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### November 14, 1974

Arkansas Baptist State Convention

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100 years at James Fork  
page 6



November 14, 1974  
*Arkansas Baptist*  
NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### A happy God--a happy people

God, as revealed in Christ, shares human emotions. Humans who have received God in Christ share God's emotions. It is not untrue therefore to say a happy God means a happy people.

The emotions of happiness, pleasure, contentment, completion and fulfilment can be jointly shared by God and his people so it is far from impossible that our emotions, state of mind, and general sense of security and well-being are entwined.

God is happy when the demeanor of his people is acceptable and his people are happy in the thought of having pleased him. Among the emotions jointly shared is the God-human or God-man abhorrence of injustice, unfairness, discrimination and human oppression.

The God of grace and mercy is hot in his displeasure of those who accept it but who will not pass it on. Those to whom God has given much in liberty, freedom, the world's goods, station, rank, honor and dignity are abhorrent in their oppression, injustice, unfairness and contempt for the lesser advantaged. God's wrath is kindled at this point, and the wrath of all the righteous likewise should be.

The extent of our hot displeasure should be to the degree of temperature required to cause us to do something about it. History has taught us that people do not share their blessings, champion the oppressed, plead the cause of the fatherless and widows, reduce the usury rate to the poor, fight poverty, love other races, feed the poor, provide sanctuary for the refugees, open their homes to those of lesser caste, bind up the broken-hearted, arrange deliverance to the prisoners, extend forgiveness to their adversaries or search for the prodigal without religious motivation.

Only when God's people share the same feelings of their God as to his loneliness, his discomfort, his deep concern, his forgiving spirit, his resurrection power and his eternal determination for justice for all will we leave our soft couches in beautiful towers to walk right out into the stream of human suffering and injustice and do something about it.

This is the kind of a spiritual awakening demanded in our hour. God will never be happy, neither will we, until our human-divine emotions are so entwined that we become a flame of fire in the hands of God for human justice.

Until a brighter day dawns for the oppressed of this nation there will be little happiness for either God or his people. (Ps. 104:4) The smile of God will never turn in the direction of any human being, be he king or peasant, who mistreats any fellow human being, be he king or peasant.

*I must say it!*

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Baptists need to change their attitudes toward aging and toward Baptists who are aging, say participants in a study group on the subject.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 73 NOVEMBER 14, 1974 NO. 45

J. EVERETT SNEED, Ph. D. ....Editor  
BETTY KENNEDY.....Managing Editor  
MARY GIBERSON.....Secretary to Editor  
ANN TAYLOR .....Bookkeeper

ERWIN L. McDONALD, Litt. D.....Editor Emeritus

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## The dedication of a child

J. Everett Sneed

Some denominations believe that infants must be baptized to be saved. To others, infant baptism is an act of dedication. But Baptists believe that children are in a state of innocence until they reach the age of moral consciousness and that baptism is to be administered only after acceptance of Christ as Saviour.

The Scripture declares but one plan of salvation which is by faith in Jesus. (Eph. 2:8-9.) This has been the only method whereby man came into right standing with God from the beginning of time. The eleventh chapter of Hebrews calls the roll of the Old Testament's saints, all of whom had responded to God by faith. But infants are incapable of such faith, which can only be exercised by one who has reached the age of accountability. God allows the infant to remain in a state of relative innocence.

God's dealing with the infant is illustrated in his allowing the Israelites to enter the promised land. Only Caleb, Joshua, and the children were permitted to enter because of the sin and unbelief of their parents. God said "Moreover your little ones...which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." (Deut. 1:39.)

Jesus promised the kingdom of heaven to people with the attitude or faith of a child. Jesus declared "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.)

Jesus, further, taught that personal conduct reveals the Christian's relationship with him. In discussing the final judgment, the Master said "...Inasmuch as ye have done

it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

If children are to be dedicated to God, the most important question is "What spiritual help can we offer them?" First, parents should recognize that without God's help the task of rearing children is impossible.

Many have found it most helpful and rewarding to dedicate their children to the Lord. Hannah dedicated Samuel and he became one of the great prophets of the Old Testament era. While dedication of a child does not necessarily imply that he will become a preacher, the act does indicate that the parent will "bring up the child in the way he should go."

The service of dedication may be simple or elaborate. Some parents may do this in the privacy of their own home. Others may invite their pastor to read a passage of Scripture and lead in a prayer of dedication.

Some Baptist churches have more elaborate dedication services. The pastor may preach periodically to the new parents on their responsibility to rear their children in a Christian home. At the conclusion, he may have the family - husband, wife, and child - to approach the pulpit for a prayer of dedication.

The method of parents' commitment to the task of providing a Christian environment for their children may vary, but it is one of the greatest needs of our age. Each parent should dedicate both himself and his child to the leadership of God. It is only through God's help that we can succeed. We should remember that if we gain worldly riches and neglect our own children we have failed.

### Guest editorial

## Garbage collectors

Thankfully, collectors of humanity's litter are gaining more status. Why shouldn't they; their service is essential. Their improved status is long overdue.

On the contrary, however, collectors of verbal garbage are usually accorded a higher status than they deserve.

We think of the common run of garbage as dirty and unsanitary. We would not think of recycling it through the body by using it for food. Nor do we keep it in the house for a long period of time. It is kept in the garbage can until it is picked up and dumped into the garbage pit. With regular garbage, there is no mistaken identity; we recognize it for what it is, and treat it accordingly.

Yet verbal garbage often passes for something more respectable. But how does one separate "verbal garbage" from authentic truth? This isn't easy.

"Scoop" type information may always be suspect until it is confirmed. Newspapers and others often get the "jump" on information before it becomes generally known. But some people major on collecting and

peddling information of the "dirt" variety which may never be fully confirmed.

A critic of the late Walter Winchell, newscaster, once suggested the following epitaph for Winchell's tomb: "He lies in the dirt he loved so well." These same words would be fitting for other tombs.

One may also be able to recognize verbal garbage by asking, "Why is such a thing being told?" "Is the teller a friend or foe of the one he is talking about?"

Of course, it is as difficult to discern motives as it is to detect verbal garbage, but there are cases when intentions are rather obvious.

All of us collect more good things about our friends than we do about our enemies. Many bad stories about people can be traced back to unhappy experiences that leave emotional scars. Naturally, we are more eager to believe and tell disparaging things about those whom we already dislike.

One way to detect a verbal garbage collector is to

(Continued on page 4)





## One layman's opinion

Daniel R. Grant / President, OBU

### Duck hunting and God's will for board members

Men and women who serve on active boards and committees of the Arkansas Baptist State Convention are in many ways the unsung heroes and heroines of our denominational life. They must work as best they can. Not one penny of pay is received for this work and often not even reimbursement for travel expenses.

Take the last meeting of the Board of Trustees of Ouachita Baptist University, for example. After meeting and transacting business for Ouachita for several hours recently, the Board listened very attentively to my announcement that they were expected by President Don Moore of the Arkansas Baptist State Convention to be present on Wednesday night, Nov. 20, to sit in a reserved section and be recognized during the program on Christian higher education. I made it as clear as I could that our reputation would be on the line and that it was important for each Trustee to be present. I could tell that I received a favorable response because they either nodded approvingly or made careful written notes during my announcement.

Following adjournment of the Board meeting and departure of the Trustees, I noticed a sheet of paper remaining on the table where some of the Trustees had been sitting. It had two handwritten notes on the paper. The first one asked the question, "Do you realize that

November 20, the date of the Convention meeting, is opening day of duck season?" Immediately below the question in a different handwriting was the reply, "First things first!"

As I pondered the full meaning of the question and, even more important, the full meaning of the reply, I began to reconstruct the seating arrangement of the Board meeting, with special reference to who was sitting where in relation to the location of the two notes. It occurred to me I might not find out the full meaning of the handwritten question and answer until the night of November 20. Only then would I know the extent of the genuine sacrifice that is made for denominational causes.

One thing was reassuring. Although the notes were left in the vicinity of farmer Earl Verser of Eudora, financier R.A. "Brick" Lile of Little Rock, and lawyer Paul Gean of Fort Smith, a man of the cloth was also seated near these laymen to give them much-needed spiritual counsel on the proper meaning of putting first things first. Dr. Rheubin South, pastor of Park Hill Baptist Church in North Little Rock, and former president of the Arkansas Baptist State Convention, sat close by and I am sure he was able to advise a group of laymen on the relation of duck hunting to God's will for Baptist Board members.

## Garbage collectors

(From page 3)

count the number of times he passes on "dirt" regarding others and the number of people he knows unkind things about.

Verbal garbage may be no more than a rumor, partial truth, inference or implication; or it may be truth that puts someone in a bad light.

Whatever it is, when we receive it and pass it on, we should consider why we do it. Motive is important.

Most of us have heard again and again the old adage, "If you can't say something good about a person, don't say anything." It is hard to improve on such advice.

Verbal garbage collectors and carriers should ponder the words of Jesus; Judge not that you be not judged, with what judgement you judge, you shall be judged."— Editor Hudson Baggett in the "Alabama Baptist"

## Need a proof list?

Does your church need a proof list of your subscribers?

If you have not requested and received a proof list of your subscribers recently and would like to have one you may do so by sending us your request no later than Dec. 1.

Please keep this note for future reference.

You must request a proof list or you will not receive one. You must make your request one month in advance for any of these dates: Jan. 1, April 1, July 1, or Oct. 1. You may request only one free list a year. Due to our limited budget and the high increase of postage and the extra expense of preparing the list it has become necessary that a charge of \$25 be made for additional lists.



Gina Moser, a senior at Monticello High School, has been chosen as this year's Monticello High School Homecoming Queen. Gina, age 17, has lived at the Baptist Home for approximately four years. In her freshman year, she served a Junior High Homecoming Queen. She was also selected as Miss Monticello High School this year. She is a member of the French Club, and the Society of Advanced Mathematicians. She is secretary of the student council and future plans include college, where she intends to major in Elementary Education. Gina was crowned Queen at the Homecoming game in Monticello Oct. 18, along with a Homecoming court of eight other girls.



Round-up

## Associational meetings completed

The annual associational meetings have been completed. The preliminary report indicates that most of the associations experienced excellent growth and that a fine spirit prevailed in their meetings.

Most of the associations approved their largest budget in history. The increase in support will allow the associations to widen their programs and provide additional support for the churches.

Delta Association held its meeting at Lake Village Church and Omaha Church. Their mission gifts increased to almost \$112,000 with over \$61,000 being given through the Cooperative Program. The association elected the following officers: Royce Christmas, moderator; L.C. Hoff, vice moderator; and Mason Craig, clerk. The annual sermon was brought by Thomas Welch, pastor of Wilmont Church.

Clear Creek Association held its 102nd annual meeting with the Uniontown Church. The Vine Prairie Church, near Mulberry, organized July 21, was received into its membership. The Baptist Vista Assembly Board reported that more than 1800 people registered during the year, with 139 making professions of faith. The reports show an increase in Sunday School enrollment, Church Training enrollment, total church membership, and total receipts. The receipts for the year were \$870,161 which represents an increase of 11 percent. The officers for 1974-75 are Edward G. Baker, moderator; Wayne B. Davis, vice moderator; Mrs. Faber L. Tyler of Ozark, treasurer; and Paul E. Wilhelm, clerk.

Mt. Zion Association met for its 122nd annual session in the Nettleton Church. The thirty-six affiliated churches reported gains in almost every area of work. There were 850 baptisms which is 68 more than the previous year and is an all-time high for the third consecutive year. The Cooperative Program gifts were up 11 percent. Director of Missions Carl Bunch reported that all indebtedness had been paid on the associational camp building erected in 1968. The association now owns facilities valued at almost \$200,000, which are entirely debt-free. The association elected the following officers: Jim Davis, pastor of First Church, Lake City, moderator; Jerry Tracy, pastor of First Church, Monette, vice moderator; Herbert Waddell, Jonesboro, clerk; and L. D. Walker, Jonesboro, treasurer. The annual sermon was brought by Rex Holt Jr., pastor, Fisher Street Church, Jonesboro. The closing



*Mt. Zion Association Officers 1974-75 are (left to right) Carl Bunch, Jonesboro, Director of Missions; Jim Davis, Lake City, moderator; Jerry Tracy, Monette, vice-moderator; L.D. Walker, Jonesboro, treasurer; and Herbert Waddell, Jonesboro, clerk.*

message was preached by Lewis Woods, pastor, First Church, Bay.

Washington-Madison Association held its annual meeting at Ridgeview Church, Fayetteville. Thirty-one churches were represented with 120 registered messengers. Staton Posey, pastor, Lincoln First Church, served as moderator. W. R. Edwards, Elmdale, served as vice moderator and was elected as moderator for the coming year. James Threet, pastor, Johnson Church was elected clerk, and Peter Petty is to continue to serve as treasurer. B.R. Stockton, Sonora, is the new vice moderator as well as assistant treasurer.

Paige Patterson, pastor, First Church, Fayetteville, brought the annual message and Director of Missions Peter L. Petty spoke on Tuesday afternoon. Dr. Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, was the guest speaker on Monday evening. The Family and Child Care program was presented by Gary Gray, Fayetteville Area Family and Child Care director. The meeting was concluded

with a message by Don Moore, president of the State Convention.

**Editor's note: The only associations included in this report are those that furnished material to the Newsmagazine.**

### Tigers to eat chickens

Catered fried chicken and homemade dessert will be served to OBU alumni and friends at the annual Ouachita dinner at the state convention. The dinner will be held Wednesday, Nov. 20, at 5 p.m. in the fellowship hall of First Church, Little Rock. On the program will be OBU President Daniel Grant and Donna Jo Connelly. The dinner will be limited to 200 persons. Tickets will be available at the OBU booth at the convention.



# James Fork Church is 100



*The James Fork Church meets in this frame building at Hartford.*

James Fork Church, Hartford, celebrated its hundredth anniversary in June of this year. Special speakers for the occasion included former pastors Ernest Baker and Wade Armstrong.

Baker, who was ordained by the church as well as serving as its pastor, spoke from Ephesians 5:20-30 using as his text "Christ loved the church and died for it." "The church was of vital importance to our Master," he said, "so it should be of great importance to each Christian since we are a vital part of Him." He emphasized that the church was Christ's body, His flesh and His bones.

Wade Armstrong, now serving as a director of missions in Florida, was also ordained by the church. In delivering the closing message of the morning he used as his text John 1:12-13; 20-31. He spoke on "How to know you are saved." He said, "There is grave danger in becoming a member of a local church without being born again. When one has a genuine experience with the Lord he will know it."

After lunch there was congregational singing and special music. Earl Conaway gave a history of the church.

One of the highlights of the day's events was a demonstration of a church meeting as conducted in 1898. In this demonstration business session some of the members of the church were excluded for dancing while others were restored to the fellowship after acknowledging their sins and asking for forgiveness.

Pastor Frank Schoeppe served as the

moderator for the occasion. He recognized former pastors and friends who were present.

The James Fork Church was formed in June 1874. In this first meeting it was emphasized that the church was to be founded on the principles of God's word, a love for each other, and lost humanity. The church, also, adopted their Articles of Faith and rules of decorum.

W. R. Vaughn gave land for the church and served as its first clerk.

In October, 1924, a committee was appointed to "buy Cliff View church house, to investigate the timber and the condition of the house." In November, 1925, the church tore down the Cliff View building and used the timber to make an addition to the James Fork church.

In August, 1948 a motion was made to move the building to its present site. Additional classrooms have been added on three different occasions.

The church has carried on an active program across the years. In September, 1904, there was a motion to conduct Sunday School during the coming year. Sunday School has been a vital part of the church's ministry since that time. B.Y.T.U. became a part of the church's ministry in the early 1920's. The minutes show the election of group captains by the church.

The Women's Missionary Union of today is an outgrowth of the early "Ladies Aid Society." Early minutes reflect the activity of the Society as they aided the church both financially and

spiritually.

Throughout the long history of the church there are many references made to mission offerings which were used to support the association and state programs. In recent years the church has placed major emphasis on the Lottie Moon Christmas offering which has become a high point of the church's support for foreign missions.

The church has always placed major emphasis on the Christian's role as a citizen. In June, 1936, a resolution was passed "to not vote for any candidate that upholds whisky or endorses it in any way."

The church has elected and ordained many to the office of deacon. A number of men have also been ordained to the gospel ministry by the church. These include Blan Byers, D. Wade Armstrong, Ernest Baker, Clyde Traylor, and Howard Joe Gossett.

Pastor Schoeppe said, "James Fork Church has been a living, moving, growing organism made up of numerous and various people for the past hundred years. Sinners have been saved by God's grace and Christians have sought to serve Christ in their community. There have been many disagreements, disappointments, and heartaches, but God has continued to give us direction. Many souls have been won and taught by this church. We thank our heavenly Father for his rich blessings, guidance, and providential power which has directed us in the past, and we commit ourselves to His blessings to lead in His work in the future."





## Food and fellowship

Virginia Kirk and Jane Purtle

### Holiday open house

"In response to all he has done for us, let us outdo each other in being helpful and kind to each other and in doing good." Hebrews 10:24 LB

The winter season with Thanksgiving, Christmas and New Year reminds us of the many friends with whom it is a blessing to have fellowship. Invitations are extended to drop by for a cup of coffee or hot chocolate. Perhaps you've tried a new recipe for fruit cake this year and want to share it. Or maybe you will receive cheese from friends and want to serve it. Whatever the occasion, it's the time to have guests into your home.

Two or three years ago during a time that our church was without a pastor, a lovely young matron had a Christmas drop-in for the entire church membership. The young "Girls in Action" were asked to serve and pick up plates. Her friends and relatives helped make goodies to eat. Young and old came and enjoyed being together. Would this be a good idea for your church family? If so, you need to begin planning now and get a date on the church calendar.

For a large church, perhaps you would need to confine your guests to a certain group such as the Older Adult Department. Or you might invite members of the Youth Department with their parents plus teachers and their families. Some of these will not be members of your church, and "fellowship with food" helps bring people closer together.

Of course, it is physically and economically impossible for everyone of us to act as hosts; so if you find yourself in the position of always being a guest, you can enjoy the efforts of others and let them know it.

Most everyone has sweet tid-bit

recipes. For variety and for those who must avoid sugar, we're featuring non-sweet party foods.

#### Cheese roll

1 pound cheddar cheese, grated  
6 oz. cream cheese, softened  
3 buds of garlic, minced  
1 1/2 cups nuts, chopped very fine  
chili powder

Mix all ingredients together except chili powder. Form into three rolls. Roll in chili powder and refrigerate. Shortly before serving, slice.

#### Party mix

This recipe makes a large roaster full. Depending on the number of guests, you may have enough left for neighborhood gifts.

2 pounds mixed salted nuts  
1 1/2 oz. package of spoon-size shredded-wheat biscuits  
1 1/2 oz. package of spoon-size rice biscuits  
1 1/2 oz. package of doughnut-shaped oat cereal

1 package of small pretzels  
2 cups salad oil  
2 tablespoons Worcestershire sauce.  
1 tablespoon seasoned salt

Mix all ingredients in a large roaster. Cook at 250 degrees for two hours. Stir frequently.

#### Peanut butter fingers

Trim five slices of bread and cut each slice into six "fingers." Place slices and trimmings in a 250 degree oven and cook for an hour or until dry and crisp. Roll the dried pieces in a mixture of 3 tablespoons of peanut butter and 1/3 cup cooking oil. Re-roll fingers in the finely crushed trimmings. Store between paper towels in a tight container. Makes 30 fingers.

## Family life seminar set in Little Rock



Timmons

A Christian Family Life Seminar will be held in Immanuel Church, Little Rock, Nov. 21-23. Registration will begin at 5 p.m. on Thursday. The sessions will be from 7 to 10 p.m. on Thursday and Friday as well as from 9 to 12, 1 to 4 p.m., on

Saturday. Christian Family Life of Dallas, Tex., is leading seminars in various churches around the United States. This seminar will be identical to the one that was held in First Church, Little Rock, in May this year. In the previous seminar there were 430 participants from 215 different churches.

Divorce is continually in the news today. Almost two out of five marriages are ending in the courts. Many other couples are totally unhappy in their marriage relationship.

Christian Family Life believes that God can make marriage and family life work. This basic seminar covers marriage relationship as expressed in four basic commitments: (1) to the Lord; (2) to completeness; (3) to responsibility; and (4) to communication (spiritual and physical.) One of the faculty members will be Tim Timmons who holds a B.A. degree from Cedarville College, Ohio, and a Th.M. from Dallas Theological Seminary. He is currently director of communications for Christian Family Life.

An optional session for men only will be held Saturday from 4:45 to 6 p.m., on physical communication. The leader will be Dr. Ed Wheat, a Christian medical doctor from Springdale who has had many years of experience in counseling.

Those desiring additional information concerning the seminar should contact Clyde Snider, Immanuel Church, Little Rock, phone 376-3071 or call 225-5874, or 372-1065.

## Ordinations

Browns Chapel Church, Paragould, ordained David Poe and Barry Jernigan to the ministry Oct. 6. Pastor James Whitlock was moderator. Junior Jernigan, father of one of the candidates, led the questioning and brought the ordination message. Carroll Gibson, associational missionary, brought the charge to the candidates. Poe served as pastor for Browns Chapel children's church until he was called to Nutts Chapel, Marmaduke. Jernigan is now children's church pastor at Browns Chapel.

## News briefs

□ First, Horatio, ordained seven deacons Oct. 27. They were C.E. Hendrix Jr., Vernon Shelton, Willie D. Frady, A.E. Sharp, Burl Blanchard, Gene Leverett, and Marshall Cantrell.

□ Frank Shell, Professor of History at Southern Baptist College, has been elected moderator of Black River Association. Shell serves as pastor of White Oak Church, near Walnut Ridge.

□ Union Grove Church has completed remodeling of their Sunday School

rooms. Paneling and carpet were provided by contributions of individual members.

□ Westside Church, Greers Ferry, has ordained Arnold McCarty and David Carr as deacons.

□ First Church, Booneville, kicked off the new Sunday School year with a banquet using the theme "Starting Here, Starting Now--You and Sunday School '75." Pastor D. Hoyle Haire installed 79 workers as officers and teachers.



## Church in a planned community has a different kind of ministry

One exciting aspect of state missions in recent years has been the development of churches in planned communities. The first such work in our state was at Cherokee Village.

The success of First Church, Cherokee Village, is seen in its vibrant congregation of 127 resident members. The Sunday School has an enrollment of 109 with an average attendance of more than 70. The church experienced a 50 percent growth last year, baptizing 24 and receiving 22 by letter.

Since the community is composed largely of retired people, it is surprising that the church has a youth department of approximately 20. Pastor R.B. King explains "One of my major objectives last year was to reach the young people. I spent one day each week with the youth last summer and this has paid great dividends. We have a fine group of Christian youngsters."

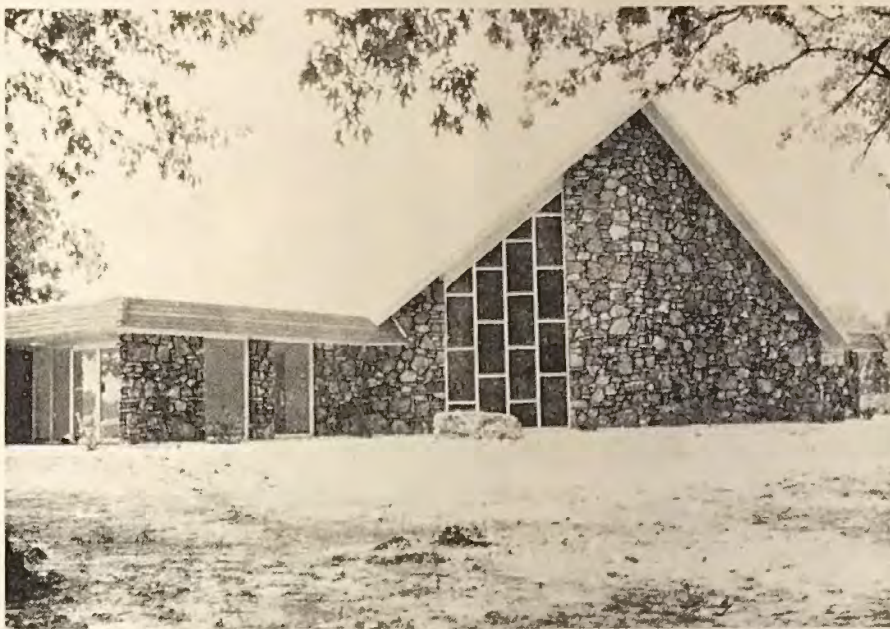
The work was started by the late Hugh Cooper, superintendent of missions for Rocky Bayou and Big Creek Associations, after he observed the influx of people into the community. Later, Cooper served as the first pastor of the congregation. A survey was taken and in March, 1968, a group of interested persons meeting in a local restaurant heard (then) State Secretary of Missions J.T. Elliff promise the full support of the State Convention.

The John Cooper Company, developers of Cherokee Village, gave them three acres of choice land near the Ash Flat entrance. A mobile church was placed on the site. The Park Hill Church of North Little Rock, was the sponsoring congregation. Park Hill continued in this roll during the six years that Cherokee remained as a mission.

The first service was held in the mission on May 26, 1968. In this organizational service there were 33 people united with the mission.

In July, 1969, the congregation moved into its permanent structure, which cost \$80,000. The Missions Department of the Arkansas State Convention gave \$10,000. The additional \$70,000 was financed through the sale of bonds, with the Park Hill Church serving as security.

During the six years as a mission, the congregation received 290 members. But in the early days there was a rapid turnover in membership. Many were salesmen or other employees of the Cooper Company who were only temporary residents of Cherokee. Many of these are now members of other churches. There were, also, visitors who had come to see the property. There were



Members of the Cherokee Village Church have worshipped in this modern building since 1969, when it was still a mission.



Pastor of the church is R.B. King.



Executive Secretary Charles Ashcraft was a guest speaker.





Mrs. W.D. Richards, at 88, is the second oldest member. At the anniversary service, she told how much the church means to her.



Although the church is in a retirement community, a number of young people attend and there are enough for this youth choir.

often more than 100 visitors in a single service. Even yet, there are many families who live in the village only a small part of the year.

The mission was constituted into a church Oct. 21, 1973, and the congregation experienced one of its best years of growth during this first year as a church. The church is now becoming more stable in membership and attendance as the building and sales in Cherokee Village nears completion. "Our

church is one of the most exciting places I have ever served," commented Pastor King. "Our members come from a wide variety of backgrounds, representing 15 or more states. Yet, we have a sweet fellowship."

The ministry of the church is considerably different from that of most congregations. Much of Pastor King's time is spent with the elderly and shut-ins. The church has and will continue to have many visitors who are on vacation, or, are only part-time residents of Cherokee.

A number of people with terminal illnesses have made professions of faith, and several in their 80's have been

baptized into the fellowship of the church.

Special guests for the first anniversary service were Executive Secretary Charles Ashcraft and Editor J. Everett Sneed. Dr. Ashcraft spoke on "Things Which Money Cannot Buy." Editor Sneed brought a message on "The Problem of Suffering," during the Sunday School hour.

Pastor King sees a bright future for the church. "We have a group of dedicated people," he said, "forming an excellent base for future development. We have the largest percentage of tithers of any church I have ever served. As the community grows our church will continue to grow."

# '76 Life and Liberty Campaign

by R. Wilbur Herring



Dr. Herring

to love us." But this isn't the typical answer.

"Our church is in trouble and we want someone to come and save it," is the answer given so many times. Sometimes they will be more specific, like, "We need you to come and save our Sunday School because it's going down like the Titanic." Or sometimes it will be said, "We need a pastor that can save our Brotherhood and young people's program." These answers might come as a great surprise to those of you who have never been on the other side of the conference table, but I am confident that most of our pastors have had this same experience.

No one is called, gifted or equipped to save the church or any of the church agencies. Rather, the church is called and commissioned to save the lost out in the world. If we are honest with ourselves, we will have to confess that we have been so busy trying to save the church and the organizations of the church that we have had little time left to let the church save the world. If we will turn the procedure around and start letting the church save the world, we will discover new life and new vitality in the

church

The Lord Jesus said, "I will build my church...." He is not only the foundation and the chief cornerstone, but He is the builder of His church. I know that some have advertised themselves as being super-builders of the churches, but they are merely deceiving themselves and might think they have everyone else fooled. "Except the Lord build the house, they labor in vain that build it:...." (Ps. 127:1a)

People are looking for all sorts of things in a pastor, but the Lord is looking for a man wholly yielded to His will. Sure, this will result in visitation, studying, preaching, and maybe ten dozen other things, but it must start every day in prayer and continue in the spirit of prayer.

"What is your prayer program?" I have never been asked this by a pulpit committee, but I have been asked it of the Lord many times. The source of all power is from the throne of God, and the only way to get there is through prayer. Do you have a program of prayer? If you don't, you aren't doing much praying.



## Campaign has been success story

by Rheubin L. South

Everyone loves a success story. If you do not believe this, try telling someone of your failures. Watch the interest fade on the part of your hearers.

The Ouachita-Southern Advancement Campaign has been a success story from the first. Conceived in the mind of one of Southern Baptists' finest promoters, W.O. Vaught, the campaign was continually nurtured by the great esteem held by Arkansas Baptists for their colleges. But even great ideas have to be structured and planned. One of the ablest lay leaders in the Southern Baptist Convention was to organize and sell the idea. His name is Alvin "Bo" Huffman, from Blytheville.

Coupled with this idea would be two other factors. One of these would be found in the hearty cooperation of faculty and administration of the two schools and the support of the solid base of the Baptist Building staff, captained by Charles Ashcraft.

Having mentioned the state organization, we must give due honor to the local home team. Herein came one of the most interesting sources of power - the local associational missionaries, plus pastors with willingness to lead people and allow them to be led. Often, this was done at the expense of local and area needs. Christian brotherhood for worthy goals was the call of the day!

Here is how one church is paying its promised amount - primarily through the budget. This is consistent with the history of Park Hill Baptist Church. Sixty-six thousand dollars have already been sent in, and more than half of the remaining pledge is now in hand. Each church must choose its own giving pattern, but give we must! Higher education in America is too important to trust solely either to the state or to the church. Both are needed and must be kept healthy and well! This is the theme of Arkansas Baptists today.

The Ouachita-Southern Advancement Campaign was an idea whose time had arrived in Arkansas!



Pastor South displays a copy of the church's budget, which included the Campaign.



Park Hill used materials like these to promote the Campaign in their church.



An attractive bulletin board display was one of the ways the church sought to call attention to the campaign.



# A look at some scriptures

by Ralph W. Davis  
(20th in a Series)



Davis

1. Acts 19:1-7 "Paul found some people at Ephesus who had been baptized, according to their statement, into John's baptism, but they knew nothing about the Holy Spirit. Paul gave them further instruction about the relation of John's

work and preaching to Jesus, had them baptized, laid his hands on them, and the Holy Spirit came on them. From the fact that Paul spoke to them about the relation of John's work to Jesus and from what Paul says elsewhere, my belief is that Paul had them baptized on the ground that a man who does not know the Holy Spirit does not in any vital way know Jesus as Lord and Saviour. Luke tells us that these people, after Paul's instruction to them, were baptized into the name of the Lord Jesus." (Conner, *The Work of the Holy Spirit*, p. 83) Here was a group of uninformed or misinformed people. They were disciples of John the Baptist. They were called "disciples." They were learners who were seeking the truth. Again, Conner writes, "To make Christ the object of one act of faith and the Holy Spirit the object in a separate act of faith looks too much like tritheism." (p. 99)

2. Acts 8:15-17. Here we find a group of Christians who had been baptized in

the name of the Lord Jesus. They were people of Samaria. When Peter and John came to them they received the Holy Spirit. "Of course the Spirit had already effected salvation in their lives, and they had been baptized in the name of Jesus Christ. But Peter and John prayed that the Spirit might come upon these Samaritan believers in some unmistakable way—perhaps as at Pentecost that they might be built up in understanding and spiritual power." (Fallas, *Studies in Acts*, p. 55) This outward manifestation of the Spirit showed the divine approval to justify the evangelizing of the Samaritans. The "Samaritan Pentecost" proved beyond a doubt that the Samaritans were really converted when they believed.

Let us remember that the Holy Spirit was here before Pentecost. Jesus said in John 20:22, "Receive ye the Holy Spirit." But the Spirit had not been manifested in a special, outward way, until Pentecost, because He came then for the special mission of making Christ known.

3. Acts 9:17. Here, after Paul's conversion experience on the road to Damascus, Ananias came that Paul might be filled with the Holy Spirit. This endowment of special power he would need as an apostles before and after Pentecost. So there seems to be a distinction between receiving the Holy Spirit in regeneration and receiving the Holy Spirit in power for service. But what such a Christian needs is not to be told to receive the Spirit without reference to Christ and his service to Christ, but rather that he should consecrate himself more definitely to Christ and his service and thereupon he may know more of the Spirit's power." (Conner, *A System of Christian Doctrine*, pp. 255-256)

Next issue: **The Holy Spirit and the Christian life**



This new auditorium of the Open Door Church will seat 500 worshippers.

## Rogers building is dedicated

Open Door Church, Rogers, has dedicated a 15,000 square foot auditorium and classroom building which cost \$211,000. Dedication services were held Oct. 6. The building was completed in June.

Rex Crewse, chairman of the building committee, turned the building over to the church, and Clifford Palmer, pastor of First Church, Springdale, brought the dedicatory message. Palmer said that the

church building should be just that—a shelter for the church, a meeting place where the congregation can meet to study and learn.

Pastor Rex Easterling led the congregation in a responsive reading and recognized members of the building and finance committees.

A fellowship in the dining hall and a tour of the building followed the formal dedication.

## Association sets Bible conference

Central Association will sponsor its 22 annual Mid-Winter Bible Conference at Springlake Assembly, Lonsdale, Jan. 14-18, 1975.

The Conference gets under way Monday night at 6 and extends through Friday noon. Studies will be conducted in Old Testament, New Testament, and the minister structuring his work. There will be preaching each morning, and afternoons are given over to recreation.

Anyone interested in attending this week of refreshing study in a relaxed atmosphere may contact, Bernes K. Selph, Director, 211 S. Market Street, Benton, Ark. 72015.



# An arm of the church reaching out

Thanksgiving offering

Arkansas Baptist Home  
for Children

1974



The Arkansas Baptist Children's Home, located in Monticello, is still the very center of our child care ministry.



Arkansas Baptist Home for Children seeks to provide the finest in child care for those entrusted to its care. Family style living is important.



Houseparents feel that though their lives and tasks the lives of young people will be eternally effected.



Religion is a natural part of living at the Home. Emphasis is on leading the young people to discover Bible truths for themselves.

**C**  
**A**  
**R**  
**E**

aring for children

nd helping their families

edirecting young lives twisted by unmet needs

ncompassed with Christian love and quality child care services

**AND**

**S**  
**H**  
**A**  
**R**  
**E**

haring with others

earing and responding to needs of children

MINISTRY OF LOVE

e-establishment of the family unit

ndorsed and supported by Arkansas Baptists since 1894

**New slide - cassette presentation  
available through area offices  
located in Fayetteville, Jonesboro,  
Little Rock and Monticello.**

**Arkansas Baptist Family and Child Care Services**

**P. O. Box 550**

**Little Rock, Arkansas 72203**



## Mary and Alice Sims Memorial Trust established by Foundation

...*"Though Dead, Yet Speaketh"*

Friends say Mary Sims brought happiness to those around her with her deeds and her flowers. Even after death, she continues to spread sunshine through the use of her estate.

Mary Sims was not a person of wealth. She was not listed in Dunn & Bradstreet. Mary and her sister Alice were schoolteachers in Morrilton.

The two girls grew up in Center Ridge. The family was considered an asset to the community. They were always considerate of other people. This concern was reflected in the action the two girls took in later life.

Mary and Alice were very close and made decisions which included each others interest in every phase of their life. They decided to become schoolteachers and started at an early age to pursue their vocation. Their first experience was in rural schools in Conway County. It was not long before they were known as efficient, cooperative, and dedicated teachers. They were affectionately called "Miss Mary" and "Miss Alice."

Both Mary and Alice continued to study. They were eager to learn and to be the best in whatever they undertook. The degree, bachelor of science and education, was earned from Arkansas State Teachers College. They worked with arts and crafts, attended workshops, took special courses and did educational traveling.

Teaching opportunities led them to eastern Arkansas for several years. Later they returned to Conway County where they taught in the Morrilton public schools until their retirement.

Mary and Alice were active members of First Church of Morrilton and took an active part in the work of the Woman's Missionary Union. In addition they were members of various professional clubs, the garden club, and served effectively as leaders in the community and school faculty.

They had an excellent teacher-pupil relationship. This interest was extended beyond the class room as they followed the progress of their students on into adult life.

Just as the two teachers had provided for family needs during life, they planned for the proper use of their estates after their death. They sought and followed wise counsel.

Alice died a few years before Mary. In 1968 Mary died. For the next six years the estate was handled efficiently by Arthur Ormond, the executor they had chosen. A specific bequest was made to First

Church where they were members. The rest of the estate was to be used by Ormond in meeting the needs of a surviving sister, an aunt, and a foster brother.

Mary had managed well. Her savings were mainly in Series E Bonds and savings certificates.

During the next six years Ormond faithfully invested the assets of the estate, using the income and some of the principal to care for the survivors. This spring, the last survivor died.

In May Ormond transferred to the Arkansas Baptist Foundation the remainder of the estate. Mary's will had instructed that whatever was left after family needs were met, be set up in trust with the Arkansas Baptist Foundation. The income to go through the Cooperative Program for World Missions. Mary had also provided an incentive scholarship for a nephew and two nieces when they reach college age. This will faithfully be executed at the proper time.

At a recent meeting of the Board of Trustees of the Arkansas Baptist Foundation the *Mary and Alice Sims Memorial Trust* was established as Mary had requested in her will. At the time the last quarterly distribution was made a check for \$1,200 was channeled through the Cooperative Program for World Missions. This will take place each quarter. Thus Mary and Alice Sims will continue to have a part in bringing happiness to others til Jesus comes.

## Revivals

**Trinity, Texarkana, Sept. 27-Oct. 2;** Hugh Jack Norwood, evangelist, Milton Walter, Texarkana, singer; 45 professions of faith, seven by letter. Stan Coffey, is pastor.

**Crystal Valley, North Little Rock, Oct. 20-27;** Arnold Teel, evangelist, Louis Jeffers, singer; 17 professions of faith for baptism, seven by letter, 86 rededications. Ed Walker is pastor.

### Did you know...

that last year 415 of your missionaries, supported by the Cooperative Program, worked in 506 different schools (of all types) with a total number of 85,076 students?

## Churches put mission money back to work



Dorris

First Church, Vandervoort, has recently joined a growing list of churches who are awakening to a conscience about mission money given by the Convention back when it was needed for building programs and site purchases.

The Vandervoort church recently sent a gift of \$800 to the Missions Department. This amount was given the church several years ago for remodeling and new construction.

Melvin Rice is pastor of the church and Mrs. Carl Bell is clerk. "Words cannot express our appreciation for your (Arkansas Baptist State Convention) help, and we thank you very, very much. The Lord has blessed us greatly in paying for our new building, also adding an educational building, and making us able to return this money to you. May the Lord bless you and the work you are doing," said Mrs. Bell in her letter.

Five other churches in recent months have taken this same action and "put mission money back in circulation."

The Vandervoort gift, like the others, has been placed in the Revolving Loan Fund for building aid to churches with membership under 300.

The Fund is slowly growing. Recent gifts from individuals and two associations, Clear Creek and Dardanelle-Russellville, have brought the total assets to \$89,944.03. These assets are totally committed, and often in advance of the accumulation of the amount needed, so the church has to wait.

With \$14,000 in hand in 1968, the Missions Department has to date loaned \$127,900 to 27 churches and missions. No church has yet defaulted in its loan though some have gone beyond the interest-free period and are paying interest.

What a victory it would be to achieve the \$100,000 goal for this fund by the end of the year! It can be done with gifts from year-end surplus funds by individuals, churches and associations. No better mission investment can be made to perpetuate our Baptist witness of the saving grace of Christ until He comes again! - R. H. Dorris, Director of Missions





## Woman's viewpoint

Iris O'Neal Bowen

### There is a difference-but

Do the mothers of small children find it hard to teach them the difference in "April Fool" and an untruth: "I was just teasing" and a little white lie, or even creative flights of imagination and evading the truth?

For instance:

A certain small boy came in, his mother reports, looking like he had been in a mudpuddle.

"How did you get your pants so muddy?" she asked.

"Oh," he answered, "I had to jump over a puddle to keep from getting my shoes muddy, and a worm flipped his tail so hard, he got mud all over my pants."

Then a Grandmother was baby-sitting and had allowed Grandchild to cut and paste. Soon child was back with the empty bottle.

"My friend, Judy, was in there playing with me, and she used up all your Elmer's glue," she explained.

"She did?" Grandmother was indignant. "You go tell Judy to come here right this minute. I want to talk to her!"

All right," Grandchild agreed, "But I'm going to take her to the principal's office, first!"

My little brother was several years younger than the rest of us and played alone a lot. He had, as playmates, a goose and a little boy. We heard a lot about them-but never saw them. We saw him carry on conversations with them, even shove them and stick out his tongue at them. And one of our saddest times was a morning when he came and told us. "My little boy died last night!"

Two little neighbor boys knocked on my door one day to tell me they were the fire department: and from their "sirening" I was inclined to believe them.

The next day, I asked, "Are you still playing like you are the fire department? "We ARE the fire department!" they insisted.

Yes, kindly and gently, we must teach children the difference, but isn't it sad that they must face harsh reality at such a tender and vulnerable age?

## Arkansas Baptist Foundation grows

Thanks to the leadership of qualified Board Members, the work of the Foundation continues to grow.

The Foundation is the trust agency of the convention. It manages the funds set up in trust by various donors for the benefit of the agency designated by the donor. As of October the total of these funds amounted to \$965,000. This is an increase of \$300,000 since October, 1973.

In addition the income generated has continued to grow. The third quarter distribution was 13 per cent above that of the last similar quarter.

The increase is due to the quality investments made by the Foundation. These decisions are made by the investment committee, chaired by Arlen Waldrup, head of the trust department of the First National Bank of El Dorado. Serving with him is Charles Fager, Jr. head of the trust department of the Arkansas Bank and Trust Co, Hot Springs; and Wilford Pruett, president of the Union Bank of Benton.

Investment counsel is gained from the contacts these men have in their positions with the banks. In addition the Foundation office is in touch with several national advisors. This gives a broad base for decision making.

The other board members include, Judge Richard Wells, Fayetteville; Bill Goodrich, C. P. A.; Little Rock: W. J. (Bill) Walker, Attorney, Little Rock; Jack Clack, Chaplin Val-Mac Industries, Russellville; Mayor Jesse Porter, West Helena; and Carbon Sims, Minister of Music, First Church, Monticello. Sims serves as President of our Board.....Harry D. Trulove, Executive Director.

### Good reports from Dan Robinson in Idaho



Robinson

"Dear Dr. Logue, Although I was at first reluctant to commit myself to this ministry I am deeply grateful that God used you and Arkansas Baptist to give me this opportunity. I love my home state and the many wonderful friends that I have here, but I can't

imagine being anywhere else right now other than in Boise, Idaho. The potential for ministry here is exciting. There are thousands of people in the community and on campus in need of the Saviour. Our work is small right now but we have seen some growth. On Sunday mornings we always have a large number of visitors. The Lord is blessing our services with His Spirit and we have one of the warmest fellowships I've ever experienced, for which I am grateful. Already several college students have made professions of faith.

Since many of the Boise State students are married and have small children, there is a great need here for a day care program. We are in the process of checking into the possibility of using our

chapel for this during the week. This would hopefully open the door to ministry to some of the student families here.

Our Baptist Student Union is a lively fellowship. We meet every Monday at the chapel for fellowship, prayer and Bible Study. I meet with a smaller group during the week in preparation for some small group Bible Studies that we hope to initiate on campus and other places where students live.

Dr. Logue, I am grateful for the people back in Arkansas who make this ministry possible. I am getting a new appreciation too for the Cooperative Program since the Home Mission Board is helping us in some projects here. This work is in its infant stage. Let me urge you and the other faithful ones in Arkansas to continue to pray for this ministry that doors of opportunity will continue to open."

Yours in Him,  
Dan Robinson

(Dan Robinson, former Arkansas BSU State President, is the pastor of University Baptist Chapel of Boise, Idaho, and serving as Baptist Student Director at Idaho State College. He is partially supported by the Arkansas BSU Summer Mission Fund.)

### Seminary Elects Cate, grants increase

MILL VALLEY, Calif. (BP)—Trustees of Golden Gate Seminary elected a new member to the school's Old Testament faculty and approved staff salary raises among actions at their fall meeting here.

Robert L. Cate, pastor for 10 years at First Church, Aiken, S.C., was elected associate professor of Old Testament, effective Jan. 1, 1975.

Cate, a Nashville, Tenn., native, is a graduate of Vanderbilt University, Nashville, and holds bachelor of divinity and doctor of theology degrees from Southern Seminary, Louisville.

Faced with spiraling inflation, trustees increased faculty and administrative staff salaries four per cent, retroactive to Aug. 1.



## "PraiSing 75" will premier new hymnal

NASHVILLE(BP)—Performers ranging from the Singing Speer Family to the Nashville Symphony Orchestra will bridge the music gap when they appear before 10,000 Southern Baptists at "PraiSing 75," the premiere here of the new "Baptist Hymnal," March 10-13, 1975.

Grand Old Opry buffs and New York City Opera enthusiasts both will hear music to suit their fancies at the four-night and three-day meeting in Music City, U.S.A.

The program also includes choirs and ensembles from 15 colleges and universities in 10 states. Southwestern Seminary, Ft. Worth, will bring three singing groups. Singing groups of ministers of music will come from 12 state Baptist conventions.

PraiSing 75 opens Monday night, March 10, featuring George Beverly Shea, soloist for the Billy Graham crusade team, and Robert Hale and Dean Wilder, concert artists from New York.

"This We Believe," a commissioned choral work by Cecil Effinger, will be performed Tuesday night by a massed chorus of college and seminary choirs, accompanied by the Nashville Symphony Orchestra under the direction of Thor Johnson. Effinger is on the faculty of the University of Colorado, Boulder.

The choral work is based on Scriptures selected from the Baptist Faith and Message statement by Herschel H. Hobbs, former president of the Southern Baptist Convention.

Wednesday night will spotlight the famous Nashville country music sound. Singer Jeannie C. Riley will join Grand Old Opry stars Connie Smith and Jerry Clower, Myrtle Hall, soloist for the Billy Graham team, and Cynthia Clawson, noted contemporary Christian soloist from Dallas.

The Singing Speer Family, recipients of the 1974 Dove Award from the Gospel Music Association for the best gospel group, will be there, along with the Jake Hess Sound, an ensemble from Nashville. Yazoo City, Miss., comedian Clower will be the master of ceremonies.

On Thursday night, in Nashville's Municipal Auditorium, where all four evening sessions will be held, the 1975 edition of "Baptist Hymnal" will be premiered.

Everyone attending that night will receive a special edition of the new hymnal. The Centurymen, national Southern Baptist group made up of 100 ministers of music, and all of the state ministers of music groups will appear on the program.

The Nashville Symphony Orchestra will perform special commissioned improvisations that night of "Amazing Grace," "On Jordan's Stormy Banks I

## The Cooperative Program in Swahili

Harambee! This is a Swahili word that is pronounced "hah-rah-m-Bay." It is the call to national unity in Kenya. It means "self help."

Whenever Kenya President Kenyatta speaks, he closes his address with the shout, "Harambee!" The crowd responds in unison with a resounding, "Harambee!" All raise one finger in the air, symbolizing their oneness. When one listens to this great statesman challenge his nation and hears their response, it is indeed a real thrill. One feels pride to be a part of a nation that seeks to help itself.

I also feel a sense of pride to be a part of the Cooperative Program. The Cooperative Program is Southern Baptists' plan of Harambee for three reasons.

First, the Cooperative Program helps to unify all Southern Baptist churches into a denomination with a world-wide mission for Christ. Without the spirit and system of cooperation, the outreach overseas would be drastically limited.

Secondly, the Cooperative Program is dedicated to the principle of self-help. Why have Southern Baptists fought the idea of tax-supported churches? It is because of our conviction that the cause of Christ must be supported by God's people and not by tax money. This is true Harambee.

Thirdly, the Cooperative Program is a "pulling together" which seeks to build a nation or the kingdom of God. The purpose of the Cooperative Program is to undergird the world-wide mission endeavors of Southern Baptists. The preaching of Christ in 80 countries with 2,577 missionaries is made possible by the spirit and system of cooperating.

While anything devised by man, or of which man is a part, will never be perfect, the Cooperative Program is a plan of Harambee, a true attempt to "pull together" for the glory of our Lord. —Sam G. Turner, missionary to Kenya, representing the Stewardship-Cooperative Program Department

### Did you know...

that it would take six states the size of Texas, four the size of Arizona, two the size of New Mexico, four the size of Mississippi, Montana, Pennsylvania, Oklahoma, Kentucky, Nevada, South Carolina, and a little more to cover the land area that your Cooperative Program mission work covers in the 11 countries of eastern and southern Africa?

Stand," "Brethren, We Have Met to Worship," "How Firm a Foundation" and "I will Arise and Go to Jesus."

An all night singing will begin Wednesday at noon in Van Ness Auditorium at the Southern Baptist Sunday School Board. Sixty choir groups will be scheduled over a 30 hour period to sing selected hymns until late Thursday afternoon.

By the time of the final session on Thursday evening, every note and every word of every stanza of every hymn will have been sung and all the Scripture selections will have been read aloud.

Simultaneous music programs will be going on during the day at five locations. These will feature college and seminary choirs, instrumental ensembles, organ recitals, solo artists, youth choirs and a sacred harp singing.

The church music department of the Southern Baptist Sunday School Board is sponsoring "PraiSing 75."

### Lad trades pennies for "big money"

by Marion Harvey Carroll

NEW ORLEANS(BP)—A small boy, with an infectious grin, recently came into "big money" while helping to alleviate the penny shortage at New Orleans Seminary.

Several months ago five-year-old Scott Fox began stock-piling a supply of pennies, cajoled from his parents and friends. When his family moved here in the summer, young Scott carefully packed his piggy bank, now grown heavy with copper coins.

In October, his dad, Russell Fox, a diploma in pastoral ministry student at the seminary, saw the "Pennies Needed" sign posted in the institution's business office and learned that the cashier would exchange quarters for pennies.

"Which would you rather have pennies or quarters?" the former Anniston, Ala., business executive asked his son.

"The big money," quickly replied the shrewd young trader.

Piggy bank in hand, the preschooler hurried to the business office for the great exchange.

As the cashier gratefully accepted his hoard of 325 pennies, Scott smiled and counted his 13 quarters. "I like the big money better," he grinned.

### Did you know...

that your Cooperative Program-supported missionaries in eastern and southern Africa work with 53,185 Baptists?



# Churches can get help in preparing for Bicentennial

by Teena Andrews  
for Baptist Press

With the countdown for the nation's 200th birthday on July 4, 1976, at less than two years, plans for the big birthday celebration are well underway for many groups, both secular and religious, all the way from the largest national commission to the smallest community project.

Southern Baptists, along with hundreds of other religious and civic groups, already have their fingers in the Bicentennial birthday cake, and rightly so, says the denomination's Historical Commission in Nashville.

"This historic anniversary offers to Southern Baptists an unusual opportunity to learn about their religious heritage and the significant contributions which Baptists have made to the origin and development of America," said Lynn May, executive secretary-treasurer of the commission.

"Through meaningful involvement in Bicentennial programs and projects each individual and church can learn to draw on the resources of the past to help solve problems confronting them today," he continued.

Leaders of other religious and civic groups, in the same vein, seem to agree on one thing: the Bicentennial should be a grass roots celebration, with communities, churches and individuals involved in some sort of project.

Many of the largest programs now underway are for that purpose—not to undertake monumental projects themselves, but to assist smaller groups, such as churches, to find and plan their own ways to celebrate.

On the national level, the official American Revolution Bicentennial Administration (ARBA), created in December, 1973, acts as a "coordinating agency, not a program agency," explained Daniel McKenzie, private sector liaison officer with the administration. "We are here to lend assistance; to help get things started or see that local communities get things started," he said.

ARBA coordinates, schedules and facilitates activities of local, state, national and international significance, drawing on the resources of public, private, civic and other organizations.

ARBA can help Baptist groups with their Bicentennial plans by offering a publication which contains detailed information on projects and events already underway. The Official Master Reference for Bicentennial Activities is published quarterly, and the second volume contained over 2,000 activities.

Churches planning Bicentennial programs are urged to send information to the administration for listing.

On the religious scene, another national group which can help churches in planning a "meaningful observance" of the Bicentennial is project Forward '76 (Freedom of Religion Will Advance Real Democracy), sponsored by the Interchurch Center in New York.

The center offers a national information bank, containing information related to the spiritual dimensions of the Bicentennial, a newsletter, planning assistance, scholarly research and program resources. A number of prominent Baptists are among the sponsors of this organization.

Many other denominations are working with their historical groups to emphasize the importance of religious freedom and their denomination's history. Presbyterians, United Methodists and Episcopalians are among those groups who will place a special emphasis on historical materials.

"The (Southern Baptist) Historical Commission will emphasize the role of our heritage in light of Bicentennial planning," said A. Ronald Tonks, assistant executive secretary of the commission. Among other activities, the commission plans conferences on the Bicentennial at Glorieta and Ridgecrest national conference centers in New Mexico and North Carolina during Bible Preaching Weeks.

"One of the emphases will be the Bicentennial celebrations in local churches. And there will be workshops on how local churches can use the celebration, especially to emphasize their Baptist heritage," Tonks continued. "We plan to encourage all churches to have a Bicentennial Project—of any sort. Every Baptist in every church should have his or her own project."

Although not on the official SBC calendar, the commission plans to encourage Baptist churches to designate June 20, 1976 as Baptist Heritage Week.

The commission also hopes to move aggressively into gathering oral history from local churches in 1976. "This is the greatest opportunity of the half-century to develop and increasing awareness of Baptist history," Tonks emphasized. "People will be especially interested in history and the past at this time," he said.

Other non-denominational religious organizations, such as the American Bible Society, Americans United for Separation of Church and State, The Religious Communities and the Arts and The American Revolution (RCAAR) have special plans.

The American Bible Society plans to release the complete Today's English Version of the Bible in 1976 as a "gift" to

America on its 200th birthday. Their theme for the Bicentennial era is "Good News, America!", and the ABS will work with local churches in preparing portions of the scriptures for special Bicentennial events, spokesmen said. They will prepare special illustrations and additional written materials to coordinate with a specific local event.

Americans United plan to celebrate May 2-8, 1976, as National Religious Freedom Week.

RCAAR, an interfaith project has received a grant from the National Endowment for the Arts, RCAAR will focus primarily on local areas and regions, relating religion and art.

Southern Baptists plan to ring in 1976 with a nationwide Baptist meeting in San Antonio for young people, Dec. 28, 1975-Jan. 1, 1976.

Several agencies of the Southern Baptist Convention will sponsor the meeting which will seek to "speak to students and young adult involvement in the mission of the church at the beginning of the 200th anniversary of our nation," said Charles Roselle, secretary of the National Student Ministries of the denomination's Sunday School Board.

Other Baptist agencies, such as the Christian Life Commission in Nashville, the Baptist Joint Committee on Public Affairs in Washington, D.C., the Radio and Television Commission in Ft. Worth and the Baptist Sunday School Board in Nashville, are planning special activities.

But the local church and community hold the key to each individual American being involved in the realization of what they owe to their heritage, Bicentennial spokesmen say.

"Through such involvement Baptists can help to make the United States Bicentennial what it should be," said May, "a time for individuals, churches and our nation to consider who and what we are and to look at our failures as well as our successes; a time to work for reconciliation; a time to look at the future."

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PIGGOTT, ARK.



# A Missionary Parable



A group of Southern Baptist missionaries in a far-away country were having financial problems. The worth of a United States dollar had shrunk 20% during the past three years. Inflation was rampant. So the missionaries wrote to the Foreign Mission Board requesting more funds.

And they got more, because the people in churches back home had given generously the year before to the Cooperative Program and the Lottie Moon Christmas Offering.

But they didn't get enough money. The increase in stateside giving was only half the inflation rate in the country where they served, and other missionaries hurting financially were asking for additional funds.

What could be done? Cut corners on travel to remote areas for preaching? Decrease the radio ministry thereby reaching fewer people for Christ? Postpone that needed addition to the student center? Wait another year on the piece of medical equipment which could save lives in the Baptist hospital?

All these things were done due to lack of funds.

After all, weren't people back home also sacrificing and denying themselves?

Reprints available from Foreign Mission Board, Richmond Virginia



Boris Makarov  
**He's only SBC**  
**missionary**  
**to Estonians**  
**in U. S. A.**

by Jim Newton  
 for Baptist Press



*THE SBC'S ONLY MISSIONARY TO ESTONIANS: Bob Makarov, who accepted Christ 30 years ago in the Eastern European country of Estonia because a Baptist lady invited him and other children to her home for Bible study, repeats the cycle by leading a Bible study program for neighborhood children in his suburban San Francisco home. Makarov is the only SBC Home Missionary to Estonian people in the USA. (BP) photo by Jim Newton.*

Thirty years ago, Boris Makarov found Jesus Christ as his personal savior because a Baptist lady invited him to a neighborhood Bible study for children at her home in Estonia, a small country in Eastern Europe.

Today, Bob Makarov is repeating the cycle, leading a neighborhood Bible study for children at his home in suburban San Francisco.

But Makarov is doing much more than leading a small-scale child evangelism effort.

He is the only Southern Baptist missionary to the Estonian people in the United States and probably the only one in the world.

Thirty years ago, he went away from those Estonian neighborhood Bible studies with a bad taste in his mouth, and hostility toward the woman who invited him.

He was nine years old and constantly hungry during those days of German occupation of Estonia, an Eastern European country just South of Finland on the Baltic Sea between Russia and Lithuania. His diet of two slices of bread a day was hardly enough.

When he heard there would be a party with cookies, cocoa and ice cream for all the kids who had been "born again," young Boris went home and began to pray that he would be "saved" before the party in two weeks.

Three nights later, while lying in bed praying, he said, "I had a vision of heaven opening up and the angels

rejoicing." He knew his prayer had been answered.

The day of the party young Boris excitedly knocked on the Baptist lady's door. "The party is only for those who have been born again, and you didn't raise your hand when I asked who had been saved. Go home," she commanded.

Young Boris cried all the way home and recalled the bad experience every time he heard the word "Baptist."

Shortly afterwards, however, the Russians again invaded Estonia, and young Makarov and his family went to Germany where they remained in a displaced persons camp for five years. At age 15, he and his family were allowed to immigrate to Australia.

There he met a young Estonian girl named Eevi who was born in Makarov's hometown, the city of Tartu in the heart of Estonia. They were married in Australia, more than 10,000 miles away from the city where they were born less than three blocks apart.

The Makarovs met an American in Australia, who told them his uncle, a U.S. Senator named John F. Kennedy, might be able to help them immigrate to the United States. Four years later—1958—the Makarov family was in the United States and Kennedy was President. They never met, but the Makarovs treasure the late JFK's letters.

Because they knew of an Estonian family in Rockford, Ill., the Makarov family moved there.

Makarov got a job selling automobiles

and worked for nine years in Rockford, eventually becoming manager of the dealership.

It was there that the Makarovs also came in contact with Baptists, this time with a favorable response.

A few years later, after a move to Peru, Ill., Bob felt "God's call to the ministry," during a revival meeting.

Much of his speech includes the phrase, "The Lord impressed me..." or "The Lord impressed my wife..." And so they act. Like the time Eevi came home from church in Peru, Ill., and said the Lord had impressed her to "go home and pack."

Within four days, they were on their way to attend Golden Gate Seminary in Mill Valley, Calif.

In 1971, with no money and no job, "the Lord impressed me" to go to Sweden with a youth evangelistic team for six weeks.

They returned home rejoicing with the spiritual experiences of the trip. But they also returned home broke, believing that somehow God would provide their needs.

"We trusted him all the way, even for groceries," Eevi recounted. "One night we returned home to an empty kitchen and found instead two bags of groceries. We don't know to this day who left them for us."

They had no idea how they would pay for the plane tickets to Sweden. Not long after the first \$100 monthly statement arrived, a letter came from a layman in



Germany where Bob had preached on his tour. The layman said he was sending the Makarovs \$100 a month for as long as there was a need.

Later, after the tickets had been paid off, the layman sent an additional check for \$1,000.

During his seminary years, Makarov felt led, not toward the pastorate, but toward evangelism. Yet there were never enough revivals to provide an adequate income.

Then he met E.J. (Jack) Combs, language missions secretary for the Southern Baptist General Convention of California. Combs, impressed by Makarov's ability to speak four languages, asked if he had ever considered the possibility of being a missionary to the Estonian people in the United States.

The next day, Makarov located not only one other Estonian family, but discovered an Estonian School in San Francisco that had twice-monthly meetings for Estonians. More than 200 to 300 Estonians were in the group.

Being accepted by the Estonians, however, has been difficult, Makarov observed. "It's taken us two years and they are just now beginning to trust us and accept us," he lamented.

Makarov has found his Estonian-language radio program is one of the best ways to reach the Estonians. The programs are produced by the SBC Radio-Television Commission in Ft. Worth.

Radio Station KBRG, a Christian radio station in San Francisco broadcasts the program. Through the Radio-Television Commission, however, the radio ministry touches a much broader listening audience than just the San Francisco area.

Dispersed like the Jews, there are more than 250,000 Estonian people who have left their homeland since the Russian takeover in 1940. There are more than 10,000 in New York City, probably 20,000 in Toronto and surrounding areas in Canada, about 3,000 in the Los Angeles area, and almost 3,000 in the San Francisco Bay area, Makarov estimated. There are about 100,000 in all in the United States, he said.

Makarov, the pastor of Craig Avenue Church in El Verano, Calif., also leads a Thursday night Bible study for neighborhood children in his suburban home, just outside the San Francisco suburb of Petaluma.

One thing is for sure. Bob Makarov would never slam the door in the face of one of the children and say, "Go home, there is only enough for those who raised their hands."

Adapted from November, 1974 issue of "World Mission Journal."

## 'A cup of cold water' at Las Brisas clinic

by A. Clark Scanlon

LAS BRISAS, Honduras (BP)—"Are you a reporter?"

"Yes," I responded, even though that was not my major reason for being in the hurricane ravaged area of Honduras.

"I'm glad. It's time someone told the story of the people of Las Brisas."

His bicycle steered down in the sand as he stopped hawking his newspapers to talk.

"I hope you will show pictures on television and in the newspapers to show what has happened to these people. The government hasn't noticed their needs. No clothes, no shoes, no food has come in here. Only a group of evangelicals down the street are vaccinating and giving out medicine. No one else has come to help."

The "evangelicals down the street" were Southern Baptist missionaries teaming up with young people from the Second Baptist Church of San Pedro Sula, Honduras, to minister to residents of the neighborhood at the edge of the city. They had seen their houses filled with mud and, in many cases, their furnishings destroyed as a result of Hurricane Fifi.

Although the river nearby rose waist-deep in the houses, Las Brisas did not suffer the utter devastation and loss of employment experienced in some areas of the north coast. But with the water supply contaminated and mud and water standing everywhere, people needed medicine and inoculation against typhoid.

Raphael Flores, the pastor of Second Baptist Church, had gathered a medical student and two girls to work as secretaries to help the missionaries.

Mr. and Mrs. S. Wayne Wheeler, missionaries from North Carolina and Florida, pulled up under the trees in their station wagon and began to unload table tops, tables and chairs that would serve the makeshift open-air clinic. Missionary nurse Frances Crawford of Kentucky and Mr. and Mrs. Joe W. Bruce, missionaries from Texas, arrived and began carrying vaccines, antibiotics and vitamins to the tables from their vehicles. Mrs. Leslie G. Keyes of Louisiana began mixing medicines and counting pills.

Within moments the waiting crowd began taking turns for shots, consultations and medicines. From nine in the morning until dark, the line never ceased. Between 250 and 300 people were inoculated and received medicine and a word of encouragement along with gospel literature. They gave their names

and addresses so the church can maintain contact and minister to them in the future.

The crowd was as varied as those serving them. An elderly man, too weak to stand, gratefully received the offer of a chair. An elderly woman with wrinkles that looked as deep as the crags on the nearby mountains sat patiently as she waited her turn along with her 10-year-old granddaughter.

Later in the morning, missionaries Robert A. Williams Jr. of Florida and Mrs. C. Grady Nowell of North Carolina arrived. They had driven four hours through mountain roads from the capital city of Tegucigalpa. With their help and that of Linda Tamashiro, missionary journeyman from Hawaii, the organization improved and moved along even faster. Mrs. Nowell, a registered nurse, worked with a medical student, Edward Galea, giving shots, freeing Miss Crawford to administer diagnosis and treatment.

Since workers would not leave the site for lunch, Bruce brought in boxed chicken and a case of soft drinks. Wheeler quit taking names so the workers could have time to eat.

A piercing scream brought everyone to sudden life as a young mother ran wildly under the shade of the trees and thrust a small two-year-old boy, writhing in convulsions, into Miss Crawford's arms.

Within moments, the nurse was bathing his distended little stomach in cold water and fanning him. With the help of Mrs. Nowell, she depressed his tongue and gave him a shot. All the while, the mother was calling out, "My baby, my baby." Then she rested her head on Linda Tamashiro.

As the temperature cooled, it was plain that the battle was won and the child would be all right. The people standing around nearby murmured with approval and appreciation. The child began sleeping peacefully. The group returned to their now cold box lunch.

Only as night fell did the missionaries begin to prepare to go into the Keyes' and Bruce's homes to spend the night.

The day was not the first in the life of the clinic in Las Brisas, nor would it be the last. But it was the sort of day that gave "a cup of cold water in the name of Jesus Christ" a meaning beyond an empty phrase.

A. Clark Scanlon is the Southern Baptist Foreign Mission Board's field representative for Middle America.



# Changing lives...everywhere!

by John D. Floyd

Filepe had no real purpose other than to visit his relatives in Iligan City for a few days. His aunt and uncle, however, had other things in mind. They were members of a young Baptist congregation which had been planted in this boom town of Northern Mindanao, Philippines. The large hydro-electric power plant which had been built on site of the beautiful Maria Cristina Falls had brought a steel mill, cement factory, paper mill, flour mill, plastics factory, chemical fertilizer plant and many other related industries to this port city on the Iligan Bay. The Tomala family, Filepe's relatives, had come like many others to work in this thriving commercial center. They had found Christ through the witness of the new congregation and now wanted others in their family to know Him.

The 13-year-old Filepe was eager to visit the bustling city. His was a fishing village down the coast where the bay dipped into the fertile plateau stretching from the rain forests with 200 foot mahogany trees to the inlet of the South China Sea. The city was busy with activity in the market place, the harbor with large ships, and stores with endless articles to sell. There was another excitement, however, which greeted the youngster on his arrival. The Baptist congregation was reaching out into the city and its commuters with the claims of Christ on their lives.

For months congregations throughout the country had prayed for the evangelistic crusade then in progress. Southern Baptist Churches across the United States had sent preachers and singers to help. In ten days the congregation of this place saw over 550 people make professions of faith in Christ. Filepe was one of them. He heard and saw some things he had never seen before. He had never seen his aunt and uncle pray and read from God's Word. He had never heard the message of Jesus presented personally to him. He had never once imagined the joy that could be experienced by knowing your sins are forgiven. He listened and watched with amazement, then personally invited Christ into his own heart. He remained with his relatives until the crusade was over.

Filepe could hardly wait to tell his family what he had experienced. He told his parents that what he had heard had been "sweet to his stomach". He wanted them to hear it also. The parents rejoiced in the happiness of their son, but were most impressed at the difference in his attitude during the days following. The change was so noticeable they asked their relatives to please ask the missionary to

visit their place.

When the missionary and Filipino pastor visited the home of Filepe, the parents listened attentively to the good news that forgiveness was available to them also. They gladly received Christ. After three weeks another invitation came from their village. This time a group of adult men were inviting the missionary to share with them what had changed the life of Filepe's father. They said he had stopped gambling every Sunday with them, he was not beating his wife as he did before, he was not drinking, and they had sent his brother to pick a fight with him and he would not even fight. They wanted what he had discovered. Many of these received Christ also and with their families began a Baptist congregation in their place.

After about a year, a tragic thing happened. War broke out in the area and many people had to evacuate, leaving their homes and relatives. They crossed the bay to the western coast, away from the Moslem invaders. After a few months, many of them were able to



John Floyd



Helen Floyd

return to their homes. They had stayed, however, long enough for another invitation to come to the missionary to visit their place. Another church was planted across the bay, and after four months, a third, then a fourth, as the witness spread up that side of the bay. All of this was the result of Filepe.

Paul declared to the Colossians (1:6) that "the same good news that to you is going out all over the world and changing lives everywhere, just as it changed yours that very first day you heard it and understood about God's great kindness to sinners." (*Living Bible*)

You are at work through the cooperative program, through the missionaries, through those you send on projects from your own church, through your praying ...changing lives... everywhere!

John D. Floyd and his wife, Helen, are Southern Baptist missionaries stationed in Manila, Philippines. Both are natives of Arkansas.

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## Promise of renewal

Nov. 17, 1974

Ezekiel 36:22-32

You know something is wrong when every day the top news story concerns either a court trial or a congressional hearing. In essence, a jury and a group of lawmakers are being asked to render a judgment on America. We are either intent on knowing the whole rotten truth or finding a perfect man to run the country. On the one hand, we want to punish those who hurt us and on the other hand we want to make certain it never happens again. So when America's 200th birthday rolls around in less than 600 days, we may still be tied up in court trials and congressional hearings!

So what are we looking forward to? Is there any hope of getting back to faith and trust or did we ever have it at all?

The prophecy of Ezekiel is a positive reassurance that renewal is possible. God spoke through Ezekiel to a nation trapped in the crosscurrent of history. The final stages of God's judgment upon the Southern Kingdom took place during Ezekiel's lifetime. He was part of the great deportation in 597 B.C. when only the poorest of people were left behind. He had trained to be a priest in the Temple but God called him to be a prophet to his people. He was permitted to know first hand the forms of religion. But he also saw beyond them to the true meaning of a vital and living encounter with God. Indeed, he helped the people to see the captivity as no arbitrary judgment for sin but rather a preparation for better days and an awakening of higher hopes.

### Why renewal?

Why does God really care about us? Why is God so patient, so compassionate, so loving toward his people? Why would God not give us up when we even choose not to follow him? Is it something in us that causes him to love us so?

Ezekiel was told that it was something in God rather than something in God's people that moved him to renewal. His glory was the issue. God's people had forsaken God. The one delivered from slavery had turned from the deliverer. They, as we, profaned and dishonored God's great Name. They scandalized God's power. They were a negative witness to God's power and might. The whole world knew who delivered the Israelites from captivity. Now the whole world must know who would renew the Israelites. They were so helpless in captivity that God's power could be demonstrated so that only he would receive the glory. He who once gathered a people from one land would show his

might by gathering his people from several lands. God thus moved to restore his Name throughout the world. Something in him moved him, rather than something in them. God's concern for his glory is always for our good. If only we remembered the proper sequence: his glory and our good, in that order.

### How renewal?

The spiritual cry of any repentant sinner's heart is "Why me, Lord?" The next cry is a bit more human. "How, Lord?" Ezekiel was given God's three-step plan for renewal. However, it is actually one process initiated and administered by God's great love. It is given in three steps because our minds can understand three short things better than one long process.

1. Step one is cleansing. First, God forgives our sin so he can deal with us as one of his. God relates to us only in the forgiveness of sin. He cleanses us from all impurities and he declares us pure in his sight. How wonderful to be cleansed of past and present wrongs! Forgiveness must surely be the chiefest blessing of the Christian life.

2. Step two in renewal is the gift of a new will and disposition toward God. You follow Christ only because he gives you the will to follow. You want to obey him more than you want to disobey him.

3. Step three is the outpouring of the Spirit. God's Spirit provides the power to carry out the desire to serve God. Isaiah

and Jeremiah had glimpsed this truth but Ezekiel saw the concept of the Spirit more clearly. Indeed, verses 25-27 of Ezekiel 36 are a remarkable parallel of the New Testament teaching about the forgiveness of sin, the new birth, and the gift of the Spirit. These three doctrines are the true basis on which there is hope for renewal. Inner renewal must come from God.

### What renewal?

Inner renewal is always attended by outer renewal. Our inner life is connected to our outer life and that includes even our environment. God made it clear through Ezekiel that outer circumstances change in relation to inner change.

Renewal means remembering it was our sin that made renewal necessary. An attitude of continuing repentance is most important for a full Christian life.

Renewal means acknowledging forgiveness and salvation are from God. Consciously recognizing God's grace and mercy daily keeps you from pride and arrogance.

Renewal means sharing God's help with others. The more we share, the more others know God is able to change a life of ruin to a life of righteousness.

Renewal is..... Why don't you fill in the blank by accepting God's promise of renewal? The world waits for a better you. God can make it possible!

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## The grace of giving

Nov. 17, 1974

Romans 15:25-27 II Corinthians 8:1-9



Taylor

the principle behind Christian giving.

### The setting

The passage (Rom. 15:25-27) introduces us to the churches in Greece (Macedonia and Achaia.) Furthermore, we are told of the conditions existing in Jerusalem; that there were poor saints in that city in need. Rather than the translation, "For the poor saints; in (v. 26), a better reading is, "The poor of the saints." All saints in Jerusalem were not poor. However the church there was hard pressed to care for the needs of its fellow members. There was not enough wealth within the church to offset the poverty.

Why had such poverty come? Some commentators suggest that the passage (Acts 2:45), telling of the selling of property and the distribution to the needy, had caused severe economic problems in the church. This is hard to accept. William Barclay, in his commentary on Romans offers a more plausible explanation. Much available employment in Jerusalem was connected with the Temple and Jewish worship. As the rift grew wider between the Jewish religious leaders and the Christians, the latter were barred from work in Jewish places of worship. To be a Christian probably meant the loss of work. It is in this context that Paul appeals to the newly-formed gentile churches to assist him in ministering to the saints at Jerusalem.

### The example

II Corinthians 8:1-9 picks up the passage in Romans to offer an illustration of Christian concern in giving. We see in the Corinthian passage a beautiful example of the church working together as one. The thing that concerns the church in Jerusalem concerned the churches in Greece. This concern was spelled out in financial relief to the "mother" church.

The example of generosity is much like that spoken of in I Corinthians 12:26. "And whether one member suffers, all members suffer with it; or one member be honored, all the members rejoice with it." The church is one, with mutual interests, responsibility and privileges.

It is so today. We have thousands of churches in our convention joined together in a mutual interest. That interest involves the Lord's work locally, within the associations, state wide and then world wide. We must never forget that "We are laborers together with God." ...and that, "The field is the world."

### The grace

Paul's favorite word to describe the generous spirit of the churches in Greece is the word grace. It occurs seven times in this eighth chapter of II Corinthians: "The grace of God" (v. 1); "We would receive the gift" (The Revised version rightly translates "gift" as "grace") (v. 4); "This grace also" (v. 6); "The grace of our Lord Jesus Christ (v. 9); "Thanks be to God (v. 16); (Again, "thanks" is the same word as "grace"); and "With this grace." (v. 19)

But what is grace? We sing about it, pray for it, read about it in the Bible and even name our children after that beautiful word. The Oxford English Dictionary uses 15 columns and six pages to attempt to define grace and trace the use of the word. The word occurs 150 times in the New Testament and is translated "grace," "favor," "thanks," "pleasure," etc. In the New Testament the word reached its highest peak. Grace is something lovely or pleasing or needful done for another. It is a gift. But more, it is a gift without expectation of

anything given in return. A gift with no strings attached. When we speak of the grace of God we mean that which God has done in our behalf, out of the spirit of love and compassion to help us.

Grace in II Corinthians 8 speaks of the generosity, kindness, favor and love expressed toward others in financial assistance. This is the whole purpose in the Bible teaching stewardship of possessions. As has been pointed out many times, "Stewardship is not a scheme to raise money, it is God's plan to grow Christians." We grow by giving. We learn to share in scriptural stewardship. What God has given us must not be hoarded or coveted as a private possession. If a Christian cannot be moved by the grace of God so graciously bestowed upon him through his Son, it is doubtful that any scheme or pressure or program will accomplish worthwhile results.

### Conclusion

Not only do we see the Christian example of giving by the Macedonian church, but Paul concludes the thought with the example of Christ's love for us (v. 9). "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (R.S.V.) What a gift! What an example to pattern our lives after!

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## Foreign mission briefs

**Niteroi, Brazil**--The Christian physicians at First Baptist Church here have a new twist on ministering through their profession. The doctors and other medical personnel in the church invited the medical personnel they work with to a service in the headquarters of the medical association. Pastor Nilson Fanini of First Baptist Church brought the message and the church's Bach choir sang four numbers. Southern Baptist missionary Harold E. Renfrow, who also participated in the service, said that over 500 people were present "at the first attempt of the Christian doctors to expose their colleagues to the Great Physician." A banquet followed the service.

**Lisbon, Portugal**--The Portuguese Baptist Seminary began its sixth year with an opening service at the Queluz Baptist Church, outside of Lisbon, where the seminary has its installations. Of this year's 10 students, four are third-year students and six, second-year students.

Two of the students are women and two of the men are from Angola.

**Lome, Togo**--The Eglise Baptiste do la Cocoteraie (Coconut Grove Baptist Church) recently recorded 41 decisions for Christ during their week-long evangelistic crusade. Roger Bertrand, pastor of the Baptist church in Tours, France, was evangelist. Attendance at the nightly service ranged from 250 to 300. The services, held in a church yard, attracted people from the street with the music of visiting choirs.

**Cotonou, Dahomey**--Nearly 50 professions of faith were recorded during an open-air reconciliation crusade recently in front of the Baptist headquarters building. Roger Bertrand, pastor of the Baptist church in Tours, France, was the evangelist and two Nigerian Baptists helped with the music. Most of the 48 decisions were made by people above the age of 15 years. Some 19 people made renewed commitments to follow Christ.



# Attendance report

Nov. 3, 1974

Church	Sunday School	Church Training	Church Additions
Alexander, First	76	51	
Alma, First	390	80	
Alpena	49	27	
Augusta, Grace	105	55	1
Bentonville, Mason Valley	77	30	
Berryville			
First	144	58	
Freeman Heights	126	64	
Rock Springs	87	52	
Blytheville, Clear Lake	127	69	
Booneville, First	306	270	
Bryant, First Southern	48	40	1
Cabot, Mt. Carmel	273	124	3
Camden, Cullendale	564	122	
Concord, First	113	39	4
Conway, Second	353	72	
Crossett, Mt. Olive	349	174	
Des Arc, First	195	47	
Forrest City, Second	187	76	
Ft. Smith			
First	1339	248	4
Grand Avenue	819	262	1
Moffett Mission	20		
Northside	81	62	
Trinity	173	64	
Windsor Park	691	198	3
Garfield, First	77	29	
Gentry, First	116	55	
Grandview	65	49	
Greenwood, First	259	100	
Hampton, First	135	76	
Hardy, First	129	38	
Harrison			
Eagle Heights	295	143	1
Woodland Heights	80	46	
Helena, First	270	105	1
Hope, Calvary	192	82	
Hot Springs			
Grand Avenue	839	237	26
Park Place	408	105	1
Hughes, First	188	77	2
Jacksonville			
First	436	88	2
Marshall Road	270	125	6
Kingston, First	45	36	
Lavaca, First	312	114	1
Little Rock			
Cross Roads	135	100	3
Crystal Hill	181	61	
Geyer Springs	731	231	8
Life Line	609	181	4
Martindale	112	53	2
Shady Grove	92	63	1
Sunset Lane	231	131	2
Wakofield	93	47	2
Woodlawn	133	61	
Magnolia, Central	583	180	
Monticello, Second	319	108	
Murfreesboro, First	134	46	
North Little Rock			
Calvary	439	144	4
Gravel Ridge	241	126	6
Levy	481	150	
Park Hill	725	110	9
Paragould			
Calvary	228	160	
East Side	212	93	
First	463	117	
Paris, First	427	117	
Pine Bluff			
East Side	214	123	
South Side	670	152	4
Tucker	12	10	
Oppelo	25	10	
Watson Chapel	345	100	2
Prairie Grove, First	190	77	
Rogers, First	499	194	3
Russellville, First	512		5
Sheridan, First	280	92	1
Springdale			
Berry Street	102	55	
Caudle Avenue	108	65	7
Elmdale	312	111	4
First	1118		9
First	1118		4
Texarkana, Trinity	362	198	
Van Buren, First	591	177	
Mission	31		
Mission	61	34	
Vandervoort, First	89	50	
Walnut Ridge, White Oak			
West Helena			
Second	212	104	
West Helena Church	309	105	1
Woster, First	118	76	

## A smile or two

A father was watching his daughter try on wedding gowns. Her attention kept returning to one of the most expensive gowns in the store.

Finally, the father reacted. "I don't mind giving you away, but must I gift-wrap you?"



You are overweight if you are living beyond your seams.



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# Baptists call for attitude change by church on aging

by James Lee Young

NASHVILLE (BP)—Citing alienation and prejudice against older people in the church and community, two Southern Baptist denominational leaders called for a complete review and new direction in attitudes and methods of relating to and dealing with aging.

"Moral outrage against exploitation of the elderly, both subtle and blatant, is most effective when translated into legal action and more sound community planning," said C. Welton Gaddy, director of Christian citizenship development for the Southern Baptist Christian Life Commission.

Calling for "partnership structures" for cooperation between church and community in improving the lot of the elderly, Randall Lolley, president of Southeastern Seminary, Wake Forest, N.C., lamented the large numbers of "nameless, faceless, powerless" senior citizens who "flounder for recognition."

Gaddy and Lolley spoke at the first national Conference on Aging sponsored in Nashville by the Southern Baptist Convention's Inter-Agency Council.

Both cited the need for careful and responsible attention to legislation as one among several means of contributing

to improvement in the national and community life of the elderly.

"No person in our society should be so ignominiously dehumanized in living arrangements," for example, Gaddy said, "as many elderly presently are. Healthier integration of the elderly into the total life of the community can be achieved by housing officials sensitive to the aged's need for both privacy and social existence."

"Employment, health, housing, adequate income and productive activity will be check points" for fulfilled and necessary participation in the life of the nation and community, Lolley said.

With church and community working together, Lolley noted, the day could come when "some of the most beautiful and beneficial days of a person's life could well come past retirement for us." "Church and community," he added, "must work toward the day when the positive aspects of aging achieve at least as much attention as the negative aspects of aging."

"The models are emerging," Lolley continued, such as the elderly group in Boise, Idaho, called the Extra Years of Zest Club (EYZ). The group, Lolley said, has a "far-reaching program of activities which allows older persons to help other elderly individuals in a wide number of inventive and often cheerful ways."

The plight of the elderly will not be worked out solely by them, however, Gaddy and Lolley stressed. Rather, Gaddy noted, "Public attitudes and actions toward senior citizens inestimably define the aged's opportunity for meaningful existence."

Another first-day speaker for the conference urged Southern Baptists to pay due respects to each stage of life. Frank Stagg, a New Testament professor at Southern Seminary in Louisville, assailed as "silly" the attitude that only the more youthful are acceptable in society. And he labeled as foolish the policies of companies that require persons to retire at age 65 or younger.

Gaddy and Lolley noted that older persons lack the status in contemporary society previously accorded them.

"Roles once clearly understood are now ambiguous," concerning the elderly and society in general, Gaddy said. "Long-cherished values, both moral and cultural, have been called into question. Further complicating the matter is the

inability of the home . . . to facilitate satisfactory social adjustments for its aging members," he said.

Lolley continued the theme of needed involvement: "It goes without saying that both church and community must get at the work of geriatrics in our times.

He called on Christians to be the "living sacrifice church," and the "dead-alive people of God"—dead to themselves and alive to God and others.

"The dead-alive people of God take the energy of their lives and decided where they are going to pile the one fistful of sand which they have in their hands. This is the context in which the people of God gingerly shape structures in their communities and in their world," Lolley said.

Gaddy noted that the question of dealing with and for the elderly involves not only their living standards but also the manner, ethics and regulations concerning old age and dying.

"A preoccupation with and an expertise in keeping people alive has provoked some profound moral questions related to health care. What are the ethics involved in prescribing a new medication which will heal one malady at the expense of aggravating another? Should a patient be kept alive mechanically even if all communicative and relational facilities are dead?"

Gaddy noted that preventive programs of health care "have still not received adequate attention and support" and said a national comprehensive health plan is needed to cover the aging under 65 as well as those above.

He decried the "depth of prejudice extant in current attitudes toward the aged" as "obvious in the rank inconsistencies of stereotyping." He also assailed a "subtle kind of age discrimination present even among the churches and agencies of our denomination (Southern Baptists)."

"Aged persons are daily confronted by prejudice—stereotyping, segregation, and discrimination—because no distinct roles have been defined around which personal activities can acquire social meaning," Gaddy said.

"Any attempt to improve the present situation must focus its efforts upon both the nature of a human being and the nature of society. Less ambitious attempts to alter the course of affairs will ultimately fail," Gaddy said.

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