer and vote accordingly is the closest consensus to God's will achieved. Baptists are different in their form of government than any other body on earth. No other religious group operates in this fashion.

It is much akin to a fleet of ships, or a formation of aircraft. Every ship and every plane has its own navigator. One flag ship may carry the chief navigator but he has no knowledge or instruments more than the respective navigators of all the units in the group. Our chief instrument is the Word of God and our master guide is the Holy Spirit.

In a structure such as this, politics, power blocks, conspiracies, campaigns, and pledged votes are hardly in keeping with the nature and spirit of this masterful instrument (ABSC) of God's grace. The enlightened messengers will come prepared to personally find God's answer on all the budgets, resolutions, constitutional changes and motions made from the floor.

Nothing is less Baptist than overbearing persons engaged in programing their fellow messengers into bloc-thinking and bloc-voting. Few permanent victories are to be achieved in this fashion. Serious-minded Baptists will insist

(Continued on page 4)

## In this issue

### Which way sermons 5

The final article in a series by Dean Dickens offers some criteria for sermons which would give direction to "contemporary preaching."

### Thanks with food 5

Want to say "thank you" to a friend for some kindness? This week's "Food and fellowship" column gives the Biblical basis for showing thanks with food, and offers some recipes for company fare.

### Summer at Chaffee 6

As a part of a series on the "mission field that came to America"—the Vietnamese—Chaplain (and chaplaincy ministries director) Wilson Deese writes on his experience at Ft. Chaffee this summer.

### Startled students 9

Most BSU students attending the state BSU convention were shocked or at least startled by a film intended to increase their awareness of the problems of hunger in the world.

# Arkansas Baptist

NEWSMAGAZINE

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NUMBER 45

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## Involving people

In most of our churches, less than 20 percent of the congregation does 90 percent of the work. The obvious need is to involve more people. To widen the circle of those working for the Lord, an approach must be found which will provide satisfaction in meeting needs – both spiritual and temporal.

Motivating people is very different from manipulating them. Manipulation not only is wrong but fails to provide dedicated workers over a long period of time. The manipulator uses guilt to cause those who disagree to feel that they have committed sin in not responding. The manipulator will be characterized by insensitivity to the needs of others, deception to obtain his objectives, and criticism of all who do not immediately respond.

There are, also, several tragic hindrances to involvement of people – lack of freedom to act, legalism, and personal conflicts.

A friend tells of pastoring a church which had experienced significant and rapid growth. At the close of one service in which there had been six additions, one of the church's older members complained "Pastor, you have ruined our church. You have brought in all these new people, and those of us who have been here through the years no longer have a voice." Sometimes, perhaps not all of the members of a congregation are free to act.

Some churches are infected with legalism. This simply means that everything must be done by the letter of the law. Eventually, the members all get "on guard" instead of getting on the cutting edge of exciting new church programs.

Personal conflict soon destroys a congregation. When members harbor resentment for each other, personal

### Guest editorial

## Finding God's will

That God has something of a blueprint or divine will for each and every life is a clear teaching of the Scriptures. But finding God's will for oneself in every detail is not easy.

It is easier to discover God's will for everybody, his will in general, than to find his particular will for any one of us.

One thing standing out above everything else is that God does not want anybody to be lost:

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Further evidence of God's will for all people to have his great gift of regeneration and eternal life is made clear in his loving provision of a "whosoever will" gospel:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

But God has made us free moral agents, and he does not save any one against one's own will. It really is

## The editor's page

J. Everett Sneed



animosity becomes a greater concern than reaching people for Christ.

If people are to be motivated there first must be some spiritual preparation. Christian people respond best to the positive proclamation of the Bible. The Bible itself is filled with examples of people who were motivated to respond. God prepared the Israelites for their exodus from Egypt by saying ".....Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." (Ex. 3:14.)

Personal commitment on the part of leadership is essential for involvement of members. The leaders – pastor, deacons, and officers – must direct through love and example. The congregation will never do more than the leadership is willing to do.

The leadership of a church must also recognize the gifts of the members. Recognition and utilization of these abilities will enlarge the circle of involvement. People are more productive and happier when their skills are used. Elton Trueblood says that the leadership must be a kind of "player-coach," who develops the desire, not just to win the game, but the league championship.

The church leadership must also create tension. This tension is developed by challenging members to move out as far as possible. Someone has illustrated this with the rubber band, when it is stretched it never returns to its original size. To develop and handle tension there must be courage, compassion, and recognition. Each person must be led to see that his job cannot be done without his effort.

The greatest need in our churches today is for more committed workers. The task is not easy. But as leaders recognize that God's plan is for every Christian to be involved the energy can be found.

"whosoever will."

How does one find God's will in the every-day affairs of life?

Christians are pretty well agreed that regular and consistent and prayerful reading of the Bible, participation in public and private worship, and walking daily by faith constitute the best approach to knowing, doing, and being in the center of God's will.

A common heresy among us, in the matter of finding God's will, is:

"What's best for me (what I want for myself) is:

"Best for my family;

"Best for my church;

"Best for my denomination;

"Best for my country;

"The Lord's will."

The divine truth that sets this straight is this:

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16:24).—  
Erwin L. McDonald, Editor Emeritus, "Arkansas Baptist Newsmagazine"





## One layman's opinion

Daniel R. Grant / President, OBU

### Future shock, lifelong learning, and Baptist Sunday Schools

Is there no end to the need for learning?

Those who tire of the nagging pressures to "keep on keeping on" in the learning process (to study, read, retool, to back to school, etc.) will receive little comfort from the remarks of famous futurist Alvin Toffler at Ouachita Baptist University recently. This author of the much discussed book, *Future Shock*, left his audience reeling from statistics on the rapidly accelerating rate of change, the knowledge but of the very social institutions on which our earthly survival depends.

Toffler is very persuasive in arguing that the world once had one or two centuries (or more) to decide how to respond to some dramatic new invention or discovery, but we are compelled to make decisions of terrifying magnitude today in just a matter of months or weeks. Federal officials are trying to make decisions about energy development and regulation, minority rights versus majority rights, how much pollution we can or should tolerate, and the relative importance of exploring outer space, for example. Although these kinds of decisions might once have evolved over centuries, there is strong pressure today to make decisions, right or wrong, wise or unwise, in the short space of a few weeks.

In short, the dilemma posed by Toffler is that we have far more complex decisions to make and far less time to make them. As a matter of fact my own life style of rush, rush is a good example of the dilemma. I have managed to squeeze in enough time for only fragmentary thinking about the approaching world of future shock.

Among the fragmentary thoughts are these three:

(1) It is time for a revival of confidence in the broad "liberal arts" education. This is an education that concentrates on understanding the world in which we live, its history, how and why it changes, the nature of power and how people use it, and, above all, questions of value and not merely of fact—questions of why, and not merely of what. It is not "vocational education" as such, but it is a good foundation for living most vocations. Industry will increasingly provide training and retraining in highly specialized fields, and take care of the problem of technological obsolescence. The college education must concentrate on learning those things of value that are lasting.

(2) It becomes increasingly essential for "lifelong learning" to be changed from a mere concept to a reality if we are to expect the majority of citizens to make reasonably wise decisions on what they want to do with all the new technology. We cannot afford to leave this in the hands of a small number of government and business decision makers on grounds that they know best and we simply do not understand.

(3) Finally, it has occurred to me that Southern Baptists, with their "all age Sunday School," have long been in the lead in this matter of lifelong learning. We have never apologized for stressing Bible study for all ages, and for suggesting that there is never an end to the need for spiritual learning. It is spiritual resources that are ultimately needed to cope with the worst part of future shock. Long live lifelong learning in Baptist Sunday Schools!

## I must say it

(Continued from page 2)

upon the right of all Baptists to do their own thing and be their own person when they come to the convention. Real Baptists may hire consultants but they don't employ people to do their thinking on voting.

A sagely note, "No convention could incur greater damage to its usefulness than to make common the practice of dispensing ecclesiastical, doctrinal, or theological rulings upon the churches." History has not been charitable upon those who assume this power.

I must say it!



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Southern Baptist College has a dedicated faculty serving on "The Campus of Christian Purpose." These people are highly qualified to teach your young people in this institution of Higher Education. The Southern Accent is on introducing these people to the Arkansas Baptist State Convention.

**Carl M. Sewald** is professor of music. His responsibilities include teaching voice, music appreciation, hymn directing, and directing all choral activities. He holds a B.S. degree from Southeast Missouri State University, Cape Girardeau, Mo., and the M.C.M. degree from Southwestern Seminary, Ft. Worth, Tex. Additional training has been received at Indiana University.

Sewald is a member of the American Choral Directors Association, National Association of Teachers of Singing, the Phi Mu Alpha Music Fraternity.

He and his wife, Rita, are active members of the First Church of Walnut Ridge where Sewald is Minister of Music. Mrs. Sewald teaches in the Hoxie Public School system and Sewald is an active Kiwanian in Walnut Ridge.

**Ralph Manuel** joined the music faculty at Southern in the fall semester, 1975. He comes to SBC from Oklahoma City, Oklahoma. He holds the B.M. degree from Oklahoma City University and the M.C.M. degree from Southwestern Seminary, Ft. Worth, Tex.

He is a member of the Pi Kappa Lambda honorary music society. While in his undergraduate study he was awarded the Leadership Award for Outstanding Senior Man of the School of Music at O.C.U.

Teaching experience includes Teaching Fellow in Music Theory while at the seminary, Instructor of Piano at Southwestern Junior College, Oklahoma City, and Student teacher of Piano at Oklahoma City University.

Ralph and Donna are active members in the First Church of Paragould, where Ralph is serving as interim minister of music.—Jim E. Tillman, Director of Development



Sewald



Manuel



# Which way from here?

by Dean Dickens  
(12th and last in a series)



Dr. Dickens

In Lewis Carroll's "Alice in Wonderland", Alice asked the Cheshire-Cat for directions. The cat pointed out that the direction depended on where she wished to go. When she replied that she did not much care--, the cat interrupted by

saying "Then it doesn't matter which way you go." After our discussions and descriptions of today's sermons and devotions--"which way from here?" is not an unnatural question. Apart from the nature or methodology of today's sermon, several qualities are needed for direction.

First, today's sermon must have dignity. Both in its preparation and presentation the sermon demands honor. Whether it be using someone else's story as one's own or gathering a crowd by preaching from the Church steeple, one

wonders if the presentation of God's Word does not merit greater respect. Cheap, sensational titles can quickly degrade the spirit of a sermon. It can also bring disappointment when the message does not live up to its title. (One woman complained that her pastor "promised a skyscraper but built a chicken coop!") The preacher should preach in dignity remembering that God is at work in his calling.

A second needed quality for today's sermon is that of relevance. It was Halford Luccock who told of the first sentence in a book on African big-game hunting: "The first hippo which I ever shot had been dead a week." Shooting too many dead hippos may lead hearers to erroneously think God's Word is outmoded when it may only be the preachers' outmoded message. Too much irrelevance can lend to the spirit implied in Lincoln's letter to General McClellan: "If you are not planning to do anything with the army, will you lend it to me for a while?" The sermon must do something for today's hearer.

A final quality for today's sermon is

power. The preacher need not apologize for expecting things to happen when the Word comes upon men. Christ promised a spiritual dynamite to accompany the workings of His Spirit. It is unlikely that He has withdrawn the promise in the power of His presence. From the reformation until today men still believe that He works in the preached word to bring life. The power in preaching comes because of what some call its "sacramental" nature.

History reports that when preacher Aidan went to Northumbria about 635 A.D., he had difficulty with the language. To aid him, King Oswald stood beside him and interpreted. Our own frailties notwithstanding, it is encouraging to remember that the King who calls us does not desert us. A greater than Oswald stands beside His messengers and brings order to their efforts. When that happens--in any age--preaching becomes Good News for Modern Man. And that is good news, indeed.

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



## Food and fellowship

Virginia Kirk and Jane Purtle

### Saying thank you

*"Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them."*  
Mark 1:30-31 ASV

Peter's mother-in-law had both the opportunity and the reason to say a hearty thank-you. The text indicates that she was burning with fever when Jesus touched her and implies that she was instantaneously and completely healed. "She ministered to them" gives only the barest hint of what happened in the hours following her healing. We can imagine that she went to serving them--as fine a meal as could be prepared on the spur-of-the-minute. A heart full of gratitude often finds food a means of expressing what words seem so inadequate to do.

Think back to a time when you were invited for dinner or when you invited someone for a meal because you wanted to say a special thank you. Those occasions have a glow over them that lingers in the mind for years. Sometimes

the taste and memory of a rich dessert or well-seasoned vegetable is associated forever with the friend who expressed thanks in this way.

When we think of guests, we think first of a fine cut of meat and expensive condiments. However, with planning and a little extra time such treats as home-baked bread, a fancy casserole, or a traditional family recipe can be equally as memorable and much easier on the budget.

The following recipes are companyfare; perhaps the urge to try one of them will prompt you to say a thank-you to a friend, relative, pastor, senior citizen, or neighbor who has blessed your life this year.

#### Chicken spaghetti

- 1 fryer, cooked and boned
- 1 bell pepper
- 2 cans mushroom soup
- 1 large onion
- ½ pound New York sharp cheese, grated
- ½ small can chopped ripe olives

- 1 stick margarine
- 1 can mushrooms
- 1 eight oz. package vermicelli spaghetti
- Saute onion and pepper in margarine. Add soup, olives, mushrooms and 1½ cups chicken broth. Cook vermicelli in rest of chicken broth.

Butter a deep casserole. Layer vermicelli, chicken, sauce, grated cheese. Repeat with a second layer. Cook at 325 degrees 30 minutes. Serves 8-10.

#### Casserole cheese bread

Soften 1 package yeast in ¼ cup warm water.

Combine ½ cup mashed potato flakes, ¼ cup margarine, 1 tablespoon sugar, 1½ teaspoon salt, 1-8 teaspoon cayenne pepper, ¾ cup boiling water, ¾ cup evaporated milk. Blend in 1 cup shredded cheddar cheese, 1 unbeaten egg, and softened yeast. Gradually add 3 to 3¼ cups flour. Mix well.

Cover and let rise 1 to 1½ hours. Punch down. Shape into an 8 or 9 inch buttered casserole or two 9 inch square pans. Let rise until light, about an hour.

Combine 2 tablespoons melted butter or margarine and ½ cup shredded cheddar cheese. Spoon over bread. Bake at 375 degrees 25-35 minutes.

This bread is very quick and easy because it requires no kneading and the rising time can be varied a lot without hurting its texture.



## Summer at Ft. Chaffee is a life-changing experience

by Wilson C. Deese  
(Second in a series)

Now I can write and speak "excathedra," having been on active duty with the Army in Ft. Chaffee for a summer, and being back in the office of the Missions Department gives me this authority. Having seen the thousands of Vietnamese and the tremendously interesting program carried on there, I feel impressed to share the story with you. My impressions are even greater as I take the retrospective view.

Many stories of what is happening in the refugee city are being told. To be sure, there is a great deal of boredom in living as a refugee: looking for a station to complete some processing, waiting for sponsorship, and hoping for a little news about the family member in some other camp or some news of what is happening in the homeland. But there is a great deal going on to prevent boredom. Educational, recreational, relocation, and religious programs are being promoted. Our primary interest is in the religious program.

The religious program is making a most significant impact upon the entire refugee community. This can be said for

the Buddhist and Catholic, as well as the Protestant. It is obvious that all men are religious, and equally obvious that all depend upon their religion to help them through the crises of life. These facts are most obvious in Ft. Chaffee.

A word needs to be said about the resettlement and sponsoring programs. It is too late to argue about the wisdom of bringing these people to our country. They are here, and because they are here missions is literally thrust upon us. One of the objections to their presence is the threat of a strange religion among us. It is easy for us to promote the philosophy of religious freedom when it pertains to the freedom we want in other countries, but to allow it for others of a strange religion, considered false by us, imposes a threat. It becomes a special burden when one of our own soldiers with a Baptist background takes the vows of Buddhism (and this actually happened.) There are nominal Buddhists and nominal Baptist, and both are subjects for evangelism.

Protestants and Baptists have a full schedule of activity. Baptists had the educational program from the beginning.

The program was operated by volunteers from the area under the direction of missionaries paid by the Foreign Mission Board. Finally a contract was established with the Westark Community College. Westark personnel worked with Baptist volunteers until the transition was accomplished. Baptists, being free from the burden of education, moved to an office of sponsoring. This gives our people a direct line with the vital need and purpose of the Vietnamese Village.

Missionary Bob Davis and family, succeeding Jim Gayle and family, are involved in witnessing and observing the miracles of the Lord daily. In the Protestant chapel the day's activities begin with a prayer service at 7 a.m. The missionaries tell us that they pour out their hearts for the lost to be saved and for the welfare of their own people in Vietnam. At 9 a.m. there is an English Bible class. Leaflets like those used in Sunday School are used for the purpose of teaching English. This class is usually two hours in length. For more than five months, and it continues, an evangelistic service has been conducted each evening. Many professions have resulted with more than 400 following the Lord in baptism. New converts are receiving in-depth training. (Acts 5:42) This is probably the greatest cooperative mission venture of foreign, home, state, association and local forces the world has ever witnessed. Oh that we could win thousands to Christ and prepare them for the possible opportunity to return to their homeland with the witness of God's saving grace. If our hearts are open to receive them and our mouths open to tell them, they will respond. We may be limited by the language barrier, but there is no limit to the example of Christ in our lives. "The Word of God is not bound."

One of the finest examples of witnessing by example is Miss Olive Allen who directs a kindergarten and day care service in the refugee village. Called back from retirement as a foreign missionary, Miss Allen renders a distinctive service to the Vietnamese children. She is surrounded by Christian ladies, most of whom are Baptist teachers, and the little ones are learning English in a Christian environment.

Thanks to the Operating Committee who approved a leave of absence for me to serve as Post Chaplain in Ft. Chaffee, my primary assignment was to provide chaplaincy ministry to garrison soldiers and civilian employees and to coordinate



(ABN photo)

Chaplain (Colonel) Wilson C. Deese (right) has been appointed State Chaplain for the Arkansas Army National Guard. He was sworn in by Major General Thomas C. Armstrong, State Adjutant General of the Arkansas National Guard. Deese, who is Director of Chaplaincy Ministries for the Arkansas Baptist State Convention, has been pastor at First Church, Cabot, and West Helena Church. As state chaplain for the Guard, he will perform chaplaincy ministries for the state staff, and be responsible for training of other chaplains in the Arkansas National Guard.



## Deaths

**Fritz E. Goodbar**, 86, Little Rock, a pioneer in Arkansas Baptist education died Oct. 17. A native of Lonoke, he had been a circuit clerk, a rice farmer, a pastor of churches at Lonoke, Russellville, and Danville. Goodbar was the first president of the state Sunday School organization and was a member of the committee which chose the site for the Baptist Assembly grounds at Siloam Springs. He was a leader in the establishment of Arkansas Baptist Hospital. He was a member of the corporation of Baptist Medical Center System. He served on the Executive Board of the Arkansas Baptist State Convention, and twice served as vice president of Arkansas Baptist College when it was operated by the convention.

After his retirement, he was interim pastor for 45 churches in Arkansas.

**Henry M. Evans**, 51, pastor of First Church, Mountain View for the past two years, died Nov. 3. He had served Arkansas churches at Boyd, Coal Hill, Gould, Dermott, El Dorado, Ft. Smith, North Little Rock, and Crawfordsville. He was a native of Thornton. Survivors include his wife, Mildred Evans; his mother, Mrs. Esther Evans; a brother, James Evans, pastor of Hebron Church, Little Rock; and other brothers and sisters.

**Hollie Madison Hipp**, a deacon in First Church, Batesville, died Oct. 6.

the religious program and training of the U.S. Army Reserve and National Guard chaplains who were there on active duty assignments. Most of the 46 chaplains who came our way were Baptist pastors. Arriving in Ft. Chaffee, May 1, I observed the first flight of refugees May 2. As a member of the staff of the Missions Department, Arkansas Baptist State Convention, it seems nothing less than providential that my life, in the summer of 1975, was given in this unique environment. My life can never be the same again, and I live in the hope that all our mission enterprise can be enhanced because of it. As I am privileged to visit the churches and communities around our state and seeing the Vietnamese families that have been sponsored, it affords me a special delight to share with them some of the good things that I enjoyed even while I endured some of the inconveniences of a refugee village.

Thanks also to the Concord Association, pastors and churches of that area that I was privileged to visit. The limitations of time and distance imposed upon denominational employees is a great obstacle. If the employee could live one month each year in one area, relationships beneficial to the cause of Christ and His kingdom could be established and improved. Conventions, conferences, and assemblies help, but administering the affairs of an office and relating to people is the dual, and equally difficult task, of all the convention's staff. I return to the task refreshed with a grateful appreciation for those in western Arkansas and for the office of Chaplaincy Ministries.

□ Wilson Deese is Director of Chaplaincy ministries for the Arkansas Baptist State Convention.

## News briefs

□ Jesse C. Wood and James V. Rowe have been ordained deacons by Chidester Church.

□ First Church, Ozark, broke ground Oct. 26 for a \$90,000 education and office building project. The 70 foot by 68 foot one-story masonry building will provide for two adult departments, church office, printing room, pastor's study, music and youth directors office, and rest rooms.



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Church Music

## Get your Bicentennial hymn

All ye saints of this great nation,  
 Lift your voice in battle song;  
 As we pray in faith believing,  
 We will overcome all wrong.  
 God is with us,  
 God is with us,  
 Life and liberty we sing,  
 Life and liberty we sing.

Oh, that Thou wouldst rend the heavens,  
 Till men tremble at Thy feet;  
 Come, Thou Spirit, fall upon us.  
 Bring us to Thy mercy seat.  
 We beseech Thee,  
 We beseech Thee,  
 Life and liberty we plead,  
 Life and liberty we plead. Amen.

This hymn text by John B. Wright has been chosen as the Bicentennial Hymn for Arkansas Baptists, and is now available for distribution.

It will be available in the Life and Liberty booth at the State Convention, located just adjacent to the book store. We request that each church pick up enough copies to insert in their hymnals in the church auditorium.

It will be printed in your choice of round or shaped notes.

If you are unable to get your copies at the convention, you may mail your request to the music office at the Baptist Building, P.O. Box 552. Please indicate your choice of round or shaped notes, and the number you will need. —Ervin Keathley, Secretary.



### Woman's viewpoint

Iris O'Neal Bowen

### Here's to you, ladies!

Ever since I have been big enough to follow my mother to all the women's activities in the church, I have seen the dedication and sacrificial spirit, and the plain, hard work many of the ladies take on, as their part of supporting the church.

Hence the following tribute to these fine people:

#### The ladies of the church

There is a working group of folks, you'll find,  
 That serve us well, and you won't have to search.  
 They may form circles, groups and leagues - or else  
 They're simply known as "Ladies of the Church."

Just say revival plans are being made,  
 And who gets out to pack those pews of birch?  
 The men are all at work the live long day.  
 Who takes their places? Ladies of the Church!

The singer and his wife, evangelist  
 And his wife, too, will need a place to perch,  
 The pastor seems to know just whom to call -  
 A couple of the ladies of the church!

They're always happy, glad to be of help,  
 They don't give up or leave us in the lurch.  
 They teach, they sing, they baby-sit and pray.  
 Who's always there? The ladies of the church!

(I meant to add another lovely verse  
 Of crowns and stars and blessings most sublime,  
 For all the lovely ladies of the church,  
 But couldn't find another word to rhyme!)

## Get in the spirit with time of prayer



Seaton

We are just 48 days away from the official opening of the Bicentennial year of our nation.

For 200 years, God has richly blessed this country. He still desires to pour out even greater blessings on us in the years ahead, if God's people will

follow the admonition He has given in II Chronicles 7:14.

The "Life and Liberty Crusade" of Arkansas Baptist's is a concerted effort to call God's people back to him. It is a combined effort to provide an evangelistic thrust to reach the lost for Christ. For this thrust to be effective God's people must humble themselves, pray and seek his face, and receive his power.

Jesus taught in Acts 1:7-8 that Christians should tarry and pray until "filled with the Power of the Spirit", then they should become witnesses at home and in the world.

A special committee on prayer has been established and is urging every association and church to establish special prayer committees.

Brother K. Alvin Pitt is State Prayer Chairman. He has requested special days of prayer by all groups.

Brotherhood, including both Baptist Men and Royal Ambassadors, has been asked to sponsor and promote 1776 minutes of prayers to see the old year out and greet the New Year.

Every church in the state has been asked to participate in this prayer vigil on Dec. 30-31.

Several have responded, indicating that they would join in the prayer period. Has your church made any plans?

Each pastor, Brotherhood director, Baptist Men's president and Royal Ambassador worker was mailed information and suggestions several weeks ago.

Prayer is the key to unlock God's storehouse. Let's join together in the special time of prayer, 1776 Minutes, Dec. 30-31, to ask God's blessings on the evangelistic efforts in 1976 in every church in the state. —C.H. Seaton, Director, Brotherhood Dept.

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# Hunger film startles students at BSU convention

The 1975 BSU convention in Fayetteville was crowded with outstanding speakers and musicians, but a German film about hunger in Africa, "Arabati," left the message that lingered in the students' minds.

After each showing of the film some stayed in prayer in the chapel, others walked in the woods to think, as still others filed out silently as if in shock. Many were still crying from the experience.

Booths built and manned by University

of Arkansas students further emphasized our Christian responsibility to feed the hungry and gave students an opportunity to give.

Other highlights of the convention program were Market Place, a two hour period of 15, 30, and 45 minute simultaneous conferences that students could choose from; a beautiful 3-screen presentation of the 1975 Summer Mission Program by Southern State College; and puppet announcements by students from the University of Central Arkansas.

Bill Hendrix of Southwestern Seminary; Ed Seabough of Home Mission Board; Jon Appleton of Montgomery, Ala.; and Charles Roselle of National Student Ministries were the major speakers for the weekend.

Bill and Linda Cates, composers and musicians from Nashville, Tenn., directed the music for the weekend. The BSU choir of the University of Arkansas, "Joint Heirs", under the direction of Don Wright, and "One Accord", of First Church, Fayetteville, also provided special music.

Between 400 and 500 students attended the convention, which was held in Fayetteville for the first time in 20 years.—Tom J. Logue



The BSU choir from the U Of A Fayetteville provided some of the music for the meeting.



Ed Seabough (left), one of the speakers, Carolyn Pharis, state chairman for Freedom '76 promotion, and Charles Roselle, director of National Student Ministries, were interested in a display promoting the Freedom '76 meeting in San Antonio Dec. 28-Jan. 1.



by R. Wilbur Herring

**The sweetest hour of each day is when I walk and talk with the Lord.** It has long been debated as to the position the believer should take when he prays. Some say that you should kneel. Others contend that you should be prone on the floor or ground. Yet the great majority teach that one can be seated, or standing or lying down when he prays.

**My most productive hour and most gratifying time is when I walk with the Lord each morning.** I allot each morning

for prayer and Bible study. During that study of His Word there comes a time when I need to lay aside the books and just talk with the Lord. I have found that the best way to commune with our Lord is to take a walk with Him. Just like Adam did in the Garden of Eden in the cool of the day. Or like Enoch did when he walked with the Lord. Or like the apostles did as they walked along the road to Emmaus talking with the resurrected Lord.

**My Garden of Eden is the large back yard of the parsonage.** One lap around the edges of the yard is a little more than one block. Fifteen times around will measure one mile. Forty-five times around is three miles. It is a beautiful spot with large willow trees, a big gum tree and some smaller trees providing shade. The birds sing the year round and the squirrels have no fear in their territory. It is verily a paradise uninhabited by any other human being.

**My Lord and I walk at a cadence of 120 steps per minute.** Not that we count them but it just seems as if both of us

walk at that pace. It's not too slow and not too fast. It seems as if the three miles are reached too soon. But there must be a time to go back down into the valley of need or to return to the books and typewriter.

**My Lord gives me remembrance of many people and many things I should talk about.** Not a word is wasted. I talk to Him about His church and His people, especially those who are sick or having serious difficulties. He tells me what to do about certain aspects of the church program and the people I should enlist to get the job done. We never fail to talk about His servant Charles and the workers at the Baptist Building in Little Rock. He tells me what He is doing to build the churches during our '76 Life and Liberty Campaign.

**It is literally amazing the number of problems, joys and blessings that one can talk about when it is only himself and the Lord.** The walk is bound to do my whole physical system some good, but my soul and spirit are blessed the most when I walk with the Lord.



# Baptist Heritage

by Bernes K. Selph

Infant baptism was practiced on such a scale that to deny it was to break the Civil law and be called a soul murderer in the early days of our nation.

Those who refused to baptize their infants or taught against infant baptism were called antipedobaptists. Broken down the word is "anti"-against, "pedo"-child-baptists.

Fearing such teaching would spread, the state of Massachusetts passed a law, Nov. 13, 1644 condemning the same. It stated that those who willfully or obstinately refused to have their babies baptized, after efforts to correct their supposed error failed, would be sentenced to banishment from the Colony.

...And that's the price some Baptists had to pay for New Testament Baptism in America 341 years ago.

□ A.H. Newman, *A History of Baptists in the United States*, Am. Baptist Pub. Soc. Philadelphia, 1915, p. 126.

## Church efficiency conference set

Southern Baptist College, Walnut Ridge, will sponsor a Church Efficiency Conference of their campus Dec. 8-10. Under the theme of "Life and Liberty through Jesus Christ" the program will include Bible study, a missionary message, testimony sharing, and numerous sermons.

Messages will be brought by Frank Shell, professor at SBC; Art Clodfelter, pastor of First Church, Ridgley, Tenn.; Jimmy Millikin, professor at Mid-America Seminary, Memphis; Carl England, hospital administrator in Harrisburg, Ill.; John Floyd, missionary to the Philippines; John Wright, pastor of First Church, Little Rock.

Also, Ralph Kerley, pastor of First Church, Success; Jimmy Irvin, associate pastor, Broadway Church, Memphis; Peter Lord, pastor in Titusville, Fla.; David Miller, associational director of missions, Little Red River Association; J. Everett Sneed, editor of the Arkansas Baptist Newsmagazine; and Gerald Stow, pastor in South Fulton, Tenn.

Free housing will be provided by the college, but participants must bring bedding and towels. Meals will be available in the cafeteria.

## Stewardship

# Providing for the pastor

(2nd in a series of 15)

A cash housing allowance, or the use of a pastorium by a minister, is not considered taxable income to him by the Internal Revenue Service.

The provision of a pastorium enables some ministers to live in a much better home than would otherwise be possible on their limited income. On the other hand, some have found it necessary to live in homes that were inadequate and much less desirable than one which they would have selected or purchased for themselves. There are also other disadvantages to the minister in the use of a pastorium, but perhaps the major one is the fact that he reaches retirement age and usually has no home of his own nor any equity in any.

Ironically, all during his ministry the value of the pastorium will have been considered a part of his total income or benefits, but most people will have overlooked the fact that it is a benefit that is only temporary to him and is of no lasting value.

For these reasons many churches are now offering to their pastors an option of either a pastorium or a cash housing allowance. The housing allowance enables the pastor to purchase or rent a home of his choosing and at the same time to establish some equity therein. This is still far from ideal, for he may suffer some economic loss when he changes pastorates and must sell the home. In rare cases, it might even affect his decision as to whether to leave or to stay.

The purpose of this article is not to determine whether the provision of a pastorium or the payment of a cash housing allowance is better. The purpose is to suggest that every church ought to periodically re-examine its policy and discuss the matter with its pastor in an effort to provide the most economical and equitable arrangement for both him and the church.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program

## Child Care

# Giving children a chance

The Arkansas Baptist Child Care ministry, a ministry of love, has been caring for children for more than 80 years. This ministry began with the development of the Baptist Orphans' Home in 1895 to give orphan children a place to live. Christians responded to the needs of children of that day and worked faithfully to meet their needs out of hearts of love. Food, clothing, and other items were collected annually to care for these children.

In the years which followed, the Home gradually changed its emphasis in child care by accepting dependent and neglected children. Many people remember when twenty or more children lived in one dormitory supervised by a matron who was primarily concerned with feeding the children and seeing that the children were accounted for each evening at bed-time.

Responding to the changing times, there have been still other changes to keep our ministry relevant to the current needs of children. Our present name, The Arkansas Baptist Family and Child Care Services, was adopted by the State Convention in 1970. It was recognized that this title was more descriptive of our child care ministry which has been expanded

to offer services to families as well as children. The Administration and the Board of Trustees realize that the child caring institution must change its methods in order to meet the complex needs of today's children. Children are referred with deep feelings are an outgrowth of family problems and unmet needs.

The reasons we are called upon to minister to the needs of children are numerous. Many children from broken homes have been lost in the shuffle of the family breakdown. Others are left dependent from the loss of one or both parents. Alcoholism, mental illness, crime, abuse, and rejection are other major factors resulting in the troubled child who needs our help. These are children who wonder whether anyone cares about them.

We are grateful that Arkansas Baptists have always been concerned about the hurts of children and support a child care ministry to meet the needs. The Thanksgiving Love Offering is one of our main sources of support. We are asking every church in Arkansas to take this offering and have a part in our ministry to children. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



## Now is the time



Holley

Now is the time to begin making your plans to attend one of the Church Training Conferences at Ridgecrest or Glorieta next summer. Churches are preparing their budgets and their calendars for 1976.

This is a good time to place these conferences in both the budget and the calendar so Church Training leaders, youth and pastors and staff members can attend.

Church Training weeks at Ridgecrest and Glorieta during the summer of 1976 will offer a variety of emphases related to the training of Christian disciples. Worship services will be designed to provide inspiration and motivation needed by Church Training leaders and members in their journey toward mature

Christian discipleship. A doctrinal study period will be conducted each day in two sections—one for youth and leaders of youth, and one for all other leaders and for all adults generally.

Conferences built around the emphasis on Christian discipleship will be conducted for associational Church Training leaders, church general officers, and for leaders of all age groups. Youth and children will also have opportunities to explore the meaning of Christian discipleship through conferences, activities, and celebrations.

Philip B. Harris, Secretary of the Church Training Department, Baptist Sunday School Board, announces the following conferences:

Ridgecrest - July 3-9 and July 10-16

Glorieta - August 7-13.

Churches or individuals desiring information about transportation for groups should contact the state Church Training Department.—Robert Holley

## Alumni meetings at convention

When the annual meeting of the Arkansas Baptist State Convention is held in Ft. Smith next week, the alumni of Southern Seminary and Golden Gate Seminary will hold their annual meetings.

Southern Seminary Alumni will have a luncheon Wednesday, Nov. 19 at noon at First Church. Wayne Ward will be the speaker.

Golden Gate Alumni buffet supper will be Tuesday, Nov. 18, at 5 p.m. at the King's Table, 4619 Rogers Avenue. James Threet is president of the group.

### A change

Southwestern Seminary Alumni will not hear the speaker previously announced for their meeting at noon Nov. 19 at Grand Avenue Church. Their speaker will be Robert Naylor, president of the seminary.

## On the cover

## Giving children a chance

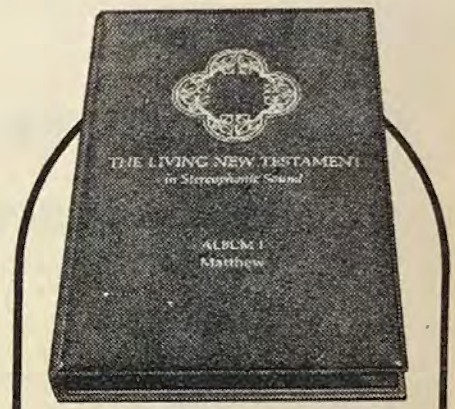


## With the Thanksgiving offering for Arkansas Baptist Family and Child Care Services

The Thanksgiving Offering for the Arkansas Baptist Family and Child Care Services is an important source of funds for programs including help for children through the Arkansas Baptist Home for Children at Monticello, and, of course, other services to aid children and families. The suggested goal for the offering in each church is \$1 per church member.

NOVEMBER 13, 1975

## Studying Matthew at your Sunday School?



Many teachers can add to the learning experience of their pupils by playing the cassette tape of MATTHEW now available for \$8.95 from your BAPTIST BOOK STORE.

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## Students start project to aid Bangladesh

NASHVILLE (BP)—Students concerned about world hunger have set a goal of raising \$150,000 for the people of Bangladesh this year, according to Charles Roselle, secretary of National Student Ministries of the Southern Baptist Sunday School Board.

Roselle said the "Student Bangladesh Hunger Project" will be sponsored mostly by Baptist Student Unions (BSU) on a potential of 970 campuses around the country. Money gathered will be channeled through state Baptist convention offices for use by Southern Baptist foreign missionaries already on the field in Bangladesh.

The missionaries then will allocate the money to begin work on predetermined needs in the country.

One of the projects will be to build 10

vegetable gardens in the Feni area, which will assist 350 families for a six-month period. Money will be used by missionaries to rent land, buy seed and supply fertilizer. Money sent from the students will feed the workers and their families while the gardens are growing. Workers will receive some cash each day for working in the gardens as well as a share of the vegetables harvested.

Another project is to purchase five rice mills in the Feni area to save farmers the expense and time of hauling rice to town for milling.

A fish pond project is designed to aid marginal or non land-owning families to supplement their income and add protein to the diet of the families. The project will help 5,000 families start a commercial fish pond.

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## Finding strength in serving God

Nov. 16, 1975

Genesis 39:6b-12; 16-21



Dr. Nicholas

Some Christians have the mistaken notion that since they have placed their faith in the Lord, they should be free from the trials and temptations of life. Commitment to God does not exempt us from the sorrows and tragedies common

with health, prosperity, and comfortable circumstances, they are destined for disappointment.

It is in some ways more difficult to serve God properly in times of peace and prosperity than in times of trouble and difficulty. It is so much easier to recognize our desperate need of God while enduring poverty than while enjoying prosperity. It is to Joseph's credit that he found strength to serve God while enjoying success and prosperity.

### Finding strength to serve God while undergoing temptation (36:6b-12)

Joseph was a very handsome young man. He was a "goodly person," "well favored," "fair of form and appearance". None of this was overlooked by Potiphar's wife: "she cast her eyes upon him." Her advances were bold and brazen by any standards—then and now. Her approach was without subtlety: "she said, lie with me".

It is not likely that we can fully appreciate the situation in which Joseph found himself. There was probably greater risk in refusing than in accepting her proposition. In yielding, he probably could have further strengthened his position in the household of Potiphar as well as enjoyed the sensual gratification by which he was tempted. To spurn her advances was almost certainly to incur her wrath and invite her vengeance.

Joseph's resistance to such a temptation dramatically reveals the strength that he found in serving the Lord. The scripture reads, "she said, lie with me." But he refused. "There was no toying around with temptation. His rejection was immediate and firm. He shared three commitments which prevented him from yielding to her seduction: 1) a commitment to Potiphar ("he hath committed all that he hath to my hand"); his commitment to himself ("how can I do this great wickedness") and his commitment to God ("and sin against God".)

That Joseph resisted temptation once is commendable but that he shunned it again and again is incredible, apart from the strength that he found in serving God. Day by day, Potiphar's wife attempted to seduce Joseph, "but he hearkened not unto her." The danger of continuing temptation is well expressed in these words of Alexander Pope:

"Vice is a monster of so freightful mien;  
As, to be hated, needs but to be seen  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then

embrace"

Joseph refused to allow the vice to become familiar though her propositions continued day by day. He avoided her presence when possible. Many people become pathetic victims of their own games with temptation. They play around with temptation with no intention of succumbing and before they know it, they have. Joseph did not permit himself to be seduced by degrees. "He refused."

Joseph's responses to sexual temptation are worth review: 1) he said "no" empathically; 2) he avoided her presence when possible; and 3) when things started to get out of hand, he literally took flight. No one will ever fall victim to sexual temptation if he faithfully implements the responses of Joseph.

### Finding strength to serve God while enduring testing (16-21)

Joseph was tested first by unjust accusation. It has been said that "wrath has no fury like a woman's scorn." The response of Potiphar's wife to Joseph's final rejection was false accusation. Denied her desire for Joseph, she was determined to have revenge. We can imagine Joseph's sense of helplessness in this situation. His word would count for nothing. His denials would be useless.

Not only was Joseph unjustly accused, he was unjustly condemned. He was punished not because he had done evil, but because he had refused to. He was imprisoned not because he was guilty of sin or crime but because he was innocent. Such unjust abuse could have shaken Joseph's confidence in the Lord, but it didn't. The reason it didn't is that, even while enduring testing, he found strength in serving the Lord. "...the Lord was with Joseph, and showed him mercy".

### Conclusion

We must recognize that our lives will not be an interrupted flow of good fortune. We will not, by virtue of our relationship with the Lord, be made immune from sorrow and tragedy. We had better, therefore, avail ourselves of the strength that is ours in the Lord by building with him a relationship which will anchor us in the storms of life. If we love him, and are called according to his purpose, all things will work together for good for us. With such a commitment to him, we like Joseph, can find strength in serving the Lord even in prosperity, temptation, and testing.

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to man, but it does provide us with access to His strength with which we can emerge victorious from such circumstances. We, like Joseph, need to find strength in serving God when testing and temptation come our way.

### Finding strength to serve God while enjoying prosperity (39:1-6a)

When Joseph arrived in Egypt as a captive of the Ishmaelite traders, he was purchased from them by Potiphar, the captain of the king's body guard and his chief executioner. Although Joseph was a slave in the household of Potiphar, he was not for very long subjected to menial work or physical deprivation. The Lord blessed Joseph there and caused everything he did to succeed. "And the Lord was with Joseph and he was a prosperous man and he was in the house of his master, the Egyptian."

Noting the success which attended Joseph's efforts, Potiphar elevated his status and increased his responsibilities. He was placed in charge of the administration of Potiphar's household and all of his business affairs. Under Joseph's care, Potiphar's household affairs ran smoothly and his business interests flourished. Observing this, Potiphar again acknowledged Joseph's success by raising him to yet an higher responsibility. He made Joseph overseer of everything that he owned.

Joseph handled success and prosperity well. It did not go to his head. It did not set him up as easy prey for the temptations that were to come.

Many people are not as fortunate as Joseph. They manage reasonably well as long as they have to strain and struggle for what they have but when prosperity overtakes them, they fall victim to pride and temptation.

But Joseph was serving the Lord for the right reasons — because he was committed to him and to his purpose. He was not bargaining with God for a better set of circumstances. When men serve God with the expectation that God will, therefore, be obligated to bless them



## Probing your motives

Matthew 6:1-8, 16-18



Pike

flowers but more important she wants to know the motive behind the gift.

One of your friends offers to help you unexpectedly. You immediately think, "I wonder what he expects in return?" You appreciate the help but more important is the motive behind the act. Look at Jesus. Death was closing in upon him; the crowds which had applauded him were about to cry, "Crucify him!"; His own disciples had gone to sleep; He had asked God to "Let this cup pass"; but his own father did not see fit to save him from death. Across the hill came the soldiers to take him. Then one of his disciples stepped forward. It was Judas. Mark records: "...he goeth straightway to him, and sayeth, Master, Master; and kissed him".

That might have been the moment that a man rose to the highest height to which any man has ever risen on this earth. Or it might have been the moment when a man sank to the lowest depth in all the history of human living. Which was it? You cannot decide by merely looking at the act. You must decide by discovering the motives. Why did Judas kiss Jesus? Did Judas stand forth in that moment to own his master and express his love? Or was he disowning and betraying his master? It isn't the act. It is the motive that determines.

### Take heed

A better translation of verse one would be, "Beware of practicing your righteousness before men to be noticed by them." Jesus is giving a general principle for religious service. Following this he gives three specific examples relating to giving, praying, and fasting. Jesus begins the passage by laying down a general principle: The Christian should not seek to draw attention to himself in the performance of his righteous acts.

Some general principles may be drawn from this passage that shows the relationship between Christian conduct and righteousness: (1) God is just as concerned with why a Christian performs

righteous deeds as he is with what righteous deeds he performs. (2) Righteousness that is done to draw attention to one's self receives no reward from God. (3) The temptation to advertise one's righteousness is overcome when one becomes so conscious of the presence of God that he is unconscious of his own righteousness.

### Giving

Giving was one of the three principle expressions of devout faith for the Jew. Jesus agrees that this is a good form of worship. But he warns that giving to the poor in order to receive the acclaim of others was giving with the wrong motive. The term "sound the trumpet" was an expression like our saying, "Don't blow your own horn."

The word "hypocrite" comes from a Greek word which means to act or play a part. God is not impressed by religious acts designed to impress him. If one performs religiously to win men's praise he may succeed, but this praise is the most for which he can hope. Jesus says these kind of people have already received their reward. The Greek term used is a commercial word meaning "paid in full." Thus a person who gives to the poor in order to receive the praise of man has already been paid in full and receives no other reward from God.

When we give to help the needy, we should give so quietly with our right hand that our left hand does not even know we have given. Jesus is saying give because of love, not for the praise of men.

### Praying

Another of the chief corner stones of Jewish worship was praying. Jesus assumes his disciples will pray but warns them against praying to be seen of men. Just as he talked about in the case of giving, Jesus also says that praying so as to receive praise of men is praying with the wrong motive. He used the word hypocrite and also the word to indicate paid in full when talking about this wrong kind of praying. The Jewish religion was so wrapped up in observing detailed interpretations of the law that the only way to show that they were religious people was to do more than the other person. Therefore they formed the habit of praying standing in the synagogues or even out on the street corners so they could be seen from all four directions. Thus being seen they were proving to all who would see that they were very religious people and were close to God. Jesus says this is a false concept of what real religion really is.

These people who have received the praise of man because they felt they were very religious have been paid in full.

Jesus says that the most meaningful prayers are those which are prayed privately to a God who hears and understands. Jesus did not mean that we must literally go into a small room in order to have the right kind of prayer. Obviously one can remain a hypocrite in a small room the same as he can in the middle of a crowd. Jesus, however, is stressing that prayer to God is a personal and private matter not a public matter in order to receive men's praise.

### Fasting

Jesus' teaching on fasting is virtually the same as his teaching on alms-giving and prayer. Fasting was one of the really important religious acts for the people in Jesus' day. They were to fast on the day of atonement. Also, they would fast at other times, such as when they were in mourning, or when they were repenting for some sin. Some people in order to appear pious sometimes fasted twice a week. Because the usual fast days, Monday and Thursday, were also the market days, a shrewdly pious person might be conveniently seen by people in a crowded market place. The typical appearance was a solemn look on an unwashed face, ashes on the head, and bare feet.

Jesus did not condemn the practice although he and his disciples seldom fasted. His point here was that self restraint could be positive, but flaunting it self-righteously is wrong. If the purpose of a fast is spiritual deepening, the obvious reward is inward (from the Father), not outward (from the crowds.)

All Baptists in Arkansas will be asked to observe a day of fasting and prayer for the Life and Liberty Crusades. If each person would approach this day of fasting with the right motives, to deepen their spiritual lives, this would be a high mark in the life of Arkansas Baptists. If, however, we observe the day of fasting in order to show our deacons, our Sunday School teachers, our pastor, or anyone else that we are as religious as the next person and that we are deeply committed to God, then we have fasted for the wrong reason. Jesus has told us that we have our reward already.

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## Attendance report

Nov. 2, 1975

Church	Sunday School	Church Training	Church Adds.	Church	Sunday School	Church Training	Church Adds.
Alexander, First	110	55	2	Kingston, First	55	50	
Alpena, First	94	25		Lavaca, First	414	143	2
Bentonville				Little Rock			
Central Avenue	103	40		Crystal Hill	145	56	
Berryville				Geyer Springs	813	186	6
First	225	98		Life Line	558	138	2
Freeman Heights	204	69	3	Martindale	123	65	
Rock Springs	43			Woodlawn	147	50	
Booneville, South Side	97	71		Magnolia, Central	750	161	3
Bryant, First Southern	154	73	3	Melbourne, Belview	135	73	
Cabot, Mt. Carmel	328	183	3	Monticello, Second	389	95	2
Camden				Mount Ida, First	197	37	4
First	552	70	9	Mulberry, First	163	116	
Cullendale First	537	111	2	Murtreesboro, First	126	51	
Cash, First	155	46		North Little Rock			
Concord, First	113	43		Calvary	460	152	2
Conway, Second	289	120	2	Gravel Ridge First	222	84	
Crossett, Mt. Olive	462	209	2	Levy	502	117	1
Damascus, South Side	130	77		Park Hill	770	136	1
El Dorado				Paragould			
Caledonia	45	24		Calvary	292	212	
West Side	470	469	4	East Side	287	112	2
Elkins, First	88	12		First	526	101	4
Forrest City, First	684	115	2	West View	195	97	
Ft. Smith				Paris, First	398	100	
East Side	301	111	5	Piggott, First	294	78	
First	1306	336	10	Pine Bluff			
Grand Avenue	919	202	3	Centennial	175	72	2
Mission	23			East Side	200	96	3
Temple	162	58		First	677	125	4
Trinity	200	68	2	Hardin	183	84	
Fouke, First	122	67	1	Lee Memorial	293	121	
Gentry, First	190	55		Second	97	55	1
Grandview	80	43		South Side	640	113	1
Greenwood, First	331	157	1	Oppelo	23	12	
Hampton, First	193	85	1	Tucker	14		
Hardy, First	226	91	1	Sulphur Springs	203	93	1
Harrison				Pollard, New Hope	131	47	
Eagle Heights	323	141		Rogers, Immanuel	707	133	
Woodland Heights	97	43		Russellville			
Helena, First	320	79		Kelley Heights	68	25	1
Hope				First	542	157	2
Calvary	219	90		Second	148	68	
First	464	121		Springdale			
Hot Springs				Berry Street	96	31	
Grand Avenue	1005	179	6	Elmdale	334	96	1
Memorial	101	46		First	1310		8
Park Place	392	107		Oak Grove	98		4
Hughes, First	185	53		Texarkana, Trinity	315	101	
Jacksonville, Marshall Road	236	121	9	Vandervoort	96	46	2
Jonesboro				Walnut Ridge, White Oak	82	39	
Friendly Hope	151	80	1	West Helena			
Nettleton	253	91	1	Second	204	89	
				West Helena Church	357	109	

## Pastor is honored on 10th anniversary



*Sparkman*

Sunday, Oct. 26, the 10th anniversary of Rev. L. Alfred Sparkman's arrival as pastor of Levy Church, North Little Rock, was celebrated with a service honoring him. Guest speaker at the service was Rev. Lloyd A. Sparkman of Little

Rock, Sparkman's father.

Since Rev. Sparkman became pastor 1219 new members have been added to the church (421 by baptism and 798 by membership transfer.)

The church has acquired the former site of Levy Methodist Church, which is being used as a youth center and Sunday School classes.

A deaf ministry has been established, a bus has been purchased for transportation to distant functions, and lots adjacent to the church have been purchased for additional Sunday School rooms.

Rev. Sparkman, his wife Bobbie and their son Steve live at 5605 Chandler in N.L.R. A married daughter, Mrs. Susan Bradford, lives at Newport, Ark.

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## Return to Lord's Day, group urges

NASHVILLE (BP)—Representatives of 14 denominations explored "The Lord's Day in Contemporary Culture" at a two-day "Consultation 75" conference here, sponsored by the Lord's Day Alliance of the United States, and elected a new executive director for the Alliance.

James P. Wesberry, 69, pastor emeritus of Morningside Baptist Church, Atlanta, a Southern Baptist congregation, was named to succeed Marion G. Bradwell, a Presbyterian from Atlanta, who will retire, Jan. 1, 1976, after 10 years as the body's top executive.

The Lord's Day Alliance, organized in 1888, is an interdenominational group "dedicated to the support and strengthening of the institution of the Lord's Day as a day of unique religious significance."

Wesberry, who has spent 49 years in the ministry, has served as pastor of Baptist churches in Georgia, South Carolina and Massachusetts and has been active in civic and denominational affairs. He is a current member of the Executive Committee of the Southern Baptist Convention (SBC).

During the two-day meeting, a battery of speakers and panelists confronted the

realities of Lord's Day observance in secular culture and interacted with 125 registrants from 15 states, the District of Columbia and Canada.

The group expressed a general consensus that the history of having a day of rest has played a big part in bringing the nation to the bicentennial and agreed that a way should be found to preserve the historic and religious tradition.

No consensus emerged on how to maintain and strengthen observance of a day of rest, as speakers and panelists took legal and economic approaches.

Harold Lindsell, editor of *Christianity Today*, called for legal action to establish a day of rest for secular as well as religious reasons.

"The Sabbath is God's day," Lindsell said. "But Jesus said that has not made for the Sabbath. The Sabbath was made for man. . . . It was part of God's natural revelation for man in nature itself."

He urged Christians to make the secular world aware of what God reveals through nature about the value of a day of rest, citing the need for rest and the need to preserve energy and other natural resources.

"Neither man nor machines can continue indefinitely without rest," he said. "During World War II, it was found that a seven-day week did not increase production. Men actually produced less in seven days, over the long haul, than they did when working six days and resting one day."

Further, Lindsell stated, "If the people of America were to get off the highways on Sunday alone, except for church attendance or genuine necessities, the energy crisis would be virtually solved. There is nothing to show that people will buy fewer goods because they could not buy on Sunday. If all stores and factories are closed one day, nobody is losing anything since none of their competitors will be open either."

"There would be an immediate 15 percent saving of fuel and electricity," he said. "People would be able to spend time with their families, rest and relax in a less troubled environment and allow the air of the great cities to recover from the pollution largely caused by automobile exhaust and factory smoke."

Panelists approached Lord's Day observance from various perspectives, including personal faith, the home, business and industry, sports and recreations and religious liberty.

"Although government cannot successfully legislate Sabbath observance as a religious obligation for citizens, it can and should do far more

than is presently done to inhibit the desecration of the holy days," said Franklin Littell, professor religion Temple University, Philadelphia.

He cited commercialization "vulgarization" of such days as Thanksgiving and Christmas and lambasted abuse of Sunday by professional athletes.

"With TV almost universal, commercialized athletics has become even more arrogant in the usurpation of the Sabbath than discount stores. Reading about the fantastic profit-taking hearing about the way sportsmanship is sacrificed to tactics to win, sometime bordering on the homicidal, a Christian historian inevitably remembers the circuses which centered the passions of the ancient Roman mob."

"If a person is faced with a conflict between his religious convictions and the demands of his employer, he does have some legal help," declared Donald Oosterhouse, an attorney from Grand Rapids, Mich., "This legal help is not as complete as most of us would prefer."

"I am not optimistic that this balancing is going to be, over the long term, an effective protection for the Lord's Day observer," he said. "Nonetheless, the legal protection is significant and can be utilized more effectively than it now is if people are adequately aware of it."

One problem of church observance, declared a pastor from Setauket, N.Y., is that we have "dullsville" in many of our churches.

"I suppose there isn't too much real worship or cultivation of the awareness of Christ in the average church," said William O'Byrne, pastor of Three Village Church. "Many of the modern churches seem to have narrowed worship down to a neat little formula, dispensed every Lord's Day morning from 11 A.M. to noon. The church needs to re-examine what it's doing to people. When churches make the Lord's Day more meaningful, I believe it will add immeasurably to the observance of the Lord's Day," he said.

Brooks Hays, former U.S. Congressman from Arkansas and former Southern Baptist Convention president, said, in discussing the need for a day of rest, that "we must remember pluralistic elements of our society" and make concessions to them in contemplating statutory requirements.

He said it should be primarily a matter of education, not of legislation, he said. "We must have a winsome way of reaching those who have been overcome by the mindless escalation of man's passion for entertainment."

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