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Arkansas Baptist Newsmagazine

11-28-1974

November 28, 1974

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "November 28, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 81.

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DEC 2 1974

November 28, 1974
Arkansas Baptist
NEWSMAGAZINE



Arkansas Baptist State Convention officers
page 13



I must say it

Charles H. Ashcraft / Executive Secretary

One generation at a time

It is most distressing that one generation expends so much energy disparaging the previous ones. It is more than unfortunate that such energy is spent deploring the actions of other generations by the present generation when the present generation exists by the courtesy and achievements of the past.

Every generation is given its hour to do its thing and bring all of creation to a finer hour but the present generation can seriously jeopardize and prejudice itself by a blatant disregard and disrespect of previous achievements.

The dashing rip-roaring quarterback of the day lives as if he were the only dashing hero since Adam. No one denies him his fair hour or his bright moment but his utter contempt for his forebears is absolutely unforgivable.

Past history has taught us that no one is ready or worthy to walk to the front of the column who has not gained an amiable speaking acquaintanceship with the past. God seems not to be on the side of any leader who would deny the past generations a small vote in the current proceedings of today.

Another lesson which history and the past insist upon is that the present generation shall never press any group beyond their ability to understand and implement into action.

Large bodies do not move as quickly as smaller ones but they move with greater force and finality. Another lesson of history is that patience is the supreme cost of any permanent contribution in any field of endeavor.

Patience is a bad word in our restless generation. It is synonymous to procrastination, laziness, indolence, visionlessness and slothfulness. This is not the patience of Hebrews 10:36 which history demands nor does it put it all together as in Hebrews 11:39-40.

There are many visionaries who have many visions but without patience to follow through these visionaries are but multiple casualties in the endless routine of mediocrity.

God does not tolerate slackness in the coupling, neither does he advocate "out of sight" leadership. The leader who gets too far ahead of the troops is usually picked off by the rear guard of the retreating enemy or a thousand other snipers lying in wait for lonely sojourners.

Their epitaph will carry the word "impatience." If all of life was a 100-yard dash we could dispense with many matters. Since it is a long haul across the centuries it demands leaders who will carry the troops along with them as they advance into the unknown.

Those who wish to make a name for themselves by coming in first, ahead of all the rest, even if other legions are lost in the process, will find no exalted place in glory nor the commendation of heaven at the end of their road.

God has determined that the generations must remain intact, and that no generation shall walk away from the

others, nor with all the prizes, never (Heb. 11: 32-40.)

More time may be required to bring in the whole caravan but it is still the fastest way to get the crew and cargo where God wants it (James 1:3-4, Rev. 2:2-3, James 5: 7-8).

I must say it!

In this issue

1974 state convention 10

Coverage of the 1974 meeting of the Arkansas Baptist State Convention begins in this issue with a report of the Pastors' Conference. See also the editor's view of the meeting on page 3.

Convention officers/cover 13

Re-elected and new officers are featured on this week's cover.

Foreign missions emphasis 14

Foreign missions are the subject of a photo story at this season when the Lottie Moon Offering is taken.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73

NOVEMBER 28, 1974

NO. 47

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Post Office Box 550, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association.



J. Everett Sneed

Convention mostly tranquil

During the first half of the 121st annual convention it appeared that complete harmony would prevail on all matters. The first discordant note was sounded on Wednesday afternoon as a messenger challenged the right of First Church, Russellville, to be a part of the body.

The problem was set in perspective by Convention President Don Moore. The Russellville church constitution provides for accepting of people by "alien immersion" which is in violation of our state convention constitution. The church under the leadership of Pastor Jack Riley, however, is not accepting members by this method.

The Credentials Committee, under the leadership of Kenneth Threet, recommended that the Russellville messengers remain as a part of the convention. The messengers from Russellville, however, requested that the body allow them to withdraw. A deacon from the church said "Our pastor is just as Southern Baptist as anyone that is here. As we withdraw it is not out of anger or animosity but simply to keep down controversy. We will continue to support the Cooperative Program and work with the brethren in every way possible." By a unanimous voice vote the body approved the request.

A resolution to study ways of helping pastors and staff members who experience physical and emotional needs met with some opposition. One pastor declared that stress was a part of the ministry, and that the solution was to go to God in prayer. Another feared that the committee would be composed of men who did not have spiritual insight to deal with this spiritual matter.

H.E. Williams, president emeritus, Southern Baptist College, Walnut Ridge, pointed out that this was only a resolution to study the problem of stress in the ministry. He observed that at the current rate of ministerial drop-outs that some assistance must be given in the near future. The resolution clearly passed by a voice vote.

President Moore appointed a 16-member committee to report to the 1975 convention. All recommendations are to be published in the *Arkansas Baptist*

Newsmagazine two months prior to our next convention.

The committee was charged with three responsibilities: (1) To survey available literature and current efforts being made to help people in religious vocational service; (2) To consider several approaches to help these people, and (3) To provide for a realistic conclusion to their efforts by the 1975 convention. Recommendations are to be implemented through established convention procedures.

The bulk of the convention was given to great challenges and inspiration. Two unique presentations were made during the convention. R. Wilbur Herring, general chairman of the '76 Life and Liberty Campaign, reviewed the organizational structure and presented plans for mass evangelism. Great enthusiasm and unanimity was expressed to the challenge of contacting every lost person in Arkansas in 1976.

The convention for its first time in history spotlighted Baptist campus ministries. Special guests present for the Wednesday evening session included faculties and boards of trustees from both Ouachita University of Arkadelphia, and Southern College of Walnut Ridge. Students planning to enter full-time religious vocational service from both Baptist institutions and state schools were given recognition.

In other actions the convention unanimously approved a 1975 budget of \$4.2 million. This is the largest budget in the convention's history.

Also, unanimously approved was an Executive Board recommendation to accept a challenge grant of one-half million dollars from the Mabee Foundation of Tulsa, Oklahoma, to Ouachita Baptist University. Churches and individuals were encouraged to help match this grant. This effort is in addition to the \$4 million higher education campaign, now nearing completion.

The overwhelming impact of this year's convention was a challenge for missions and evangelism. As missions and evangelism become our priority, other differences will take second place.

Guest editorial

Disagreeing agreeably

Carlyle Marney dedicated his book **Faith in Conflict** like this: "To Victor, who agrees with me in nothing and is my friend in everything."

How can we disagree and still be friends? Some people think that real friendship is always based on agreement of opinion. Actually, it is rare to find a genuine friendship where there is agreement on everything.

Rather, most strong friendships exist in a framework broad enough for disagreements.

Many of my best friends, for example, allow me to disagree with them without any punitive spirit on their part. Hopefully, I reciprocate in spirit toward these generous friends.

How can we disagree and be friends? Unfortunately, this is not possible with some people. Obviously, there are those who are insulted by anyone who would question their opinion.

Those who are timid sometimes assume that a person who differs strongly and emphatically cannot differ agreeably. This is not always true. There are those who differ strongly but do not let their disagreements interfere with friendships.

We tend to shy away from controversial issues in the church. Why? There are many reasons, but one is that we are afraid that our disagreements will keep us from

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

The dangers of being away from the office

One of the best things that has happened at Ouachita Baptist University is the growth of a very fine administrative staff to assist the president in working toward the two-fold goal of academic excellence and Christian excellence. At least I had thought so until recently.

Those who are afflicted with reading this column regularly will recall that I had to be away from the Ouachita campus for more than two weeks recently on one of those sacrificial hardship trips to represent the Education Commission of the Southern Baptist Convention in a visit to our Baptist colleges in Japan and Hong Kong. My decision to make the trip was made possible only by the complete confidence I had in my competent, dedicated, and (especially) loyal administrative staff members of vice presidents and deans that I knew would carry on faithfully in my absence. Very few university presidents in the country can field a team so able as the eight members of my administrative council: Ben Elrod, Carl Goodson, James Orr, Dewey Chapel, Bill Trantham, Bill Dixon, Ed Coulter, and Jim Berryman. I really felt good about the academic ship of state when I left on my trip.

I left my itinerary with them, confident I would receive daily reports from each at the various stopping points—Tokyo, Fukuoka, Hong Kong, Bangkok, and Honolulu. It was a little disappointing at Tokyo and Fukuoka when there were no reports from anybody. My concern grew at Hong Kong when there were still no reports. At Bangkok I received a brief note from my secretary, Helen Roark, and the assistant to the president, Ed Coulter.

The last chance for the administrative staff came at Honolulu, a two-day stop. There I finally received a joint communique from the eight members of the administrative council sending greetings and reporting action on a formal motion at the administrative council meeting carefully worded to express their deep sense of loss at my being away, and urging me to hurry back home. The message concluded with the report that the vote on the motion was a four-to-four tie.

As I checked through my file of job applications from prospective deans and vice presidents, I reflected on the joys of foreign travel and the dangers of being away from the office too long.

by R. Wilbur Herring

We are calling our people to prayer.

There cannot be a great revival or a great spiritual awakening except it be preceded by much praying. We must have our eyes opened to see the need of prayer. We must admit that when the average person is making the largest salary he has ever made, living in the largest house he has ever owned, and driving one or more cars, it is a difficult time to cry out the need of prayer. We have been lulled into complacency with the possession of many things. "...if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. 24:43

We are first calling our pastors to prayer, for we know that it is a true saying, "like pastor - like church". We have heard it said and believe it to be true that the congregation takes on the characteristics of the pastor after his third year. If we expect our people to pray for revival, we must first get our fellow pastors in the spirit and practice of prayer.

We urgently suggest that every pastor secure a personal copy of E.M. Bounds' little book entitled, "Power Through Power". Incidentally, the sub-title is "Preacher and Prayer". Let us give just a few quotable quotes from that book.

"What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use - men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men."

"Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to project God's cause in this world."

"The preacher must pray; the preacher must be prayed for."

"Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."—John Wesley

Brother pastors, knowing how ex-

Disagreeing agreeably

(From page 3)

being friends with some people.

This should not be true in the church and denomination. Yet, there is a great need for openness and willingness to express our thoughts. If disagreements threaten our friendly relationships, we may need to ask, "What is our friendship based on?"

Certainly, the way we disagree is a key factor in whether we offend people or not. We should not pride ourselves on being "brutally frank." Brutality has no place among Christian people.

Disagreeing agreeably is not easy in every case, but striving for the ideal is worth the effort.—Hudson Baggett in the Alabama Baptist

remely busy you are, will you nevertheless give yourselves continually to prayer and to the ministry of the Word? Will you call your people to prayer? Pray

for the coming revival in faith believing.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.

The Holy Spirit and the lost

by Ralph W. Davis
(22nd in a series)



Davis

In John 16: 8-9, Jesus states that the Holy Spirit would "convict the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of

judgment, because the prince of this world is judged." Men are convicted of sin because they do not believe on him. They reject him and that is the essence of sin. Unbelief is the damning sin of the world. The Holy Spirit makes men realize that rejecting Christ is the essence of all sin.

They are convicted of righteousness because Jesus goes to the Father and they see him no more. While he was here visible among men, Jesus was the standard of righteousness men could see. Now that he is going into the invisible world, he would still be such a standard; but since men could no longer see him,

they would need some power to make him real to them. This the Holy Spirit would do. They are convicted of judgment because the prince of this world is judged (has been judged is the better translation.) They would be made conscious of a condemnation resting on the world since the world in following its prince had rejected Jesus. Those who with Satan reject and condemn Christ must share Satan's judgment. Conner interprets this passage as follows: "To convict the world of sin, of righteousness, and of judgment is not three works but one. It is simply three aspects of the same thing. Christ is the standard of righteousness. To refuse to believe in him is sin. To sin is to be involved in the judgment of the chief of sinners—the prince of this world. The Holy Spirit makes men see that their righteousness or condemnation depends upon their attitude to Jesus Christ." (A System of Christian Doctrine, p. 245)

The Holy Spirit not only convicts the sinner, but he regenerates men. This he does "by bringing men through repentance and faith on their part into right

relation with Christ." (Conner, p. 245) Before a sinner can be saved he must desire salvation; but there is nothing in the life of a sinner to bring about this desire. This desire must be created in the sinner's heart by the Holy Spirit. Repentance and faith are often called man's side of salvation while regeneration is called God's side of salvation. But "repentance and faith are themselves the work of the Spirit in our hearts. To produce repentance and faith in the sinner's heart is to regenerate him. Man, however, is not passive in the process. He is active; but his activity is itself the world of the Spirit." (Conner, p. 245) Without the convicting and drawing power of the Holy Spirit, no one would ever be saved.

Next issue: "Revelation: General or Specific?" - The first of nine articles on the Bible.

Mission



Spotlight

Southeast Asia

Countries: 8
Population: 232,964,000
Predominant Religion: Animism, Islam, Buddhism, Hinduism

Southern Baptist missionaries: 380
Baptist Churches: 334
Membership: 40,481

Lottie Moon Offering - designated for this area: * \$1,257,700.00
Average per church in SBC: 36.28
Average per Southern Baptist: .10

Prayers Requests:

1. Pray that many will be called and sent forth into these fields that are ripe for harvest.
2. Pray for the ability of the too few missionaries to stretch the limited funds to reach the most of the 10,000 islands.
3. Pray that the multitudes will not be forfeited in their day of greatest potential and greatest need simply because they have never heard.

This is one of seven articles preparatory to the Lottie Moon Week of Prayer for Foreign Missions. Weekly the Mission Spotlight will focus on one of the seven areas where your foreign missionaries serve. Statistics are as of Jan. 1, 1974. *These figures are based upon approximately 63 percent of the total Lottie Moon goal. More will be designated at a later date.

Cooperative Program giving continues rise

NASHVILLE (BP)--National Southern Baptist Convention Cooperative Program unified budget receipts for October--the first month in the 1974-75 fiscal year--exceeded the October 1973, total by more than \$240,000.

The National Cooperative Program receipts, funneled by Southern Baptist churches through 33 state Baptist conventions covering 50 states, totaled \$3,132,304 for this October, according to figures released by John H. Williams, director of financial planning and assistant to the executive secretary of the SBC Executive Committee.

That total represents a 15.66 percent--or \$424,216--increase over the previous October and amounts to approximately one third of total Cooperative Program receipts received by state conventions. The remaining two-thirds goes to state convention supported missions ministries.

Designated giving to causes of the SBC, the nation's largest Protestant evangelical denomination, showed a dramatic 67.42 percent increase over the same month in 1973, rising \$162,965 from the \$241,719 given last October to \$404,684 given this October.

Total national Cooperative Program and designated giving for October increased 19.91 percent over last October, rising from \$2,949,807 to \$3,536,988. That represents a \$587,181 increase.



Amboy's property, including this sanctuary, will be debt free in two years, even though the church has expended money in several other projects.



Mrs. Pauline Sullivan is president of the WMU, another source of support for mission programs.

Church proves mission giving helps, not hurts, local work

The Amboy Church, North Little Rock, is nearing its objective of giving 50 percent to mission causes. They are presently giving 44 percent. "In two and one-half years," observed Pastor Arnold Teel, "we will be debt-free. There should be no difficulty in reaching our goal of 50-50 for missions at that time."

The church's mission support includes 22 percent given through the Cooperative Program, nine percent for new church and mission sites, seven percent to the association, five percent to Uncle Pearl Stockton's Memorial Mission, and one percent to the Southern Baptist College's Fred Carter Fund.

Teel gained his zeal for missions while he was a student at Southwestern Seminary in Ft. Worth. "Dr. Cal Guy, our missions teacher," Teel said "Continually emphasized the need to confront the people of the world with the gospel. Dr. Guy challenged us to lead our churches

to be 50-50 for missions. Since that time this has been my objective."

Teel became pastor of Amboy in 1951. At that time the church was averaging about 100 in Sunday School. "We had no permanent building," Teel recalls, "the church had been organized in May and we had no church budget and only two deacons."

One of the first actions taken by the church was to develop a budget. "Our 1951 budget doesn't sound like much now," Teel chuckled, "it was only \$100 a week. But we had ten percent in it for missions."

Several methods have been used to increase mission support. Teel believes that a strong pulpit emphasis is of prime importance. "Every meaningful program," he said "must start from the pulpit."

The church has also had deacons who believed in missions. "I have used my

deacons," Teel said "as my finance committee. Without the support of my deacons we could never have accomplished our high percentage of mission giving. Our church has respected our deacons as spiritual leaders of our church."

"We started out on the percentage method of mission support," Teel emphasized "each time we started a building program we would increase our percentage to missions. One of the reasons we were always able to meet our budget was our mission emphasis. For the first 18 years I was pastor we increased our mission support every year."

The Woman's Missionary Union has been important in developing mission giving. "They have informed our people about mission needs," Teel said "this has been done on all age levels and this has helped the pastor greatly because they have been consistent promoters of

A student testifies

by Brenda Ellis

"How many times have you or one of your friends thought about going to college? And have you thought about where to go?"

Tim and I thought these same questions about a year and a half ago. Both of us went to Miamisburg High School, Miamisburg, Ohio, but we did not graduate. Tim went to work from one job to another and I worked when I could.

In April of 1973, we both realized there was more to life than just jumping from one job to another. Tim surrendered his life into full-time Christian work, and I did the same. Both of us wanted to do God's will, so our pastor, Ernie Perkins of First Church, Miamisburg, Ohio, talked to us about being enrolled into college. So we sent our names to a dozen different colleges. At this time I was not real interested in going to college, because our son was only nine months old. But I was certain that I wanted Tim to go, and we both felt it was the Lord's will.

By the end of April of 1973, Tim had heard from a college called Southern Baptist College of Walnut Ridge, Ark. Tim did hear from some of the other colleges later on. None of the other colleges took an interest in us like "Southern." Our pastor, Dr. Perkins, knew of Southern Baptist College because he was originally from Arkansas and he had gone to college in the area. So our pastor agreed with us, that we should look into "Southern." Tim and I went in May of 1973, to look at the college and we both felt this was where the Lord definitely wanted us to go.

Tim and I and our son moved to Walnut Ridge in August of the same year. By this time, Tim was a licensed and ordained minister, he enrolled in college at the end of August. I then enrolled in January as an English major.

Southern Baptist College is known as "The Campus of Christian Purpose." It provides a sound education and encourages the students to further their education in a senior college. Since the college is a Christian school, it hopes to lead the students to commit their life to God through Christ. And to help its students find happiness and satisfaction, and that they might be mature, educated, and compassionate human beings.

Tim and I feel that "Southern" has accomplished everything that it has set out to do. We hope just as the college does that if you are thinking about going to college that you might give "Southern" a try! I am sure you will never regret it!



Amboy's deacons, who have supported mission giving, are H.J. Vines, L.G. Luhrsen, O.L. Mann, Dick Barnett, Jack Bunch, Ervin Nantz; (back row) Doyne Lee, Hershel Owen, Herbert French, W.G. Hillard, H.D. Laster.



Arnold Teel, pastor since 1951, believes that meaningful programs start from the pulpit.

missions."

Finally, the church has made every effort to personalize missions. They have had missionary speakers and participated in world mission conferences.

Recently, the Indianhead Lakes Church, started as a mission of Amboy, baptized several new members there. The balance of the service was composed of testimonies. "As our members saw the new converts baptized," Teel said "and heard them express what our support had meant to them, a great challenge was provided for our people to give more to the Lord's work."

The Indianhead Lakes work has been self-supporting for a year and will be organized into a church in December. Amboy has about \$14,000 to assist in the purchase of another church or mission site. "Nearby mission efforts, such as Indianhead enable our people to see missions in action," Teel said.

In addition to the large percentage of the undesignated budget which the church gives to missions, major emphasis is placed on supporting four offerings—Lottie Moon, Dixie Jackson, and Annie Armstrong, and the Gideon Bible work. "These four offerings provide opportunity," Teel said "for our people to participate in specific mission works as the Lord leads."

The church now owns property valued at approximately \$600,000. This property will be completely debt-free in two and one-half years. "Rather than hurting our local work," Teel emphasized "our mission support strengthened our giving and developed more mature Christians. I believe that any church which challenges its people to give to missions will be blessed of the Lord. The work at home will prosper, as well as the mission causes around the world."

Your state convention at work

Child Care

Offering provides a third of our budget

"I Share Because I Care About Arkansas Baptist Home for Children." This theme has been before all the Baptist churches in Arkansas who participate in the annual Thanksgiving love offering for our child care ministry. We

have deep feelings of appreciation and gratitude for your interest and your sharing that makes possible our ministry to hundreds of children and their families. To those churches and individuals who make monthly con-

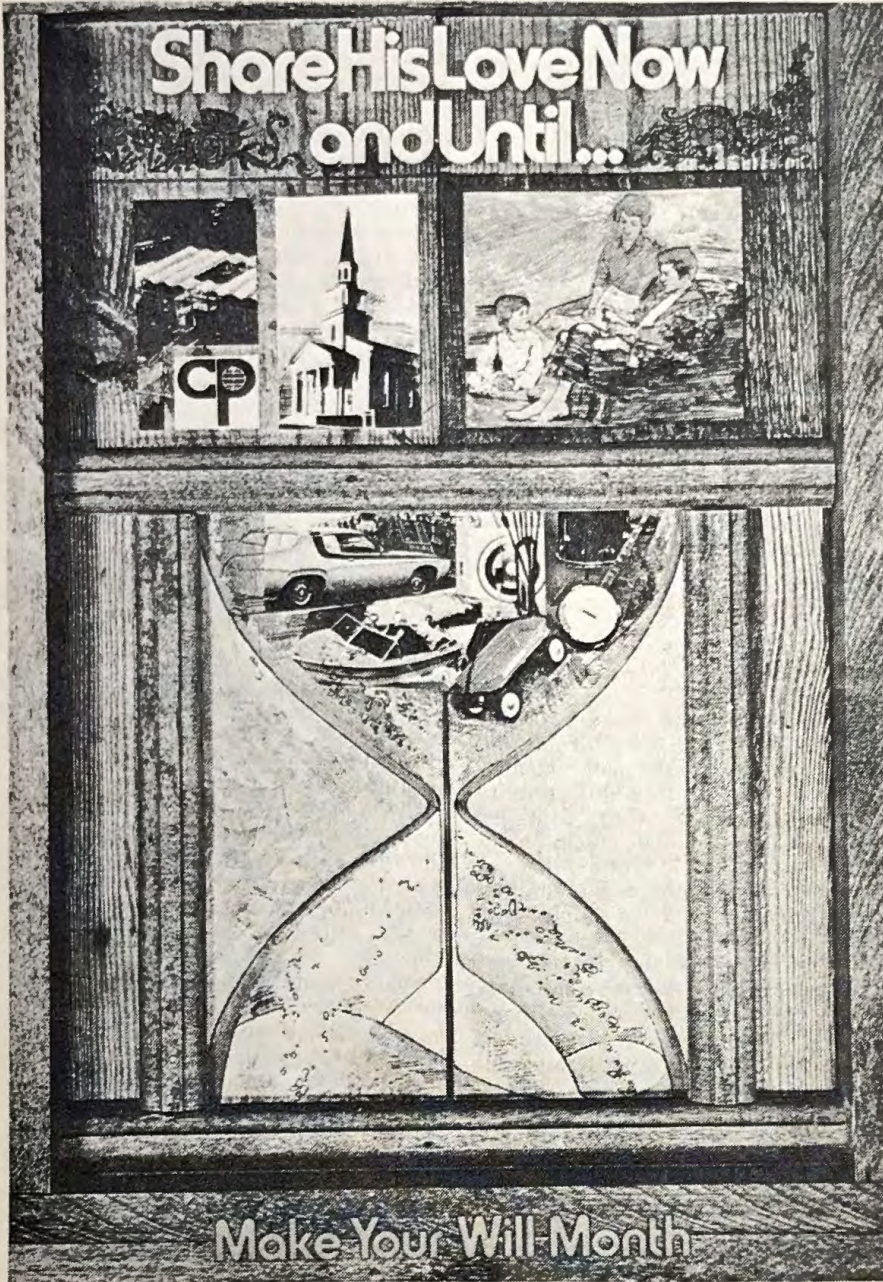
tributions or take their offering at another time, we also want to say "thank you".

We depend on these offerings for approximately 1-3 of our budget needs to provide food, clothing, housing, education, medical needs, and other ministries to our children.

Arkansas Baptists have demonstrated their concern and compassion for "their children" down through the years. Because of this intense interest, the Arkansas Baptist Family and Child Care Services has grown in its ministry to boys and girls and is recognized for its multiple services.

It will be helpful if we can receive these offerings from the churches by Dec. 31, 1974. A list of these contributions by churches will be published in the *Arkansas Baptist Newsmagazine*.

We are grateful that Arkansas Baptists have always been concerned about the hurts of children and support a child care ministry to meet these needs.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Foundation offers bulletin inserts

"Now whose will these things be?" is a question each one must face.

Having a will is a part of Christian stewardship. To assist churches in observing a wills emphasis during January, the Arkansas Baptist Foundation is offering a bulletin insert. Please order the quantity you need. They are available on a first come first serve basis without cost from: Harry D. Trulove, Executive Director, Arkansas Baptist Foundation, Box 550, Little Rock, Ark. 72203.

Extra annuity check set

DALLAS—A 13th Check will be paid in 1974, according to Darold H. Morgan, president of the Southern Baptist Convention Annuity Board here.

He said the check will amount to 8 - 1-3 percent of the annual benefit. In equivalent, this is one month's additional benefit payment beyond the 12 annual guaranteed payments under Plan A and Plan B.

Over 9,000 annuitants receiving benefits from these plans, who were on the annuitant list as of Sept. 30, 1974, will receive the 13th Check. It will be paid in early December and will amount to over \$650,000.

"Some have asked how we can pay any extra benefit during a year in which the stock market has suffered so greatly," Morgan said. "Funds to distribute the 13th Check this year come principally out of excess interest accumulated before the stock market entered its rapid decline.

"However, these funds are not sufficient to pay the 16 - 2-3 percent of annual benefit, or two additional months of payments, the Annuity Board was able to provide last year.

"We hope the stock market will recover from its decline so that we can distribute a 13th Check in 1975. We are aware that our annuitants, faced with rapidly rising costs of living, sorely need this extra benefit," Morgan added.

ABC's of Church

Administration Conferences



Holley

"It's as easy as ABC." This is a familiar expression intended to express the simplicity of certain activities. However, there are many important activities that do not come easy to all of us. This is what prompted the development of the

ABC's of Church Administration Conferences. Designed primarily for the pastor who is the only full-time staff member of his church, this is a six-hour conference dealing with the basics of church administration.

Areas dealt with in the conference include the following:

- "The pastor you dream of becoming"
- "The church you dream of pastoring"
- "Planning a church calendar"
- "Organizing for Growth"

- "Enlisting and training workers"
- "Managing church finances"
- "Caring for property and buildings"
- "Developing church publicity"
- "Leading your church toward its finest hours."

One Arkansas pastor said, "This conference was like a refresher course in the seminary. My ministry has been made more significant as a result." Another pastor said, "The ABC's conference helped me very much. I would recommend that any pastor take this course in church administration."

The ABC's of Church Administration Conference is available to any association that wishes to provide this opportunity for its pastors. Several associations in our state have already scheduled this conference during the coming year. If you are interested in scheduling an ABC's Conference in your association, contact the Church Training Department of your state convention.—Robert Holley

Foundation

Getting more for your money

"Render unto Caesar the things that are Caesar's, and unto God, the things that are God's."

Many times, American Christians find that more has been rendered unto Caesar because of the failure to plan their tax deductions. While it is true, tax deduction is not the highest motive for giving, it is good stewardship not to pay more tax than is justified.

Our system of tax deduction does allow a person, under certain circumstances, to make a gift at a fraction of the cost. For example, the charitable institution receiving a gift from a person in the 50 percent tax bracket, benefits by twice the amount the gift actually costs the donor.

Neither this article, nor the author, should be considered an authority in this matter. Talk with your tax advisor about the law as it applies to you. Should the circumstances be such that you would qualify, the Arkansas Baptist Foundation is in a position to manage, without cost, a gift for the benefit for any of our agencies—Harry D. Trulove, Executive Director, Arkansas Baptist Foundation.

Sunday School

Your Church can make '75 year of the adult

The year 1974-75 is the year of special focus on the adult. Two events will highlight the year: (1) Associational Adult Director's Clinics, and (2) Adult Day in April.

Adult Director Clinics are scheduled in the associations for January and February. The content areas of the clinics include Adult Sunday School growth, quality Bible teaching, and effective planning with adults.

If you do not know of a clinic in your association, contact your associational Sunday School director or director of missions.

Adult Day in April is a possibility for every church. The suggested date is April 6 or April 13. The purposes of Adult Day are to recognize and express appreciation for adult leaders, to call attention to achievements of adults in Sunday School and to publicize plans for future Adult Sunday School work in the local church.

We believe that "as adults go, so goes the church." You can begin now to plan for participation in the Adult Director's Clinic and to lead your church to observe Adult Day in April.

The year 1975 is "The Year of the Adult." We want this year to be a time when adult work is strengthened and enlarged in your church. You can help make it happen!—Don Cooper, Sunday School Department



Woman's viewpoint

Iris O'Neal Bowen

He's shouting all over God's heaven

We gathered at the river the other night, the children of that old preacher-man, and watched with him as his craft drew near. He had been making his way toward the river's bank for several months, now, and we had walked slowly with him. We had supported his tired old bones, we had tried to comfort him, when all he wanted was to go on to meet his Lord. And finally we arrived at the river's bank. We stood by, touching him as his breathing became less laboured, and soon he lay quietly at rest, his suffering at an end.

We made our ways home in the small hours of the night. Sleep was far from me, but at last I dropped off. Just a couple of hours later, I woke to the music of an old spiritual. It was as plain in my mind as if I could actually hear it: "He's shouting all over God's Heaven!" someone sang!

Yes, I could just hear him, as I have

heard him so often, leading the singing under the flickering lights of his old Coleman lantern in the little country churches, or shouting his mighty "Amen's" as souls walked the aisles.

Or it might be at a baptising in one of the creeks or rivers in North Arkansas, leading the candidates down into the water - and afterward we would sing, "Shall We Gather at the River" or "On Jordan's Stormy Banks I Stand."

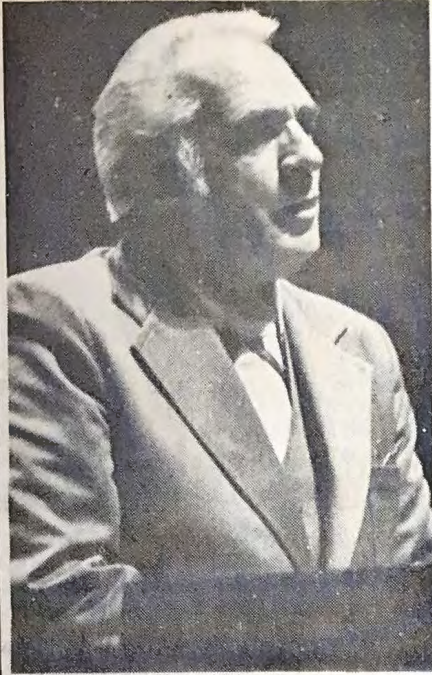
Or it might just be his exuberant joy at catching a fish, or finding a nest of baby 'Pussoms - and his loud whoops would send us running to see what was happening.

I cannot think he is sleeping, or at rest, for he was never the sort to sit around. No, sir, I believe that old man is up and out, stretching those long legs and exercising those vocal chords.

I believe that Preacher-man is shouting all over God's Heaven!

Editor's note: In this article Mrs. Bowen pays tribute to her father, W.B. O'Neal. During his long and effective career Pastor O'Neal served as an associational director of missions, pastor of numerous churches and teacher. O'Neal believed that he had baptized more people in open streams than any other person living in Arkansas.

Elected officers were...



Billy Walker, president...



John Finn, 1st vice president...



and David Miller, secretary-treasurer.

Pastors' Conference speakers emphasize church growth

by the editor

The Pastors' Conference emphasized dynamic church growth. The theme was "Building a Super-aggressive Evangelistic Church." The three sessions developed the theme as to How to Build, The Pastor as the Key to Building, and The Bible as the Message.

Garland Morrison, president of the Pastors' Conference, said "It is my hope to challenge the pastors of our state. There are countless lost people who need to be reached with the gospel."

During the first session stress was given to various methods which an aggressive church would use. The opening message was delivered by Jack Scott, a full-time evangelist from Springfield, Mo., who spoke on "Sampson as a Type of the Church."

"I believe that Sampson is a type of the church," Scott said. "I can prove this on three bases: (1) He was born of a supernatural birth; (2) He was to be obedient unto God; and (3) He was to have a supernatural power to do God's will."

Scott discussed the strength of Sampson, the sin of Sampson, and God's forgiveness of Sampson. In conclusion Scott emphasized "Sampson saw his sin and asked God to forgive him. Our churches need to repent and allow the power of God to permeate them. We should remember that people don't come

to see our buildings or hear our sermons, they come to hear about Jesus. God had only one son and his power can make a super-aggressive evangelistic church."

Bill Powell, editor of the *Southern Baptist Journal*, gave examples of how the bus ministry had completely changed all types of churches. He gave illustrations of growth in rural churches, urban churches, and inner-city churches.

Powell asked the pastors how they could get a bus ministry started. "Do it yourself," he said. "A pastor can become a bus driver, he can be a bus captain, or he can be a bus visitor. When your people see that you are involved and really mean business, they will join in the quest to reach people. We must take the gospel to the street. The location of the church has very little to do with its reaching people. People will be reached as we take the gospel to them."

In conclusion Powell challenged those in attendance by saying "Great things will happen when we commit ourselves to the Lord Jesus and go out after people."

Carl England, administrator of the Doctors' Hospital in Hattiesburg, Ill., gave his personal testimony on reaching people. He said that he had initially become a Christian because of the persistence of a pastor. "But after becoming a Christian," he said "I began

to lay out of the church and to become indifferent to the work of the Lord. In 1964, the Lord chastised me. I became sick and the doctors were unable to define what was wrong with me. Finally, I gathered my family around me and told the Lord that if he would give me another chance I would serve him."

In the concluding part of England's message he gave numerous illustrations of how he had witnessed to various people. "Often, a nurse will come to me," he said, "to say 'someone is lost, won't you witness to them?' It is always a thrill to win someone to Jesus."

David Stockwell, evangelist and student at Southwestern Seminary, Ft. Worth, Tex., told how the Lord was blessing in church and area revivals which he was conducting. "The best way to build a super-aggressive church," he said "is to link up with Jesus."

Speaking on the Great Commission he emphasized that we were to tell people about Jesus while we were going. He stressed that the emphasis of the passage was on making disciples. "But we are not only to win people," he said "but we are to teach them to win others. Some church people are just sitting around getting fat on the spirit-filled life and not winning anyone to Jesus. As I look at the life of Jesus there were times when he preached to multitudes and there were



Among Arkansas Baptists attending the Pastors' Conference were Executive Secretary and Mrs. Charles Ashcraft.



Presiding over the sessions was Garland Morrison.

other times when he had a tremendous discipling ministry. We must follow the pattern of Jesus in all aspects."

Stockwell told those present that a complete ministry included teaching people to observe all things. "If you are to succeed, you must start with something specific. When we are really involved for Jesus he will be with us always in every situation."

In conclusion Stockwell said "When you really think about it, the only thing that really matters is one's relationship with Jesus."

David Miller, associational missionary in the Little Red River Association, spoke on "Serving God in the Midst of Adversity." He used as his text Esther 4:13-14. In a dynamic message he emphasized the prospect and program for serving Jesus.

He asked the preachers if they had problems. Then, giving the historical background of Esther he pointed out that she, also, had real problems which could result in her death. He emphasized that her prospects were visionary, vicarious, and victorious.

In discussing the program for serving Jesus, Miller said "We don't have to live but we do have to serve God. If we are going to be successful in reaching people it will require personal dedication. We need to get in dead earnest with God."

One of the highlights of the Pastors' Conference was messages by Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn. Rogers used as his subject "Man of God." He emphasized the making of the man of God and the ministry of the man of God.

Rogers emphasized that the man of God was to be divinely appointed and anointed. "We cannot preach," he said "unless we are filled with the Holy Spirit. It takes more to be filled with the Spirit

than going through some little book. You don't get him, he gets you."

Rogers told the pastors that they would meet three classes of people - skeptics, scorers, and seekers. He concluded by saying "There are people all around us who are open to the Word of God. We need to lead these people to Jesus."

Bobby Moore, pastor of Broadway Church, Memphis, Tenn., spoke on "The Ingredients of a New Testament Church."

Speaking from Acts, the second chapter, he said that the ingredients for a New Testament church was a redeemed membership, an authoritative leadership, and a dedicated fellowship.

In speaking on an authoritative leadership Moore said "Jesus must be the sovereign Lord of the church. It is not my church. It is not even our church. It belongs to the Lord."

Moore went on to stress that the pastor must be the spiritual leader of the church. "It is the responsibility of the people to follow the pastor. The pastor needs to gladly take his place of responsibility. We should remember that God does have a chain of command in the church."

Moore said that when a church was meeting the requirements of God they would be reaching people. "The church, in the Book of Acts," he said, "was reaching people for the scripture tells us repeatedly 'that the Lord added daily such as should be saved.'"

The Pastors' Conference was concluded with an emphasis on the Bible being the message in a super-aggressive evangelistic church. Speakers Bobby Moore, Bill Powell, and Adrian Rogers, pointed out that we had no other message than that which was found in the Word of God. It is an authoritative message which is to dictate our faith and practice.



Convention President and Mrs. Don Moore joined other pastors and their wives at the sessions.

Report Great day in the morning High attendance day in Sunday School, Nov. 17

12,306 attended as reported by 1042 churches. A projection of this report reveals the total attendance of 138,558.

This is 62 percent of the enrollment as compared to the average of 52 percent.

It was a great day in the morning.

Baptist Building work spotlighted, messengers hear executive secretary

by Betty Kennedy

The work of the departments and agencies of the state convention were spotlighted—literally—Tuesday night for the messengers. The live, on-stage appearances by Baptist Building personnel were dramatic because the only illumination in the auditorium of First Church was the spotlight trained on each department or agency head during the brief report on the year's work. Staff-level workers also appeared with the department head.

The presentation was concluded with Executive Secretary Charles H. Ashcraft's address, "The Challenge of Tomorrow."

Most departments interpreted their tasks of ministry to the state convention churches and told messengers how they had met and were planning to meet these goals.

Reporting on their year's work and future goals were the departments housed in the Baptist Building: Stewardship, Church Music, Sunday School, Cooperative Ministries with National Baptists, Brotherhood, Student Department, State Missions, Evangelism, Church Training, Annuity, Administration, the Woman's Missionary Union, the Arkansas Baptist Newsmagazine, the division of Business Services, and two agencies, Family and Child Care Services and the Arkansas Baptist Foundation.

The executive Secretary's message called attention to a list of 10 plagues which he said had come upon America through ungodliness. He told the messengers that the righteousness of a nation is in proportion to the number of Godly people in the nation, and that Southern Baptists, since they are the major evangelical denomination in America, cannot escape responsibility for the Godliness, or lack of it.

Plagues on his list were (1) spiralling inflation, (2) deterioration of the home, (3) the abuse of drugs (with alcohol leading the list), (4) mounting pornography, (5) lowered moral standards for government leaders, (6) increasing sexual deviation and promiscuity, (7) conditioning to violence through mass media, (8) unrepented and unresolved sins against American Indians and Blacks, (9) unwillingness to admit that change is needed, and (10) abandonment by many of the witnessing mandate.

Dr. Ashcraft said that inflation, which he called "national corporate greed," is an unbearable burden to many, especially senior citizens.

Another target as an evil in America was drugs. Dr. Ashcraft said that alcohol, the most abused drug, was acceptable to many because it is used by many highly-respected citizens, which compounds the problem.

Pornography, sexual deviation and promiscuity, and violence were listed as other moral problems which plague the nation.

Dr. Ashcraft warned that the lowered moral standards among many government leaders will not be long tolerated by God. "We will clean our own house, or He will clean it for us," he told the messengers.

Americans have brought a curse upon themselves through their sins against the American Indian and Blacks, he said. This must be resolved, as must the maldistribution of education and food. "Three-fourths of the world suffers malnutrition while the other one-fourth is rolling fat with a super preponderance of luxuries," Dr. Ashcraft said. He noted that the nation has never really used its means in "helping others to help themselves."

He accused Americans of dragging their feet when changes are needed. He cited two cases in particular, that of failing to bring women to their station as first class citizens in the kingdom of God, and of not acknowledging the contributions Blacks have made in the faith.

The tenth plague listed by the executive secretary was the abandonment to the Christian's mandate to make and to send disciples. He claimed that the average Southern Baptist has heard 4,000 sermons, heard 10,000 prayers, and has sung 20,000 hymns, but has never given his witness to one other soul.

After listing the plagues upon America, Dr. Ashcraft called for Baptists to challenge and attack these evils. He advocated raising the number of righteous people in the nation as the solution. "Our effectiveness will not be determined by a statistical table, but by the moral level of a great and mighty land that, perhaps, depends upon us more than we shall ever know," he told the messengers.

He concluded that the changes could be brought about through Christ. "The indwelling Christ affects us internally, eternally, and externally. His indwelling presence brings noticeable changes in right behavior," Dr. Ashcraft said. "Religion, interpreted in terms of right behavior, will change America and this we intend to do."



The work of Cooperative Ministries with National Baptists was presented by director Robert U. Ferguson [right] and Lacy Solomon, who directs work at the UA Pine Bluff campus.

Half-million dollar grant goes to OBU

Officials at Ouachita Baptist University announced today that a half-million dollar grant has been committed to OBU by the J.E. and L.E. Mabee Foundation Inc., of Tulsa, Okla.

The announcement was made jointly during a news conference by W.O. Vaught, pastor of Immanuel Church, Little Rock, and chairman of the Ouachita-Southern Advancement Campaign; Daniel R. Grant, president of Ouachita; and Ben M. Elrod, vice president for development at OBU.

A previous grant of \$300,000 from the Mabee Foundation aided in the construction of the new fine arts center at Ouachita.

In announcing the grant, Dr. Vaught said it is "the largest foundation grant ever received by Ouachita."

He said the gift is "in many ways a spin-off from the successful Ouachita-Southern Advancement Campaign conducted among the churches of the Arkansas Baptist State Convention. Launched in 1971, the campaign has raised more than \$3 million.

Daniel R. Grant, president of OBU, said the \$500,000 must be matched dollar for dollar by Aug. 31, 1975.

"We will not get the money," he said, "until the entire amount has been matched."

At an executive board session Tuesday, a resolution was passed and confirmed by the convention on Thursday morning urging churches of the Arkansas Baptist State Convention to "go the second mile" in helping Ouachita claim the challenge grant.

The money will be used to complete a megastructure that presently consists of Evans Student Center, Life Hall and the Mabee Fine Arts Center. Items included in the completed project will be another classroom building and a pedestrian bridge across the ravine separating the north and south campuses of Ouachita.

The bridge will connect the megastructure with the men's dormitory complex and physical education facilities.

On the cover



Officers of the Arkansas Baptist State Convention for 1975 are Don Moore, pastor of Grand Avenue Church, Ft. Smith, re-elected president; James Walker, pastor of First Church, Warren, 1st vice president; and Robert Tucker, superintendent of missions for Tri-County Association, 2nd vice president.



Jointly announcing the challenge grant to OBU were (from left) Ben Elrod, W.O. Vaught, and Daniel Grant.

Did you know . . .

that your Cooperative Program last year supported 52 missionary physicians, 60 missionary nurses, 20 other missionary personnel working in 20 hospitals, and 142 clinics and dispensaries treating 1,232,904 patients?

Preparing for the harvest . . .

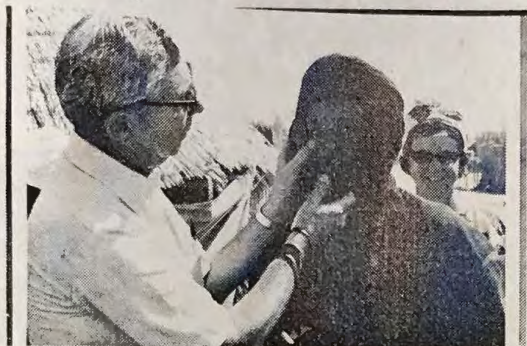
"Take a good look at the fields: the crops are now ripe and ready to be harvested! The man who plants and the man who reaps will be glad together. I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work."

—from John 4:35-38, TEV

- Before the harvest, the missionary must cultivate the field
—and have nourishing resources to give.
- Before he cultivates, he must plant
—and have plentiful seed of high quality.
- Before he plants, he must plow the unbroken ground
—and have tools to work with.
- He must be patient and faithful
—and have unfailing support from those who share his vision.

The missions timetable demands vision and long-range investment. Seedtime and harvest, the stores of prayer, faith, personnel, and funds must be constantly replenished. Southern Baptists have 81 missions fields in varied stages of harvest. The upcoming Week of Prayer and Lottie Moon Christmas Offerings for Foreign Missions can speed the missions timetable.

Breaking Ground



In the Niger Republic, one of Southern Baptists' newest missions fields, missionaries offer relief amid devastating famine as a means of establishing contact with the people. Missionary Doctor Walter M. Moore from Ghana treats a man with eye infection.

- LMCO Allocations for Niger: dependent on amount offering in excess of basic allocation

In Yemen, which had no Christian witness for centuries, a much-needed hospital helps to open the door for planting seeds. Missionary Doctor David C. Dorr works with a patient in the hospital at ancient Jibla.



- LMCO allocations for Yemen \$61,200

Planting



Personal friendships and communications enable missionaries to gain a hearing for the gospel. In Upper Volta, Mrs. J. Bryant Durham talks with women.

- LMCO allocations for Upper Volta \$9,800

Teachers must be trained to help plant the Good News across a wider area. Missionary Jerald W. Perrill in Laos talks with the dean of students at Dog Dok Teachers' Training School.



- LMCO allocations for Laos \$25,000

Cultivating



In Vietnam, years of struggle and planting are beginning to bear fruit. Mrs. Lewis I. Myers, Jr., (center) teaches the Bible to women at Hope Baptist Church in Danang.

● LMCO allocations for Vietnam \$194,666



Preparation and distribution of literature help nurture the crop. In Costa Rica, Donald H. Redmon and a layman talk with a woman who has responded to the appeal of the Baptist bookmobile.

● LMCO allocations for Costa Rica \$71,260

Week of Prayer for Foreign Missions December 1-8
Lottie Moon Christmas Offering
National Goal \$23,000,000

Harvest



Years of plowing, planting, and growing in Brazil are having their results. Evangelistic campaigns, such as this one in Recife, reap spectacular harvest.

● LMCO allocations for Equatorial, South, and North Brazil \$1,016,293



Conversions and inquiries in Korea make the need for more missionaries crucial. Sunday School children in Taejon are symbolic of the crowds that can be gathered to hear the gospel.

● LMCO allocations for Korea \$316,960

"The harvest truly is plenteous, but the laborers are few."

—Matthew 9:37

Grace so
amazing... love so
divine



DECEMBER 1-8

1974

WEEK of
PRAYER for
FOREIGN MISSIONS

Lottie Moon Christmas Offering Goal \$23,000,000

Babies are lovable in any color. Beth Reynolds, who is from Monticello, is holding Kabelo, the daughter of a Christian couple who helped the Reynolds get started in their work at Francistown, Botswana.



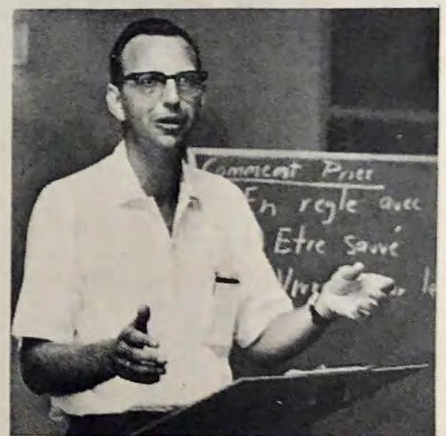
At the Mati Baptist Hospital in the Philippines missionary nurse DeVellyn Oliver, who is from Hampton, is showing trainees the correct procedure of bathing a patient. The life-size doll serves as the model.

Foreign Mission Board photos



Missionaries often perform other ministries as well as their primary one. Miriam Willis, a RN, is taking time to teach English to Sucasa and Camela at Jibla, Yemen. Miriam is from Little Rock.

Arkansans work around the world in SBC foreign missions



Teaching the Bible is a task for all Christians and especially the missionary. Missionary Ed Pinkston here is leading a Bible study class at a local Baptist church in Abidjan, Ivory Coast. Pinkston is from Harrison.

World suffering shocking; Baptist response growing

by Baker J. Cauthen

RICHMOND (BP)—The world is being shocked into an awareness that human suffering of catastrophic dimensions seems to be lying ahead.

Tragic disasters—such as the famine in Africa, the hurricane in Honduras and the flood devastation in Bangladesh—have brought dramatically to the attention of the American public the needs of our fellowman.

Beyond these crisis situations, however, looms the much greater danger of the runaway population increase and the lagging food supplies. Warnings are being sounded from many quarters that an ear of mass starvation may be looming on the horizon in many parts of the world.

Southern Baptists keenly desire to do whatever possible to minister to our fellowman. We are grateful that a large part of what we do in missionary service deals directly with human suffering through medical work, social services, agricultural missions and education.

These services, however, do not exhaust the sense of responsibility. Southern Baptists have responded liberally over and again with gifts in money and substance for the direct relief of those in need.

The emergence of terrible suffering—such as the war in Korea, the war in Vietnam, earthquake in Chile, Peru or Nicaragua, the outbreak of war in the Middle East—always finds response on the part of Baptist people in gifts of love and mercy.

During the recent disaster in Honduras, large steps taken include appropriations of money, sending of doctors and other medical personnel, sending of a disaster relief unit by Texas Baptists (accompanied by a team of workers to administer direct relief) and plans for reconstruction of buildings. All have given expression to the desire to show in deed as well as in word the love of Christ.

The Foreign Mission Board has served for many years as the channel for Southern Baptist relief efforts abroad. Many will remember in 1946 that at the close of World War II, Southern Baptists gave a great offering for world relief and rehabilitation, amounting to more than \$4,000,000. The Foreign Mission Board administered this fund throughout the world and it became the means of blessing and life for vast numbers of people.

The ministry of relief calls for dealing with needs on many levels. First of all, there is the response to crisis of hunger and suffering. Food, clothing, medical care and shelter are provided as far as possible.

Second, there is the work of

rehabilitation. When the storm ceases and the flood waters subside, there is the task of rebuilding homes and other structures requiring large-scale efforts.

Then there is the need to deal with the problem of increasing food supplies, calling for digging or sinking wells, providing seed, fertilizer, agricultural implements, upgrading livestock, and other steps to help people toward a better standard of living.

We must also deal with the root causes of misery, including the problem of illiteracy, sub-standard health conditions, malnutrition and other problems.

When disasters occur, the Foreign Mission Board ascertains from the missionaries on the fields something of the circumstances they face and what they believe can be done to minister.

Based on recommendations from the missions (organizations of Southern Baptist missionaries) funds are appropriated and relief steps are taken. The missionaries have demonstrated great love for people in distress and become the focal persons in times of disaster to help take care of emergency needs. Often, teams of people go there to give assistance. These auxiliary steps are greatly appreciated.

Individual Baptists and churches give relief funds throughout the year. Funds sent to the Foreign Mission Board, designated for relief, are used for that purpose. When disaster strikes, giving for relief, in response to emergencies at hand, nearly always increases.

In addition, it is often necessary to appropriate funds for relief from the regular mission funds upon which the Foreign Mission Board relies to carry on its main responsibility of mission work in 81 countries. When the Foreign Mission Board received advance funds from the Southern Baptist Convention's Cooperative Program at the close of the convention's fiscal year on September 30, it became possible to appropriate \$100,000 of those funds for relief. As specific recommendations are received, those funds will be appropriated for those special steps.

The Foreign Mission Board stands ready to receive and disburse all relief funds contributed by Southern Baptists in response to human need. The disbursement of those funds is based upon recommendations from the mission field so that we are able to utilize those funds to their maximum advantage.

The challenge of relief will be long range. This is not something that we will deal with for a few months and then see it go away. The final quarter of this century stands before us with awesome possibilities of human needs beyond what we have known before.

In the current study of bold plans for the future, it is appropriate to re-examine all that is being done in the ministry of relief, and to design even more effective steps for the years ahead.

Jail

(From page 24)

other conversations in the cell block from people who aren't participating in the service. There are showers going, toilets flushing, someone getting up and walking away."

Coffey has an ability to also "just sit and listen sometimes." That's one of the secrets of a successful jail ministry, he noted.

"There are many people who have no one to talk to. They may not have the strong personality to voice an opinion in a crowded jail environment and there's nobody to vent their hostility to. Then a Christian person walks in and if he will listen, this person will sometimes just unload on him. In return, there's the chance to tell the prisoner that Christ always hears him."

He never tries to learn what his listeners are charged with "because it might affect my attitude. I'm like anybody else. I form opinions and prejudices really quickly."

Coffey admits to some painful learning experiences. "I used to mentally question the sincerity of those people who would seem to accept Christ as a result of those sessions," he said.

"One day, a man accepted Christ and I was excited for him but I didn't take him seriously. But when I got ready to go, he pulled me aside where no one could hear what he said and gave me a quarter, all he had. He said, 'Here, Joe, put this in your church offering.'

"Now that man could have used that money to buy a candy bar or a soft drink and that's important when you're in jail. I stopped doubting anybody's sincerity right then and there. Sincere or not, that's between them and God and I won't trespass on it."

Rutledge receives Alaska-sized turnip

ATLANTA (BP)—Arthur Rutledge, Southern Baptist Home Mission Board chief executive, is a Texan who naturally is hard to impress.

But he shook his head in disbelief here when he received a gift from Darby Moore, Miss Alaska.

Miss Moore, daughter of missionary pastor Roy Moore of Redoubt Church, Kenai, Alaska, sent Rutledge a 16 1-2 pound turnip. John Allen of the board's church extension department presented it at the agency's November meeting here.

American mobility is rising problem in reaching people

NASHVILLE (BP)—Leaders from the Southern Baptist Convention's Sunday School and Home Mission Boards have concluded that too little is being done by Southern Baptists in ministry to mobile Americans in multi-family housing, including apartment complexes, condominiums, mobile home parks and planned cities.

At a strategy meeting here, personnel from both agencies focused on a six-month research project commissioned by the Home Mission Board to determine the current state of mission involvement and to discover potential strategies for witnessing to people engaged in residential movement.

Used as a basis for the meeting, the research project discovered that renters are more mobile than owners; the higher the income, the lower the rate of mobility; and age is the most significant factor in mobility.

"The average American moves 14 times in his or her life," said Larry McSwain of Southern Baptist Theological Seminary, Louisville, Ky., one of the survey researchers. "One of every five persons in the U.S. changes address every year. Since 1950, approximately one-half the American population has moved every five years."

The mobile American is essentially in the young adult group, the survey concluded. If the movement of these persons between the ages of 20 and 34 were discounted, it could be said that our society is a relatively stable one.

The study discovered a correlation between the highly mobile person and housing patterns.

Persons targeted by the development industry for new multiple-family housing are the newlywed couples, the single parent family, the "empty nesters" and retired persons.

These same groups are the people of mobility and they represent the vacuum for the outreach and ministry for the churches.

The report also discovered that the region in which one lives significantly affects the degree of mobility. From 1970 to 1973, the northeast region experienced a 23.9 percent rate of mobility, while the north-central region, 30.4 percent, the south 34.7 percent and the west, 41 percent.

Mobility affects all kinds of communities with relatively equal significance. In terms of the degree of mobility, the data indicates that 15.1 percent of the total population moved within megalopolitan (or massive urban)

areas within a three year period. Approximately 7.8 percent moved from one non-metropolitan residence to another; 4.5 percent moved from one metropolitan (or medium sized urban) area to another; 2.4 percent moved from metropolitan to non-metropolitan areas; and 1.9 percent moved from non-metropolitan areas to metropolitan areas.

"In light of these statistics, our denomination is lacking a plan whereby churches will discover 'how-to-do-it' in developing a ministry in a mobile setting," said Warren Rust, metropolitan missions director for the Home Mission Board and supervisor of the research project. "For instance, Vacation Bible School is a plan for teaching Bible outside the regular church setting."

The major finding of the research project is that there are no long term, well developed and highly successful ministry projects to highly mobile persons.

"The congregations which we have discovered with some degree of effectiveness in enlisting highly mobile persons have focused deliberate energy upon the mobile person," stated McSwain. "Their strategy has been precisely the opposite of the traditional program orientation which Southern Baptists have given to reaching people.

"The congregations are not putting a high priority on visitation to prospects, but incorporate interested visitors into the total life of the church. Little effort is made to reach new people in a community until they have first taken the initiative to visit the congregation. Once that has been done, a massive mobilization of attention, attempting to incorporate the person into the congregation, on his own terms, is made. Thus there is little stress put upon membership, commitment or belief. Rather, the emphasis is put upon interaction, involvement and expressing one's own interests in the context of the congregation."

The representatives from the two boards included the leaders in the Sunday School Board's church administration, Sunday school and church training departments, and the Home Mission Board's metropolitan missions department.

These departments work in such areas as bus ministry, family ministry, Vacation Bible School, young adult ministry, the "People Search," "Hello Baptist" and "Metro Reach" emphases and metropolitan missions.

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Her ministry is delivering books to elderly shut-ins

ALEXANDRIA, La. (BP)—Four years ago a friend asked Mrs. G.L. Hovnatanian to deliver a book to a nursing home resident. She has been doing it ever since.

"After I made that first visit," she said, "I listened to some of those who lived there and sensed their loneliness, I realized I wanted to help."

The wife of an Alexandria surgeon, Mrs. Hovnatanian, a former nurse, recalled that at the time her son was nearing high school age, and she had some free time each week.

"After that initial visit," she said, "I learned that many of the residents tired of talking with others of their age or playing checkers all day. They wanted something they could do just by themselves. Some expressed the desire to read books, but they did not have access to them.

"I learned a bookmobile stopped once a week at a shopping center near the

home where I visited. So I went to the bookmobile, checked out a few books in my name and brought them to the two or three who expressed a desire to read.

"In about a month I had about 30 patients who requested books. This was keeping me busy every Tuesday morning. Soon these people became my 'family', and they felt free to ask me to pick up some dusting powder, stamps, or other personal items on my way to the home."

Before long the news spread and Mrs. Hovnatanian began receiving requests for books from other nursing homes. Her days were too short.

A call for help went out to some of the ladies of the Emmanuel Baptist Church in Alexandria, where she is a member. She received some assistance and was able to expand the service.

Mrs. Hovnatanian's "helping hand" did more than just take books to the residents. As she walked up and down the halls she had opportunity to share a

word of encouragement to one who seemed depressed, compliment another on a new dress or succeeding with a recent endeavor.

Many just wanted to talk.

"At one of the homes there was a 50-year-old retarded woman who was living there because her mother was there, she continued. She helped me deliver the books and we soon became friends. And I also learned she couldn't read. After she expressed an interest in learning, I spent time with her on each visit and now she can read even such things as *National Geographic* and mysteries."

But some of Mrs. Hovnatanian's elderly friends go in for the "deep stuff."

"I want to tell you about one man," she said. "He is Ben Parker, a 94-year-old retired Baptist minister who has lived through the gold rush, experienced life in Alaska and is one of those who could become the subject of a book. He reads deep books, ancient history, philosophy, studies advanced mathematics and geometry. He spends much of his time making up puzzles and always has something to show me when I visit him. There's nothing wrong with his brain at 94. I always have to allow myself extra time when I go to see him. He is so interesting."

Mrs. Hovnatanian and four other women, all members of Emmanuel Church, distribute more than 300 books a month. She works at two homes. Mrs. Claude Boutte goes to one home. Two women, Mrs. Inez Hunt and Mrs. George Keene, share responsibilities at one and Mrs. M.W. Minard distributes books at another home.

The system is simple. A bookmobile with two library staff members stops at two homes every two weeks. The women gather up books that have been read and check them in. Then they check out new ones and deliver them to their respective homes.

In the homes the books are placed on a table in a central location for the readers to make their own selection. Other books, and special requests, are delivered to those who cannot come to the central room.

The books are checked out in the names of the women who keep their own records.

"In four years I have lost only one book, and that was because the person left the home and the book got mixed up in personal belongings," Mrs. Hovnatanian said.

Subject matter takes in everything from A Child's Garden of Verse to Riddle of the Pyramids. "However," she said, "the readers do not want books filled with vulgarity or too many of the contemporary themes."

Delivering the books is an opportunity to share with another. It's person to person Christianity. That's what it's all about, Mrs. Hovnatanian believes.

Home Mission Board votes church loan 'slowdown'

ATLANTA (BP)—A 60-day slowdown on receiving new loan requests for church construction was approved by the Southern Baptist Home Mission Board at its directors November meeting here.

The directors approved the slowdown to allow time for processing of some 100 preliminary requests for loans, totaling about \$7 million, already received by the division of church loans.

More than 100 loans for some \$8 million already have been made in 1974, according to Robert H. Kilgore, director of the division.

Tight money and soaring interest rates have doubled the number of loan inquiries received by Kilgore's office. Last month the board's directors approved a raise in the interest charged on church loans to nine percent and authorized the borrowing of \$2 million to augment the loan fund.

Directors accepted the resignation of one staff member and approved the appointments of eight missionaries and 13 missionary associates.

Jack Stanton, director of the department of mass evangelism ministries in the division of evangelism, resigned, effective Dec. 31, 1974, to become director of the Institute of Evangelism and professor of evangelism in the Redford School of Theology at Southwest Baptist College, Bolivar, Mo.

Stanton has been associated with the division of evangelism since 1960 and before that was secretary of evangelism for the Kansas and Colorado state Baptist conventions.

Home Mission Board Executive Director Arthur B. Rutledge reported to the directors the 1974 Annie Armstrong Easter Offering now totals \$7,932,000, or 16.7 percent more than 1973's total. The offering possibly will exceed \$8 million for the year when all the receipts are in, he said. One state has not sent in its offering to date.

The board dealt with two property matters. It sold a parcel—one-sixteenth of a 164.92 acre tract—received from the estate of B.D. Gray, son of a former board chief executive, and purchased a building and lot on the corner of the block now occupied by the board building.

The City of Atlanta purchased the Gray property on Jonesboro Road for \$990,000 less realty and other fees. The Home Mission Board's share will be one-sixteenth of the proceeds of the sale.

The building and parking area acquired were purchased for \$175,000. The building has been used for two years by the board's department of art services and for storage. Rental of the building, which contains 7,500 square feet, and the parking area has been costing \$15,000 annually.

Russell H. Dilday, pastor of Second Ponce de Leon Church in Atlanta and president of the directors, emphasized the board is not in the real estate business, that the building was on "contiguous property" and was being purchased at an estimated 15 percent below the market value.

Anticipating a new beginning

Dec. 1, 1974

Isaiah 40:1-2, 27-31
Galatians 4:1-6



Reed

Is there a difference in anticipation? Those in exile have a special kind of reality in wanting a war to be over. The people who suffer as a result of national sin feel an urgency in being pardoned and set free. The youth who feels bound because he has a guardian anxiously awaits the day he is free and on his own. The text in Isaiah has a different setting to that in Galatians but in both the circumstances set in motion strong feelings of anticipation. Are you caught up in some issue of life and are holding on to the expectation that something will happen to give you a new beginning?

God's new beginning

The finding of new hope in adversity comes when we can look out and see one who can deliver us. We can now see that there is one who can fulfill the promise of deliverance. The despair changes to hope and hope looks anxiously to a new day. There was not any need to spend time convincing the Children of Israel that they were suffering. The peace mentioned in Isaiah 39 had not been realized in the space of two centuries. How could a promise made that long ago have any new meaning?

The promise of comfort is more than an effort to console. It is a pledge to reassure God's people. When there has been a longstanding problem consolation is of little value - what is needed is relief, deliverance, to be set free. These words are here spoken so those who hear them will know that God is keeping his promise. In verse two the thought is that of speaking to the heart. The expression occurs nine times in the Old Testament. It carries the thought of encouragement, reassurance and renewed hope.

The emotional impact is that of the lover's wooing of the beloved; a courtship which is scheduled to realize a wedding. There must be a stirring of the heart in deep emotional currents before the meaning of words will stir up a positive response. The prophet is using two most important elements in communication, facts and appeal to the emotions, to reach these people with God's message.

The message of the new beginning is that they have received punishment in full for their iniquities. The pardon has now been made complete so that there is

a new beginning. The context is the national sin, suffering and condemnation. The deliverance is national in its scope. However, the larger and fullest meaning is pointing to the coming Messiah. Only in Him is there really a new beginning because it rests on the pardon that will come through Him.

God's likeness in man

The scripture beginning with verse 27 shows the response of a complaining people - a people who think that God has not considered their rights. They are like the people today who shout for their rights without thought of other persons. It is as though God is under obligation to them.

The message comes through strong and clear that a sinful nation is in no position to make demands of God. Their concept of God is too small and distorted. The human concept that is limited will have to use new heights to comprehend a God who has never been limited. Paul captures the real meaning in Romans 11:33-36: the understanding of a God who is limitless.

Can you feel that the desire of God is to transfer some of his attributes into your life so that you will be better able to live for him? When you wait for the Lord, he becomes your hope, your cord of escape, your life-line. Those who wait will have new strength, different

strength, God's own strength. All that we need can be found in God because he is able to transfer what he is to our lives according to our needs.

God sets forth the terms

The father who has material possessions to leave to his son sets forth in his will when the son will receive his inheritance. A father can set any age he desires for his son to receive his estate and he may stipulate conditions that are binding on the son.

The passage in Galatians is using a civil issue to illustrate a spiritual truth. We are under the law which says that death is the penalty for sin. No man is any better than a bondservant until he is set free from the law. When he is free because the terms of the law have been met then he is free and in his own right an heir who has control of his inheritance.

God sets forth the terms. For us to take any exception to the terms would result in our failure to receive what is in trust for us. There can be a strong anticipation but that is only an emotional response. Our actions must comply with the terms. When we believe in Christ then do we become full heirs. A celebration will be made when one opens up his heart and responds to comply with God's terms.

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The results of giving

Dec. 1, 1974

II Corinthians 9:1-15



Taylor

The scripture passage before us is not an appeal to give. That appeal has already been made in Chapter Eight. The message before us now has to do with the results of giving. There are four results set forth here.

Our giving encourages others

Verse two says "...your zeal hath provoked very many." The generosity of the churches in Macedonia is used by Paul to encourage the church in Corinth to follow the pattern. There is no criticism of the church at Corinth, there is only encouragement.

The same principle is applicable to us today. The sacrificial gift of some of God's saints who are perhaps less able to give is a constant reminder to us all of how much more we should give in support of the Lord's work. Again, not with the idea of embarrassing or criticizing one another; and not with the idea of outdoing someone else, but being encouraged by their sacrifice to do more in the Lord's work.

Our giving pays dividends

Verse six illustrates the law of sowing and reaping. The application is quite simple. If you sow nothing, you reap nothing. If you sow bountifully, you reap bountifully. We sing, "It pays to serve Jesus," and it does. That pay, however, should not be interpreted as a kind of "slot machine religion". (Put something in and hope you get something out.) There are thousands of ways God uses to "open the windows of heaven" to those who are faithful in total stewardship. The reaping bountifully may be a new found joy and deeper love and commitment to God's work and His people.

That same thought of bountiful reaping is picked up again in (Vs. 8-12). Words like "abound," "multiply," "increase," "bountifulness," "abundant," etc., tell us that it pays to serve Jesus.

Our giving brings joy

"God loves a cheerful giver." The word "cheerful," as has already been pointed out in a previous lesson, is from the Greek word "hilaron." This is where we get our English word "hilarious." Can you imagine that? That giving brings laughter, song and cheer! A cheerful giver can only give from the heart.

There are two warnings issued about giving otherwise. We must not give "grudgingly." That is the, "I will give but I don't want to" spirit. We must not give

"of necessity." That is, to be embarrassed or pressured into giving. There is no blessing in that spirit of giving. Giving must be joyful.

Our giving glorifies God

Verse 13 speaks of the recipients of the gift. (In this case, the poor in Jerusalem.) "They glorify God..." What can you do for God? The answer is, nothing, absolutely nothing. God is complete within Himself. He needs nothing. The only service we can render to God is what we do for others. That service takes on every aspect of our fellow man's needs. Ours is a needy world. There are spiritual, physical and mental needs all around us. What greater compliment can be passed than to have someone say, "thank God for you."

We must always seek for new ways and far reaching means to help others and

glorify God.

Conclusion

The whole matter of giving is summarized in the last verse. (v. 15) "Thanks be unto God for his unspeakable gift." What kind of gift is "unspeakable?" It is an "un-trace-out-able" gift. No human language can fully encompass or explain the depth of God's love in giving His most precious gift to us; the gift of His Son. That is the demand of love. Love gives. John 3:16 reminds us that God so loved the world that He gave...

We give, not out of necessity, certainly not grudgingly, but because we love our Lord and His work. It is upon this premise rests the whole case for Christian stewardship.

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Last year there were a total of 62,151 baptized from the mission fields overseas. Marvin R. Reynolds, who is from Pine Bluff and is a missionary to Botswana, is baptizing a candidate in Francistown. (FMB photo by Gerald Harvey)

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Attendance report

Nov. 10, 1974

Church	Sunday School	Church Training	Church Additions	Church	Sunday School	Church Training	Church Additions
Alexander, First	92	53	1	Benltonville, Mason Valley	111	45	
Alma, First	362	93	2	Blytheville, Clear Lake	100	59	
Alpena	85	36		Booneville, First	321	276	
Augusta, Grace	98	63		Cabot, Mt. Carmel	265	125	6
Berryville				Camden			
First	200	105		Cullendale	595	162	
Freeman Heights	136	45		First	605	91	1
Rock Springs	87	70		Concord, First	97	14	
				Conway			
				First	716	132	12
				Second	321	55	
				Crossett, Mt. Olive	328	145	1
				El Dorado, Trinity	169	73	
				Forrest City			
				First	701		2
				Second	214	65	1
				Ft. Smith			
				East Side	303	87	6
				First	1481	321	10
				Grand Avenue	862	298	7
				Moffett Mission	11		
				Northside	103	58	
				Temple	196	99	
				Trinity	222	83	2
				Windsor Park	746	189	
				Garfield, First	109	36	
				Grandview	96	70	
				Greenwood, First	318	101	1
				Hampton, First	161	75	
				Hardy, First	103	42	
				Harrison			
				Eagle Heights	362	174	2
				Woodland Heights	78	56	3
				Hope			
				Calvary	159	77	
				First	378	83	
				Hot Springs			
				Grand Avenue	454	201	1
				Leonard Street	87	84	
				Memorial	129	50	
				Park Place	426	111	
				Hughes, First	200	90	
				Jacksonville			
				First	476	95	
				Marshall Road	291	81	
				Jonesboro, Nettleton	262	100	1
				Kingston	60	37	
				Lavaca, First	360	120	2
				Lexa	167	78	
				Little Rock			
				Cross Roads	143	83	
				Crystal Hill	132	55	
				Geyer Springs	736	239	4
				Life Line	580	169	6
				Martindale	113	50	1
				Shady Grove	107	50	
				Sunset Lane	293	90	4
				Wakefield	100	39	1
				Woodlawn	163	62	1
				Magnolia, Central	681	172	
				Monticello			
				First	378	67	10
				Second	392	100	
				Murreesboro, First	117	46	
				North Little Rock			
				Calvary	518	139	1
				Gravel Ridge	250	113	
				Levy	450	122	7
				Park Hill	833	117	2
				Paragould			
				Calvary	229	153	
				East Side	234	89	
				First	441	112	
				Paris, First	400	94	
				Piggott, First	297	85	2
				Pine Bluff			
				Centennial	174	75	
				First	639		
				Green Meadows	92		
				East Side	240	120	
				South Side	703	148	5
				Tucker	19		
				Oppelo	19	10	
				Watson Chapel	445	118	2
				Prairie Grove, First	178	75	
				Rogers, First	731	196	
				Russellville			
				First	561	38	4
				Second	148	79	
				Sheridan, First	296	91	
				Springdale			
				Berry Street	101	56	
				Caudle Avenue	129	40	2
				Elmdale	391	103	
				First	1178	6	
				Van Buren, First	625	177	1
				Mission	21		
				Vandervoort, First	59	34	
				White Oak, Walnut Ridge	73	44	
				West Helena			
				Second	219	108	
				West Helena Church	346	96	7
				Wooster, First	110	84	3

A smile or two

A policeman brought a young lady into court. "She drove through a red light, Your Honor," he explained to the judge.

"Do you have anything to say?" the judge asked her.

"Nothing, sir, except I hope you hurry—I'm a teacher, and I have a class waiting," she answered.

A look of joy came over the judge's face. "I've waited many, many years for this," he said. "I sentence you to sit down this minute and write 500 times, 'I promise not to drive through red lights.'" —*Boy's Life*

A passenger who weighed 300 pounds at least, waddled down the aisle of L-1011 on its way to Florida and squeezed into a seat alongside a small, nervous bespectacled man. Despite the fact that this was clearly a "No Smoking" section, he unwrapped a foot long cigar and turning to the other passenger asked, "My smoking won't bother you, will it?" "No," the little man squeaked, "Not at all. Not if my throwing up won't bother you." —*Funny Funny World*

Father and mother had carefully prepared four year old Susan for the arrival of a new brother or sister. So when John was brought home from the hospital, Susan was delighted. All went well until the grandparents came to visit. After a brief word to Susan they rushed over to the crib to coo at their new grandson. Susan sulked in her room and when her mother asked her why, she said, "Look, I don't mind sharing you and Daddy with the baby, but the least he could have done was brought his own grandmother." *Funny Funny World*

Sign at railroad crossing "Go ahead—take a chance. We buy junk."

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He goes to jail every Sunday

by Bonita Sparrow



SERIOUS ABOUT SERVING -- Joe Coffey, a staff member of the Southern Baptist Radio and Television Commission, takes his missions challenge seriously. On his own time he teaches a Sunday School lesson weekly in Ft. Worth Tarrant County Jail. He finishes in time to attend regular Sunday services at his own church. (Radio-TV Commission Photo)

FT. WORTH (BP)—Joe Coffey goes to jail every Sunday morning. He does not “pass go”. He does not “collect \$200.”

Instead, the Baptist layman joins an interdenominational Christian group at Ft. Worth’s Tarrant County Jail, trying to let the prisoners know somebody cares.

“I’ve done this every Sunday morning for the past two years, and I still get an eerie feeling that crawls all over me when the jail door clangs shut behind me,” Coffey said. “It rings in your heart.”

The Southern Baptist Radio and Television Commission, where Coffey has worked for four years has long ministered to persons in prison through

broadcasting. But Coffey, who supervises the commission’s mailroom has added an additional facet to that ministry on his own time.

He became involved in the jail ministry because “I wanted to share what had happened to me as a Christian. I really could have ended up where those men are.

“I was a smart aleck kid, and I had to learn to face problems and discouragement. A lot of people offered to help me, but I never took them seriously because I didn’t have Christ and I couldn’t love people.”

Six years ago, Coffey said, “I didn’t believe in anything—not even the work I was doing,” he said. “My wife’s background is Buddhist so when people invited us to church I told her to tell them she had her own religion so they’d leave us alone.

“Actually, she was no more Buddhist than I was Christian. But she was interested in going to church so finally, after three years, we decided to visit the church of the next person who invited us.

“I tried really hard to stop any signs of phoniness, but I went to the wrong church for that. One night at fellowship in a Christian home I saw some sincere people with something I wanted. During a revival two or three weeks later my wife and I both made commitments to the Lord.”

Coffey doesn’t believe everyone should be involved in a jail ministry—“different people have different jobs to

do but I do think Christians don’t do a lot of good, sitting in an easy chair.”

He definitely felt the jail ministry was “what he should do” long before he knew there was such a thing.

“I just got my Bible one day and went down to the jail. I told one of the guards I wanted to tell the men how the Bible could change their lives. Naturally, he discouraged that.”

But he didn’t quit. When Bob M. Cox, chaplain at the Tarrant County Jail, discussed his work at Bethel Church in White Settlement where the Coffey family worships, Coffey was waiting for him at the end of the service.

Each Sunday morning Coffey stands on a catwalk separating him from the dayroom of a tank of men 17-21 years old. He peers through the bars—“but you soon forget the bars are there”—to talk

“When I go in, I tell what the lesson will cover, have prayer requests, and prayer, then we discuss the Scripture. If it’s suitable, I invite the men to consider becoming Christians. Those who want to make a decision can come to the bars and talk with me privately. We get down on our knees, go over the plan of salvation and have prayer. About this time the guard rings a bell and it’s time for me to go.”

He warns newcomers against expecting a structured Sunday worship service in a jail situation. “There are

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