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10-12-1972

### October 12, 1972

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



Church  
the  
Sunday Night  
Place!



CHURCH  
TRAINING  
PROGRAM

To make a difference...**TRAIN**  
*It's the Christlike thing to do.*

October 12, 1972

## One layman's opinion

# What's right with political parties?



Dr. Grant

Now is the time for all good men to tell what's wrong with political parties.

We hear it every year, but we get a double dose during the Presidential election year. We are told that political parties are corrupt, power mad, disorganized, inefficient, unprincipled organizations that will do anything and say anything to get their candidates elected to high office.

While conceding that there is a great deal of truth to all of these charges (as would be the case for any human organization), I would like to say a few more words on what's right with political parties. If we give in to the temptation to take potshots both at one particular political party and at the whole American political party system, we may unwittingly hurt our whole democratic form of government.

American political parties, human and fallible though they are, perform some very valuable services to American democracy year in and year out. For example, political parties seek out and encourage people all over the nation to become candidates for public office at the local, state, and national levels. Each party wants to win, so the pressure is on to recruit candidates who will help the party win. Without political parties, the wealthy candidate has a tremendous advantage over the one who is not wealthy. But political parties and their fund raising efforts often prove to be the great equalizer between the rich, the poor, and the middle-income candidates.

Political parties play a big role in educating the public on the central issues in campaigns, in spite of the common public image about "party propaganda," "political double-talk," "filibusters," and "circular answers that really don't answer." The election campaign is a real testing time for the political parties, during which good and bad ideas, good and bad programs, and strong and weak candidates, are required to run the gauntlet of public scrutiny and a hard headed "show-me" stance on the part of the voters.

Most important of all, political parties help to hold office holders' feet to the fire. Political scientists speak of this as the party's "collective responsibility" for the successes and failures of those in office. Without political parties it would be very difficult for the majority of bewildered individual voters to know which of the many office holders to re-elect and which to vote out of office. Political parties provide easy handles for each individual citizen to grab hold of and express either his satisfaction or dissatisfaction with the way things are being run in his government. Giant government is already difficult enough for citizens to control. Without political parties it would be almost impossible.

What's wrong with political parties in our Ameri-

can democracy? Nothing that strong Christian citizen involvement and support would not correct.

Daniel R. Grant

## In this issue

- The cover this week represents the work of the Church Training Department. A special section on the Church Training program begins on page 10.
- A report of Christian higher education development fund-raising efforts is found on page 7.
- The importance of the Associational annual meeting is the subject of an editorial this week. See page 3.
- The final article in a series on the interfaith witness ministries conducted by Southern Baptists is found on page 4.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 71

OCTOBER 12, 1972

NO. 40

J. EVERETT SNEED, Ph.D. .... Editor  
MRS. WILLIAM L. KENNEDY .... Managing Editor  
MRS. HARRY GIBERSON .... Secretary to Editor  
MRS. WELDON TAYLOR .... Bookkeeper

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

# Associational annual meetings are important



JES

This is the time of the year the associations in our state hold their annual meetings. It would be most difficult to over-emphasize the importance of these meetings. Being the closest unit to the local church brings both opportunity and responsibility.

Obviously, the association provides a unique opportunity for fellowship. Every believer needs to have occasions when he can asso-

ciate with others of like faith and order, even beyond the bounds of his own church. As we learn to bear one another's burdens we are truly experiencing a foretaste of heaven.

The association has historically carried a great responsibility for both teaching and protecting of Biblical doctrines. Perhaps, with the emergence of new and strange teachings, the need today is as great as at any time in our history. These contemporary problems run the gamut from ecstatic speaking to ordination of women for the ministry.

It should quickly be emphasized that the association cannot control the local church, which is autonomous in its own sphere, just as the association is in its area of operation. A strong emphasis on scriptural doctrine, however, will do much to purify our position.

The association can do much to assist churches in planning, conducting and evaluating programs which meet missionary objectives.

It is obvious that each pastor and church should assist the association. The church member who donates his time and talent to the association will not only enhance his own skills, but will assist to promote the kingdom's work throughout the area.

Furthermore, it is necessary for the association to have funds to carry out its programs and objectives. Local missions are an exciting part of God's work.

Finally, we must all work and pray together to make this year's annual meetings meaningful and helpful.

## An Associational Covenant

Being led, as we believe, by the Holy Spirit, to enter into covenant as an association of churches, we join ourselves together through this larger fellowship;

To watch over one another in love and to nurture the spiritual welfare and fellowship of all churches in the association;

To provide a forum for the consideration of our Christian faith and the evaluation of those points of doctrine and policy which affect our life together;

To assist the churches in planning, conducting, evaluating and improving their programs of work designed to reach their objectives;

To carry out the Great Commission of our Lord both within and beyond the bounds of our association; and

To facilitate the exchange of information and assistance between the covenanting churches, and the Florida Baptist and Southern Baptist Conventions and their agencies, and to maintain interaction with community agencies and other Christian bodies. — Edgar R. Cooper in the *Florida Baptist Witness*

## Have we been right in rejecting the NCC?

The question of union with the National Council of Churches has long been debated. Our Southern Baptist leadership is almost unanimously agreed to affiliate with this movement would be a mistake. This decision has sometimes led to a considerable amount of criticism.

But what does union with the National Council of Churches represent? This is not altogether an easy question to answer. The technical word used by the advocates is "ecumenicity," which the dictionary defines as "the championing of worldwide Christian harmony and unity, especially in protestant churches . . . looking for unity beyond denominational differences."

This definition fails to reveal the conflict within their own ranks. This editor listened closely to the debate which exploded during the World Council meeting which he attended at Evanston, Ill. in 1954.

Some present maintained that their purpose was closer cooperation among the churches. Still others insisted that every city be zoned, with each denomination having an area all its own in which there would be no church of any other faith. Still others emphatically declared that the ultimate goal must be one great denomination.

Whatever the purpose, it is now obvious that groups who have followed this road are no longer reaching people. Such books as *Why Conservative Churches are Growing*, by Dean M. Kelley, himself a prominent member of the National Council, are pointing up their ineffectiveness.

While world unity may sound good on the surface, the end result seems to be that all distinctives and doctrines are discorded. A weak religion, which teaches nothing and demands nothing, not only cuts the heart out of the Bible, but fails to reach people.

A pragmatic examination of the actions of our leaders regarding the ecumenical movement validates their actions completely.

I must say it!

## Training Union or transfiguration



Dr. Ashcraft

Renewal touches all facets of spiritual life. If it is renewal indeed continuous training only will sustain it. Ralph Davis says "Your church today is but the reflection of the past five years of your training program." If this is true you can predict exactly the dimensions of your church five years from now upon the effectiveness of your training efforts today.

Church Training is using a bright new term "The Sunday Night Place." This focuses the importance of it by presenting it as the right thing at the right place for Sunday night.

Renewed churches are finding great sources of strength from their Sunday night activities. Parents are finding answers to the problems in home and school. They are learning the lessons of parenthood in the atmosphere and climate in which these lessons should be learned. They are learning about the exciting mission-action projects and are responding more than ever.

New Christians are learning how to read and study their Bible. They are learning how to communicate their faith. They are learning how to pray. Others are

learning the art of worship through the disciplines of the Church Training hour. Many are meeting their friends and meeting new ones at the Sunday Night Place. Young married couples are becoming spiritually acquainted in the most exciting climate of church fellowship. Pastors never had it so good as the attendance at the Sunday night place grows and grows.

My personal testimony about Church Training follows. I was converted and called to preach at the age of 17. Immediately I was invited to the Training Union. There I learned to pray, prepare and present a part on the program, and be a part of a mission team which conducted Friday night services in a nearby community. I learned how the church was operated, how it used the money, and much about our great mission projects. While this may be no compliment to my reservoir of knowledge, I can truthfully say that I have never attended a Church Training session before or after my seminary training but I learned something I had never ever learned before. Those who already know everything there is to know should come quickly to the Sunday Night Place as the lesser enlightened need you. You might be able to render a ministry to those earthbound pilgrims before your imminent transfiguration. We will miss you.

*I must say it!* — Charles H. Ashcraft, Executive Secretary

## Interfaith witness On Mormonism

By William R. McLin

The Latter-Day Saints are becoming more and more active in the United States as they register a more significant impact daily. There are now more than 2.2 million members in the United States alone and their missionary force numbers more than 30,000 around the world.

Since the Latter-Day Saints are active, zealous, and patriotic, they form a challenge to Baptists and other evangelical Christians. The challenge is to match their zeal in witness and mission.

The following are several questions concerning baptism for the dead which were directed to a Mormon leader:

Q. Since a Mormon is first baptized in a local ward, when and why is it necessary for him to be baptized in the temple?

A. We feel that if a person is baptized in the local ward, or stake, or wherever it is, it is not necessary for him to be baptized again in the temple. One baptism by the proper authorities is sufficient. The baptismal work that is

done in the temple is primarily proxy baptism for those that have passed on.

Q. May a person be baptized for more than one person at the same immersion?

A. No.

Q. Is it possible for the deceased to refuse the baptism?

A. We feel that he has freedom of choice, regardless of whether he is passed on or is in this life.

Q. Since in life, he was not a member of the Mormon Church, what advantage does the rite offer him?

A. If he has the baptismal rite done for him here on earth by proxy, he will be judged as though he had done it while on earth.

Q. How often must a person be baptized for himself?

A. Normally, a person is baptized only once. There are certain situations where a person may be baptized more than once. This is done when he has been excommunicated and desires re-entry into the church. He would then be baptized again, provided he is given permission.

In bearing witness to a Mormon one must exemplify concern and love, of most importance is love. Since Mormons

are very aggressive, it is necessary for anyone witnessing to them to stand fast and not give in at any time. One must meet them on their ground and stand fast. It is imperative that we consider the person as an individual rather than a Mormon.

\* \* \*

**Dr. McLin is a regional representative, Western United States, for the Department of Interfaith Witness of the Home Mission Board.**

\* \* \*

A Seminar on Witnessing to Other Faiths will be held in Immanuel Baptist Church, Little Rock, Oct. 31-Nov. 1, 1972. Jointly sponsored by the Arkansas Baptist State Convention and the Home Mission Board, it is open to all Arkansas Baptists. The history and doctrines of such other faith groups as Catholicism, Jehovah's Witness, Worldwide Church of God (the Armstrongs), various occult movements and ideologies (Witchcraft, Astrology, the Church of Satan, E. S. P.) and several world religions now growing rapidly in the United States, as well as ways of witnessing to them, will be studied in the seminar.

## Letter to the editor

### How long an emergency?

As our last single missionary nurse left in January of 1972, I assumed her position as Director of the Nursing School on an emergency basis in addition to being Director of Nursing Service in the Hospital. Tonight, as I meditate on our circumstances, I wonder, "How long is an emergency?"

As the months have passed, how are we in Paraguay meeting the situation? Not giving the needed supervision in the Hospital, trying to train our graduates to be leaders while encouraging them to go on with their formal education, failing to give English-speaking patients needed help, not baking those pastries for the family ("They're not really healthy," I tell them, "and it's easier on the family budget not to bake them!").

Can we expect help or what adjustments of a permanent nature should we make? Should I abandon those Junior girls on Sunday morning and plan to work in the Hospital? ("No," says my husband, "you need that contact.") So I give my poor testimony of how to be a good teacher and appear on Sunday morning and teach them when there isn't too big a necessity in the Hospital.) Who could I possibly convince to rearrange a crowded schedule and take those student nurses on field trips? I used to do it for other directors.

Is the Lord waiting for our prayers to provide the solution? Will it be some nurses to meet the emergency or will it be deciding what to omit from His work?

And how long is an emergency, anyway? —Betty Wicks Harper  
Missionary Nurse, Paraguay

**Editor's note: All correspondence should be addressed to: Mr. Louis Cobbs, Secretary for Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230**

### Vandervoort holds dedication service

On Sept. 17, at the morning service, First Church, Vandervoort conducted a dedication service for the new sanctuary furniture, carpeting and metal folding chairs for the classrooms. Gifts made it possible for all the furnishings to be purchased without any indebtedness. The pastor, A. F. Wall, led in the service and the dedicatory prayer was given by the chairman of deacons, Carl Bell.

## Arkansas all over



### Washington-Madison participates in 'Christmas in August'

A back-to-school mission action project was held in Chickasha, Okla. Aug. 21 at the Baptist Manna Mission called "Christmas in August," and directed by Johnnie Pearl Coffey, executive secretary of the Oklahoma National Baptist WMU.

Gifts for the children who attended the celebration were provided by churches of the Washington-Madison Association and churches in Oklahoma. Mrs. Coffey pointed up the need of the children in the area while speaking at an associational meeting in the Washington-Madison Association in April. The Arkansas group provided approximately \$1,000 gifts. A group from First Church, Springdale, used one of the church's buses to bring the gifts and stayed in the homes of Negro families while visiting the area. Mrs. Jimmy Loyd is WMU director in the Washington-Madison Association.

### First, Rogers sets record

First Church, Rogers, had 1,079 in Sunday School attendance Sept. 10. Their five buses brought a record number of 327 to the church. One of the buses had 101 riders. There were also 24 professions of faith and 7 additions by letter.

The growth of the church began with the second Sunday in January as they began their bus ministry. The bus ministry has now grown from one bus with 12 riders to five buses.

"The bus ministry demands constant work on the part of the bus workers," declares Pastor Dean Newberry. "The route captain and associate must visit each of the homes each Saturday where people are being reached. Then they are joined by a driver and a bus hostess on Sunday morning to pick up the riders, but the results are certainly worth the effort."

First Church has increased in enrollment by more than 390 with an average

attendance increase from 436 to 580.

Every room is now being used twice on Sunday morning. A children's church, under the direction of Associate Pastor Rex Easterling, is conducted each Sunday morning at 9:30 in the church sanctuary for second grade pupils through the sixth grade and their Sunday School leadership.

A committee is now studying future building plans to meet the needs of the church growth.

September was designated as Round-up and Harvest Month. The September 10 record attendance of 1,079 resulted from a goal of 1,001 for Bible Study. An effort was made to sign up all of those who are enrolled in Sunday School to be present on Sept. 10.

Another special feature on Sept. 10 was a guest singer, Bud McCleskey, from Oklahoma. He was accompanied at the organ by his wife, Vey.

## Your superintendent of missions at work

# Bartholomew Association serves Baptists in Southeast Arkansas



Reed

Bartholomew Baptist Association, in the center of southeast Arkansas, includes 24 churches and one mission in Bradley and Drew counties with a total membership of 6,442. Only six churches have full-time pastors. The association will hold

its 120th session this year. It was organized in a church north of Monticello in 1846, and Rev. Benaiah Carroll, father of Dr. B. H. and Dr. J. M. Carroll, was the first moderator. Churches from Ashley and Desha counties were in the initial organization.

The three-bedroom home and associational office is located at 212 W. Central in Warren. The office has a large reception-conference room, mimeograph-supply room, and an office for the missionary, Raymond Reed.

The economy of the area is stable and the population has stabilized since 1969. There is potential for growth with the increase in industry in Drew County. The longstanding resources of the area are timber, pink tomatoes, cotton, and soybeans. The University of Arkansas at Monticello is an economic and academic factor of considerable strength and has the only School of Forestry in the state.

One of Arkansas Baptists' oldest mission institutions is located in this association. The Family and Child Care Services' Children's Home is at Monticello. Set up on the cottage plan, the Home has competent, qualified staff for the care of children needing the services of Arkansas Baptists. Charles Belknap and Glen Gilbert, of the home

staff, have served in places of associational leadership. The association seeks to be a resource for the Home in its local activities. An annual men-and-boys fish fry is held on the campus of the Home with the boys of the Home as guests of the association.

The association has had a close working relationship with the Baptist Student Union activities on the UAM campus. Last year Bible courses were offered to students with credits by Ouachita University. Upon his arrival in the association in October, Reed finished teaching the first semester and taught the second semester of this course to the 14 students enrolled. Carl Overton, Superintendent of Missions in Ashley County, is teaching the Bible course this year. BSU Director George Sims has led two Lay Evangelism Schools in churches in the association and has been involved in the activities of the association. In the last expansion of the Student Center building, \$4,000 was contributed by the association. The BSU program is in the associational budget.

The only significant recreation facility in the area is a new state park at Moro Bay on the Ouachita River at Highway 15. Immanuel and First Churches of Warren have already investigated the possibility of ministry to this area, opened in June of this year. While its present use is not sufficient to justify establishment of a ministry, future growth and increased use will make this a special ministries need.

Youth activities have been expanded by organizing a Youth Council with

representatives from the churches. At the monthly council meetings, programs are planned for the rallies held on the first Saturday in each month. A week-end retreat was held this year at Beech Springs Camp near Smackover for senior high and college age youth, and a day retreat was held in September for junior high age group. Mrs. Raymond H. Reed is Associational Youth Director.

The services of the association include assisting the rural and small town churches, seeking to discover ways to provide a spiritual ministry to the industries, ministering to the low income areas, and creating a positive relationship with the black Baptist churches.

Missionary Reed directed a city-wide survey in Warren in the spring of 1972 in which seven churches of four denominations participated with over 200 people taking part in making the survey. He participates in the radio and nursing home ministry of the Bradley County Ministerial Alliance and in the radio ministry of the Drew County Ministerial Alliance.

Prior to coming to Bartholomew Association, Reed served in pastorates in Arkansas, Texas, and Washington and as superintendent of missions in Paluxy Association in Texas. He attended Ouachita University and holds a bachelor of science in social welfare degree from the University of Arkansas and a bachelor of divinity degree from Southwestern Seminary. Along with 24 years of service in the ministry he has worked nine years in social welfare work and has served on boards and committees in community social welfare programs including youth recreation centers, day care programs, and economic opportunity agencies.



Observe  
**COOPERATIVE PROGRAM**  
Month



The children's home at Monticello is the object of ministries by the association. This is the cottage for intermediate boys.

# Report of Christian Higher Education Development Department

By Alvin Huffman Jr., Director

Since the time designated for the completion of the Ouachita-Southern Advancement Campaign has not been reached, this is a progress report submitted on a continuing project. The Director's request to be relieved of the responsibilities of the Campaign, effective September 30, 1972, has been granted by the Steering Committee.

This report has been prepared for the information and inspiration of Arkansas Baptists, as well as for the purpose of recording the Campaign historically.

A total amount received in gifts and pledges from all sources to the Ouachita-Southern Advancement Campaign as of September 30, 1972 is \$4,549,768.04. A report by category follows:

<b>ADVANCE DIVISION</b>			
Total Advance Churches	118		
Churches Pledging	95		
Churches Contributing (no pledge)	4		
Churches Declining	1		
Total Churches Responding	100(87%)		
Amount Pledged		\$2,286,459.90	
<b>GENERAL DIVISION</b>			
Total General Churches	1,060		
Churches Pledging	357		
Churches Contributing (no pledge)	55		
Churches Declining	13		
Total Churches Responding	425(40%)		
Amount Pledged		\$ 586,291.59	
<b>TOTAL CHURCH PLEDGES</b>			\$2,872,751.49
<b>SPECIAL GIFTS AND PLEDGES</b>			1,677,016.55
<b>GRAND TOTAL</b>			\$4,549,768.04

Based on verbal commitments made and outstanding, it is entirely possible that the Church Phase will exceed three million dollars and that the total of all pledges and gifts will be well in excess of five million dollars.

The total expenses incurred in the two divisions involving churches from the beginning of the Campaign, January 1, 1971 through June 30, 1972, is \$86,418.25 and this is a ratio of 3.035 percent of expense to income and pledges. This is considerably below the average cost of securing funds in special campaigns and it is quite a tribute to our volunteer Campaign leadership and the dedication and ability of our Campaign workers.

Executive Secretary, Dr. Charles H. Ashcraft, and the officers and staff of the Arkansas Baptist State Convention have directly participated in the work and provided inspiration and counsel. Our colleagues and fellow staff members in the Baptist Building have been a significant source of encouragement and assistance. From the inception of the Campaign, the *Arkansas Baptist Newsmagazine* has played, and continues to play, a tremendous supportive role. Ouachita President, Dr. Daniel R. Grant and Southern President, Dr. H. E. Williams, their faculty and staff members have given generously of themselves without reservation. Their contributions have been invaluable. This outstanding leadership support, the generous attitude and response of Arkansas Baptists generally, and the guidance and blessings provided by the Heavenly Father have made this great stewardship venture possible.

James E. Tillman, who is completing a great ministry as pastor of First Church, Walnut Ridge, was appointed Director of the Ouachita-Southern Advancement Campaign effective Oct. 1, 1972. Brother Tillman, as a pastor and a dedicated team member, has made outstanding contributions to the Campaign thus far. He is qualified through background, experience, and personality to lead the Campaign in reaching its full potential and complete victory!

## Ordains pastor, deacons

Saddle Church, Rt. 3; Mammoth Springs, ordained their pastor, John L. Wilkerson, to the gospel ministry July 16.

The church has, also, recently ordained three deacons: Less French, Boyd Smith, and Bob Russell.

A spokesman for the church declared "We thank God for blessing our little church and for the growth we are experiencing."



An evangelistic team of Ouachita University students is available for weekend and holiday revivals. The group is composed of (seated) Dearl Durham, Sam Ashcraft, (standing) Grady Wahlquist, John Minor, Perry Duncan, and Jim Kirkland. They may be contacted through Sam Ashcraft, Ouachita Baptist University, P. O. Box 467, Arkadelphia, Ark. 71923, or at Daniel Hall-South, room 157, ext. 301.



## Pastors' circuit seminars

The Baptist Medical Center System announces the fall schedule for the Pastors' Circuit Seminars to be held Oct. 23-Nov. 29, 1972. These identical seminars will be held as follows:

In the Little Rock area, at the Baptist Medical Center, each Monday, 8:30-10:30 a.m.; in the Pine Bluff area, at Southside Church, each Monday, 1-3 p.m.; in the Smackover area, at First Church, Smackover, each Tuesday, 9-11 a.m.; in the Shreveport area, at the Schumpert Hospital, 9-11 a.m. for the first group, and from 1:00-3:00 p.m. for the second group, each Wednesday.

Dr. Don Corley, chaplain of the Baptist Medical Center System, will be the convener for each seminar. Each class will meet on the same day of the week at the same time and at the same place. All seminars will run for six consecutive weeks.

The general theme for the Circuit Seminars will be "Managing the Pastoral Task." Some of the topics which will be included are "Managing in Personal Crises," "Establishing Priorities in Pastoral Care," "Techniques of Pastoral Conversation."

The cost of the seminar will be shared by the Baptist Medical Center and the individual. The cost to the minister will be \$15. No advance registration is required.

## Send resolutions, please

It has been requested by our Convention President, Dr. Rheubin L. South, that if at all possible all constitutional amendments and resolutions be sent in prior to the annual state convention. This will greatly assist the committees in adequately discharging their task. These should be written in a form for presentation. The convention is to be held Nov. 14-16, 1972 in Second Church, Hot Springs. All correspondence should be addressed to: Dr. Rheubin L. South, Park Hill Baptist Church, Box 4064, North Little Rock, Ark. 72116.

## Doctrines of the faith

# What is a New Testament Church?

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

After a person is saved he not only has an individual Christian life to live, he also has a life to live in common with others. This corporate Christian life we will discuss under the doctrine of the church. The particular aspect of the church which we will start with in this study has to do with its nature. What is a New Testament church?

There are many false notions as to what a church is today. Perhaps one of the most common misunderstandings is to identify the church with a building, or a meeting place. Others have mistakenly understood the church as an invisible, universal mass of all believers, both living and dead. Some have identified it with the spiritual kingdom of God on earth.

The *Baptist Faith and Message* defines a New Testament church as "a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth" (Art. VI.)

The above definition is a familiar one to most informed Baptists. It has been defined by Baptists in essentially this same manner ever since we have been drawing up statements of faith. There are a number of essential elements in this definition, all of which are necessary to define what the New Testament teaches about the nature of a gospel church.

First, a New Testament church is a local group of believers. The word for "church" is used 114 times in the New Testament. Five of these occurrences have no reference to the New Testament church, leaving a total of 109 references to Christian assemblies. Of these 109 references the great majority refer to a local congregation of believers. Some scholars feel that "church" is never used in the New Testament in any other sense but that of a local assembly.

A number of times "church" is used in the singular to refer to a specific church, as that of Thessalonica (I Thess. 1:1; cf. I Cor. 1:2.) The word is used in the plural to refer to a group of churches in a particular region (Gal. 1:22.) It is never used to designate a national or international body or organization. Dr. W. T. Conner states it rather bluntly: "The only ecclesiastical organization found in the New Testament was that of a local church" (*Christian Doctrine*, p. 259.)

For this reason Baptists do not speak of "The Baptist Church" or "The Southern Baptist Church." We speak of churches. Churches may be associated together in conventions or associations, but the churches in these conventions and associations together do not form a church or "The Baptist Church."

A second emphasis in this definition is that the church is a body or company of believers. This means that a New Testament church has a visibility. The Greek word translated "church" in the New Testament is *ekklesia*. It originally meant an assembly of people who were called together to consider matters of public interest. When our Lord and the Apostles used this word to describe His church they intended to describe a visible group of people gathered together for a specific purpose. Thus, the New Testament knows nothing of a nebulous, indefinable, invisible, scattered church. It only knows a church which has regular meetings (I Cor. 5:4; 11:19, 33-34; 14:19; Heb. 9:25), prescribed officers (I Tim. 3:1-13; Eph. 4:8-11), observes tangible ordinances (I Cor. 11:23-24), and disciplines its members (I Cor. 5:4; Matt. 18:15-17.)

(To be continued next week)

## Book reviews

### Galatians

Author: Blackwood, Andrew W. Jr.  
Publisher: Baker, 1962  
Price: \$1.25 (86 pages) paper

This paperback reprint is a part of the Galatians — Ephesians volume in the Proclaiming the New Testament series from Baker Book House. It was in that series that the format was first

established that is used in this book. Each chapter is considered under the topics of historical setting, expository meaning, doctrinal value, practical aim, and homiletic form.

If you stack your books, stack this one to read last. You will already have everything except Blackwood's homiletics which he does fuller but not as well as his father.

# Importance and need of counseling

By L. H. Coleman, Pastor,  
Immanuel Church, Pine Bluff

(Second in a series)

Practically everyone is involved in counseling. Each of us has received counsel from others at some time in our lives. What we received could have been either correct or incorrect advice. What we received was solicited or perhaps it came to us unsolicited. Perhaps we heeded the advice or in many cases we did not. If we followed the counsel given, in some cases we were helped; at other times we were not helped. Do you know of anyone who has not given counsel to others? Do you know of someone who has not sought counsel from another individual? Thus all of us are involved continually in the process and procedure of counseling. Perhaps we are not aware of the importance and need of good counseling.

The pastor and physician do a great deal of counseling. The physician deals mainly with physical, emotional or psychological problems; whereas the pastor deals with practically every type problem. His aim in counseling is the aim of the church — meeting the needs, especially the spiritual, of the total person. The pastor deals primarily with normal individuals; usually he refers to experts those with abnormal behaviour problems.

What are some suggestions a person should follow in the ministry of counseling?

1. Be a good listener. Be interested in the other person's problems.

2. Do not immediately condemn or condone. Above all never be shocked at anything the person relates to you.

3. Consider every problem important. Give as much time to the counselee as is necessary.

4. Respect the differences in certain individuals. Respect the other person's viewpoints and do not argue.

5. Do not attempt too quickly to convert the counselee to your point of view. The more you counsel with folk the more you will be aware that many will come to you not wanting advice but wanting you simply to agree with a decision they have already made.

6. Be totally sympathetic. Have the ability mentally to put yourself in the other person's position and circumstances.

7. Do not pry into unrevealed secrets. Subdue your curiosity. Thou shalt not be an emotional pick-pocket.

8. Wait until all the evidence is in before forming conclusions.

9. Do not make the other person's decisions for him. Help others to help themselves.

10. Do not assume that your understanding or recommendation is final. Above all if you don't know the correct answer to the problem, be honest and state such to the counselee. Your greatest good may be to point the troubled person to someone else who can meet the need in a more satisfactory way.

11. Keep the interviews as brief as possible without hindering the counselee. In many instances, such as potential divorce cases, one is wise to have several sessions with those with problems. Don't try to solve in 30 minutes what developed into a problem over the time span of months and even years.

12. Keep confidences inviolably. This is the most important aspect of counseling. Never betray a confidence.

13. Don't become a prop for the counselee. You are guiding them to make intelligent decisions rather than making decisions for them.

14. Do not destroy the counselee's defense mechanism too quickly. Be extremely diplomatic and tactful.

15. State, restate and clarify the problem for the counselee. You will never understand the proper solution until you understand precisely the problem. Sometimes a person will state one problem when in reality they have another problem. There is a difference between a disease and a symptom of a disease.

16. Lead the counselee to a course of action. Suggest a remedy. Remember that there are times when one must use the direct rather than the indirect approach (the ideal, of course, is the indirect approach according to most authorities in the field of counseling).

In the next several weeks we shall deal with specific problems. Be sure and follow them carefully because all of us have problems of varying degrees and types. If you don't have any problems of any kind, please do two things:

1. Thank God for your supreme happiness.

2. Stay around and the day will come when you will have problems and need help.

When the need arises, find a burden-bearer and helpful friend. Find someone who can lighten your load and brighten your pathway. Then as you face tragedy, sorrow and problems successfully, you can share with others what you have learned through actual experience. Because someone cared enough to help you, you will find that

now you have an enlargement of capacity to care for other people. Try it; then you'll know the joy of helping others through counseling.

## Immanuel, Pine Bluff dedicates building

Dedication services for the new children's building at Immanuel Church, Pine Bluff, were held Sunday, Sept. 24. The dedication was followed by an open house and guided tours through the building.

Guest speakers at the ceremony included Harold White, superintendent of Missions for Harmony Association and Judge Lawrence Dawson.

The building, costing \$159,000, is 50 by 132 feet and will house the Sunday School departments (nursery through sixth grade) and the kindergarten and day care facilities.

Members of the building and planning committee included Lavon Farrar, chairman; Bill Holt, Ivan Gibbons, Mrs. D. K. Hutcheson, Mrs. Ford Lea, Mrs. Troy Scallion, Mrs. Earl Beadle, Don Moore, John Nyegaard, James Shepherd, Charles Loyd, Philip Doherty, Xelphin Adams and John Tucker.

Architects for the building were Raymond Branton and Associates of Little Rock.

## First, Ft. Smith, celebrates pastor's fifth anniversary

Sunday, Aug. 27, marked the fifth anniversary of W. L. Bennett as pastor of First Church, Ft. Smith. This was the minister's first service after a month's vacation. Dr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, was present to pay tribute to Dr. Bennett on the morning television service. In the evening, almost the entire service was given to a time of personal testimonies paying tribute to the leadership and preaching of the pastor.

Following the evening service there was an informal time of fellowship in which watermelon was served on the lawn. One of the highlights of the day was a presentation of an inscribed silver tray to the Bennett family and a love offering.

Highlights of the year included the setting of several records: the largest single day's offering — \$19,859.48; the largest Lottie Moon Christmas offering — \$14,000; the largest Home Mission offering — \$3,647.09; and the largest number of baptisms in 16 years — 270, with a total number of additions of almost 500.



**CHURCH . . . the Sunday Night Place**

**CHURCH!**

Jesus "loved the church,  
and gave himself for it" (Eph. 5:25).

Over  
and

over again

the Bible reinforces  
the fact  
that Jesus and his disciples  
loved the church.

All we do in the name of  
"the church"

must build up  
and edify  
and strengthen  
and give support to  
the "body"—and not to the parts.

God, help us always to  
love

and serve  
and believe in

the church—the body of Christ

**SUNDAY!**

For centuries,

Jesus' people have honored  
Sunday  
as the holy day.

Although all days are "holy"

—for time is "holy"—  
Sunday is a special day  
because it was given by God  
as the "Lord's Day."

**SUNDAY NIGHT!**

Southern Baptists—all over America—  
need to rediscover the excitement  
inspiration  
joy

of Sunday night being a part  
—not just in truth but in practice—  
of the Lord's Day.

Wouldn't it be thrilling if  
35,000 churches

and 11,000,000 Southern Baptists

really caught a vision of Sunday night  
being the capstone for  
the Lord's Day.

Church Training believes in the church!  
and Sunday!  
and Sunday night!

We believe that church is

—not a, but the—

Sunday Night Place.

We believe it so strongly that

the Church Training Program for  
1972-73 and 1973-74

will revolve around our theme

Church . . . the Sunday Night Place.

The theme symbolizes the

spirit and concern

of Church Training

to make the largest contribution

possible to revitalizing Sunday night.

Call it a campaign

or a promotional emphasis

or whatever.

Church Training wants every pastor

every minister of education

every minister of music

every youth director

every person

to believe that church

is, or should be,

the Sunday night place to be.

Dwell on these thoughts!

Church . . . the Sunday night place  
for worship!



Church . . . the Sunday night place  
for fellowship!

Church . . . the Sunday night place  
for training!

Make it so in your church:

1. Ask God to help you lead your church to such an awareness.
2. Publicly, dramatically, continually verbalize your interest in it.
3. Lead all workers in your church to support it.
4. Be prepared for consistent, steady growth. Don't expect instant success.
5. Make your church worthy of being a Sunday night place to be.

To Make a Difference—Train

It's the Christlike thing to do!

Presenting . . . .

# The Church Training Department of your State Convention



Davis

For the next two years we will be emphasizing the place of the church on Sunday night. Church Training has a big place in the life of the churches on Sunday night as well as every day in the week. The Church Training Program continues

to be the second largest attended program in our Baptist churches.

We need to realize that training is essential, not optional. Other programs on Sunday night cannot take the place of a training program. To teach is to impart the knowledge of; to make aware by information; to give instruction. To train is to teach so as to lead persons to be fitted, qualified, proficient, to make persons prepared to perform.

Curriculum materials for the training program include doctrine, Christian ethics, Christian history, church polity, and performance of the functions of the church such as worship, witness, ministry. Can your church afford to leave out the things mentioned in this paragraph? — Ralph W. Davis, Secretary, Church Training Department.

## Church Training Department areas of work

### CHURCH TRAINING PROGRAM

Church Member Training  
New Member Training  
Leader Training

### CHURCH ADMINISTRATION

### VOCATIONAL GUIDANCE

### FAMILY MINISTRY

### CHURCH LIBRARY

### CHURCH RECREATION

The year 1972-73 is a year of emphasis on Church Training and the work of the Church Training Department in Arkansas. This is a part of a ten-year program adopted by our state for the decade of the seventies.



Holley

The Church Training Department's emphasis for this year will be on enlarging and enriching Sunday night, using the theme "Church . . . the Sunday night place."

We believe church is indeed the Sunday night place . . . for worship, for training, for evangelism, and for fellowship. We are committed to helping Arkansas Baptists make church the Sunday night place.

The information on these pages will help you to better understand the Church Training Program and the work of the Arkansas Church Training Department. — Robert Holley, Associate, Church Training Department.



## Multi-program assignments of the church Training Department

The major responsibility of the Church Training Department is assisting churches in strengthening their church training program. In addition to this responsibility, the department has five other areas of work under its direction. These are often referred to as "multi-program assignments."

These areas are (1) Church Administration; (2) Vocational Guidance; (3) Family Ministry; (4) Church Library; and (5) Church Recreation. These are programs for which the Sunday School Board is responsible. The Arkansas Church Training Department relates to the Sunday School Board in these areas and seeks to provide assistance to the churches through conferences, retreats, and personal consultation. This is done

with the assistance of consultants who have been trained to help in these programs.

### Church Administration

Five Area-Wide Church Administration Workshops will be conducted in Arkansas this month. These are for pastors, staff members, deacons, and church secretaries. A conference for summer youth directors was conducted at each of the assemblies last summer. Deacons' Retreats and Pastors' Retreats have been conducted with assistance from the Church Administration Department of the Sunday School Board.

### Vocational Guidance

Career Conferences and Church Vocations Conferences have been conducted in Arkansas on the state level

and for churches and associations. A Church Vocations Conference was conducted in April for 100 senior high and college youth. A conference on church vocations was conducted at each of the assemblies last summer. Over 1,000 Arkansas youth have indicated an interest in church vocations. These names are kept on file for follow-up by the Church Training Department and by the Sunday School Board.

### Church Library

Several Library Consultants are available to help churches in beginning or improving their library. A number of churches have taken advantage of this program this year. A Library Conference will be offered during the State Church Training Workshop on Oct. 26 at First Church, Little Rock.

## UpGrade Conferences planned for 1973

Church Training UpGrade Conferences will be conducted in 30 associations in 1973. The UpGrade Conferences will deal with the use of the W.I.N. materials for training in witnessing. They will also present new plans and materials for conducting an effective New Member Training Program. Emphasis will be given to strengthening the Church Training Program in three areas: improvement, promotion, and enlistment.

Five conferences will be provided in each of these associations. They will be for leaders of preschoolers, children, youth, adults, and for general officers. Associations which have already scheduled UpGrade Conferences for 1973 are listed below.

Association	Date	Association	Date
Boone-Newton	March 12	Harmony	April 3
Hope	March 12	Buckner	April 5
Independence	March 13	Calvary	April 23
North Pulaski	March 13	Mississippi	April 23
Trinity	March 15	Little River	April 30
Benton County	March 15	Clear Creek	April 30
Arkansas Valley	March 26	Black River	May 1
Concord	March 26, 27	Current River	May 10
Pulaski	March 27	Tri-County	May 14
Dard.-Russellville	March 29	Washington-Madison	May 15
Mt. Zion	Mar. 29, April 2		

## Youth and adult workshops

Two Area-Wide Workshops for church training leaders are planned for Arkansas in 1973. An Area-Wide Youth in Church Training Workshop is to be held at Second Church in Little Rock Jan. 29-30. Youth directors and leaders of youth in Church Training are invited to participate.

An Area-Wide Adult in Church Training Workshop is to be held at Immanuel Church in Little Rock Feb. 19-20. Leaders of adults in Church Training, including pastors, ministers of education and Church Training directors, are invited to participate.

Each workshop will begin with a banquet on Monday night. Additional information will be sent to churches in our state soon. Program personalities for the two workshops include Dr. Robert Taylor, Gene Wright, and Bruce Powers of the Church Training Department, Baptist Sunday School Board.

## "M" night — 1972

"Train To Share His Word" is the theme of "M" Night for 1972. Designed to provide inspiration, information and fellowship, "M" Night Continues to be the largest meeting of Southern Baptists during the year. Last year over 7,000 people attended "M" Night in Arkansas in 37 associations.

The suggested "M" Night program for this year seeks to give support to our effort to "Share Christ Through His Word" which will be our denominational emphasis for the following year, 1973-74. The Church Training program's role in this effort will be highlighted in this year's "M" Night program.

A taped drama has been especially prepared for this year. The drama, "Train To Share His Word" along with the tape, is available from the Baptist Book Store.

Make your plans to attend "M" Night in your association this year. A complete listing of "M" Night locations and dates may be found in the Nov. 9 issue of the *Arkansas Baptist Newsmagazine*.

## Let's save Sunday evening for the Lord

By Philip B. Harris



Dr. Harris

Training Union and the evening worship service are bound together by more than traditional ties. Each needs the other for maximum usefulness.

Sunday evening is a time to enlarge and enrich church training, support Sunday evening worship, emphasize inspirational music, and encourage evangelistic preaching. Sunday night is the Lord's night, and all "the people of God" need to stress personal renewal and spiritual growth.

Sunday night is important to Southern Baptists. It is a focal point of evangelistic thrust. This period of training and worship is potent to our churches. There is room for growth on Sunday night. Let us enlist new people for training. We envision tremendous progress and new interest in the Sunday evening activities in Southern Baptist churches in the months and years ahead.

Sunday night is just as sacred as Sunday morning. The Lord's Day can be used for spiritual purposes. Sunday night is desperately needed for training our people. Our people need spiritual growth and maturity. With the breakdown in the home and with the declining religious emphasis in the schools, it is imperative that we utilize Sunday night for Christian training.

**Dr. Harris is Secretary of the Church Training Department of the Baptist Sunday School Board.**



To make a difference...**TRAIN**  
*It's the Christlike thing to do.*

## Youth convention — 1973

The State Youth Convention, conducted by the Church Training Department each year on the Friday before Easter, will be held in Little Rock next year on April 20. There will be two Youth Conventions meeting simultaneously next year. Youth in grades nine and above will meet at Robinson Auditorium while those in grades eight and below will meet at Second Church. This arrangement is necessary because of the size of the convention. This year over 4500 attended the Youth Convention at Hot Springs.

The program planned for the two conventions is identical. The same personalities and special features will appear on each program. The only

exception to this is that the State Bible Drill will be conducted at Second Baptist Church and the State Speakers' Tournament will be conducted at Robinson Auditorium.

The speaker for next year's convention will be Richard Jackson, pastor, North Phoenix Church, Phoenix, Ariz. Music will be provided by the Southern Baptist College Choir. Russ and Helen Cline, recording artists from Kansas City, will sing twice on each of the convention programs. Cline is minister of youth at the Swope Park Church, Kansas City. A multi-media visual presentation entitled "People Who Need People" will be presented at each convention location. The theme of the Youth Convention for next year will be "WHO, ME?"

## Approved workers provide assistance

The Church Training Department relies heavily on a very excellent group of approved workers throughout our state. There are forty-six Approved Church Training Workers, including eight men who serve as District Representatives. These Approved Workers conduct conferences in church and associational clinics and workshops. They receive special training each year to update their training in the age division in which they serve. A two-day Approved Workers' Retreat is conducted each year for this purpose. These people will attend a Special Workers' Institute in Tulsa, Oklahoma March 19-21, 1973.

The eight District Representatives include Dean Newberry (District 1), S. D. Hacker (District 2), Harold Ray (District 3), Orville Haley (District 4), Earl Long (District 5), Robert Tucker (District 6), John Holston (District 7), and Klois Hargis (District 8).

In addition to the Approved Church Training Workers, there are three Church Library Consultants, one Church Recreation Director, twelve Vocational Guidance Counselors, eight Church Administration Consultants, and four Family Ministry Consultants.

All of these people have received training in seminars conducted by Sunday School Board personnel and provide valuable assistance to the department and to the churches of our state.

## Doctrinal Emphasis Week

Doctrinal Emphasis Week will be a brand new emphasis for Southern Baptists in 1973. The week of April 13-20 has been designated for this special study throughout our convention.

The teaching of Christian doctrine has long been an important training task of the church training program. Now Doctrinal Emphasis Week will help to magnify the importance of doctrinal studies. This week will take the place of the Church Membership Training Week which has been on our calendar for several years.

Doctrinal Emphasis Week in 1973 will seek to lay a theological basis for our emphasis on "Sharing Christ Through His Word" which will be our denominational theme for the coming year.

Adults will study *Take The Stand, A Theology of Witnessing*. Youth will study *From Experience to Expression: A Theology of Witnessing for Today's Youth*. Children and preschoolers will use selected units from the regular curriculum materials.

Positive actions stem from positive convictions. That is, vital theology gives birth to a Christianity lived out in daily experience. If our theme, "Sharing Christ Through His Word," is to be translated into action, we must develop a theology of witnessing. Plan now to observe Doctrinal Emphasis Week in your church in 1973.

## Area-Wide Church Administration Workshops

Planned Especially For

Pastors — Staff Members — Deacons — Church Secretaries

October 2-3  
IMMANUEL  
El Dorado

October 2-3  
BEECH STREET  
Texarkana

October 9-10  
CALVARY  
North Little Rock

October 23-24  
CALVARY  
Blytheville

October 30-31  
ELMDALE  
Springdale

2:00 — 4:30 P. M. AND 7:00 — 9:00 P. M.

— FOUR SESSIONS —

A Church Administration Service  
of the

Church Training Department

Arkansas Baptist State Convention

# Bible Drill, Speakers' Tournament

Three unusual training opportunities are offered each year for older children and youth in Arkansas. The Bible Exploring Drill for older children (grades 4-6) and the Youth Bible Drill for younger youth (grades 7-9) are designed to develop skills in the use of the Bible. The Speakers' Tournament is planned for older youth (grades 10-12) to guide them in their Christian growth and help them develop skills in speaking.

Leaders of older children and youth should begin their preparation soon for these activities. Materials on the Bible Exploring Drill, Youth Bible Drill and Youth Speakers' Tournament are available without cost from the Arkansas Church Training Department. One copy of each should be secured for each participant.

The District Drills and Tournaments will be conducted by the Church Training Department and will be held at 7:15 in the following locations:

DATE	DISTRICT	LOCATION
April 2	Southeast	First, Warren
April 3	East Central	First, Clarendon
April 5	Central	Geyer Springs, Little Rock
April 6	Northeast	First, Leachville
April 9	Northwest	First, Rogers
April 10	North Central	First, Melbourne
April 12	Southwest	First, Hope
April 13	West Central	First, Van Buren

## Church Training materials

The Arkansas Church Training Department has produced several pieces of material which may be helpful in strengthening the church training program in your church. These materials are available in reasonable quantities without cost to the churches of our state. Materials which are available include:

- Preschoolers and the Church Training Program
- Children and the Church Training Program
- Youth and the Church Training Program
- Adults and the Church Training Program
- Introducing Adult Church Training Curriculum 1972-73
- New Church Member Orientation
- General Officers and the Church Training Program
- Bible Exploring Drill
- Youth Bible Drill and Youth Speakers' Tournament

# STATE CHURCH TRAINING WORKSHOP

Thursday, October 26, 1972

First Baptist Church

—

Little Rock, Arkansas

10:00 a.m. — 3:30 p.m.

Theme: "Creative Approaches to Training"

For All

Pastors — Church Training Leaders — Library Workers — Superintendents of Missions

PRESCHOOL



Miss Helen Young  
Sun. School Board  
Nashville

CHILDREN



Mrs. James Zeltner  
Immanuel Church  
Fort Smith

YOUTH



Mrs. Ray Pearce  
First Church  
Hot Springs

ADULT



Bruce Powers  
Sun. School Board  
Nashville

GENERAL OFFICERS



Glenn Smith  
Sun. School Board  
Nashville

LIBRARY WORKERS



John Hack  
Sun. School Board  
Nashville



# CHURCH TRAINING PROGRAM

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A new symbol for church training in the 70's

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To make a difference...**TRAIN**  
*It's the Christlike thing to do.*

---

## WHAT IS THE DIFFERENCE?

Training is more than something you do.  
**IT'S A WAY OF LIFE**

Training is more than a Sunday night meeting.  
**IT'S A DAILY ADVENTURE**

Training is more than "take the fourth part."  
**IT'S A GOD-GIVEN ASSIGNMENT**

Training is more than a quarterly.  
**IT'S A SEARCH FOR A CHRISTIAN ATTITUDE**

Training is more than a group meeting.  
**IT'S KOINONIA-A CARING FOR EACH MEMBER**

Training is more than an optional experience.  
**IT'S A DIRECTIVE STRAIGHT FROM THE BIBLE**

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**This is the purpose of church training,  
the program with a DIFFERENCE**





### BSU convention speakers

John Claypool of Ft. Worth, Tex., Grady Nutt of Louisville, Ky., Charles Roselle of Nashville, Tenn., and Duane Pederson of Hollywood, Calif., will be four of the principal speakers at the Baptist Student Convention in Little Rock Oct. 20-22 at Lakeshore Drive Church. Ten thousand high school and college students are expected at the Jesus Festival, the Saturday afternoon of the Convention, to be held at Burns Park from 1:30 - 5:30.

## Between parson and pew Don't overlook your church staff

By Velma Merritt



Mrs. Merritt

Recently I stated in one of my columns, "No man is any greater than the prayers behind him." It can also be said that "No pastor is any better than the staff behind him."

Too many times we are guilty of overlooking or undervaluing the value of the church's staff.

After a church has reached a certain size it is physically impossible for one man to lead in all aspects of church life. Then the church looks toward another individual to assist the pastor. The larger a congregation is, of course, the more staff members it must have.

Associate pastor, educational director, youth director, minister of music, children's director, nursery coordinator, business administrator, minister of recreation, etc. — all are important.

It should always be remembered that a staff member has felt the call from God, just as the pastor has, to be in the type work he is in. He should feel he is doing what God wants him to do over every other position available.

A staff member should receive credit for things he does. (Often this is hard for others to see because he usually works behind the scenes.) Everyone likes to be appreciated and recognized when he has done something well. Staff members are no exceptions. Pastor, they should be recognized publicly for outstanding achievement.

Much prayer should go into the selec-

tion of the church staff. The pastor should have a great deal to say about who is chosen to fill staff positions. He must work with these people on a day-to-day basis, and they should compliment one another in abilities. If a pastor is weak in a particular area, he will probably choose someone who is strong in his weakness so there will be a good balance of leadership.

The pastor, it must be remembered, is the shepherd of the flock. He has been appointed by God as the main leader. It is imperative that he and his staff agree on basic philosophies of church life or disharmony is likely.

When a part-time staff member is chosen, he also should feel a call from God to be in this type work although God has not chosen it for his main occupation. Too many times a person is hired on a part-time basis who has good talent but no call from God. One who has not been selected by God for church staff positions, regardless of his talent, does not belong on a church staff!

## Robinson to Ft. Smith

Pat Robinson recently accepted a call to become minister of music and education for Trinity Church, Ft. Smith. Robinson is a graduate of Oklahoma University and has served the Oklahoma Avenue Church, Oklahoma City. He has worked with churches in Oklahoma and California for the past ten years.

He and his wife, Emma, have two children, a daughter, Becky, and a son, Kevin.



Robinson



Huffman

## Moves to Missouri

Robert G. Huffman, a graduate of Ouachita University who attended Southwestern Seminary, Ft. Worth, Tex., recently accepted the pastorate of First Church, Washington, Mo.

While a student at Ouachita he served as pastor of Cedar Grove Church, Arkadelphia. Huffman moved to his new field of service from West Gate Church, Trenton, Ill.

Mr. Huffman is married to the former Javine Witcher, whose parents are Mr. and Mrs. John T. Witcher of Forrest City. The Huffmans have four children — Stephen, Roberta, Brenda, and Dale.

## R A fellowship supper set for November 6

The thirteenth Annual Royal Ambassador Fellowship Supper is scheduled for Monday, Nov. 6. The supper will be at fellowship hall of Park Hill Church, North Little Rock. The time is 6:30 p.m.

The speaker will be Glendon Grober, missionary from Brazil. Grober is a teacher in the Baptist Seminary and does evangelistic work in Brazil.

Music will be provided by the Glen Stewart Ensemble from Life Line Church. This assures a real treat in music.

Information materials and reservation forms have been mailed to all counselors, pastors and ministers of education. Reservations **MUST** be made by Oct. 27. We must observe this deadline for the food supplies. Send in the reservation form along with the cost of the meal, which is \$1.75 for each person. Reservations will be accepted on a first come, first served basis. —C. H. Seaton



Observe  
**COOPERATIVE PROGRAM**  
Month

Child care

How you can help the child abuser

It would be nice to love your neighbor as yourself. But doing that would be difficult at times, especially if your neighbor is like Mrs. \_\_\_\_\_ She is unfriendly, introverted, hostile, and it is rumored, caused the "accident" that fractured her toddler's skull.

Who has time for a person like this?

Child protective services is a program dedicated to services on behalf of neglected and abused children and is premised on a number of basic convictions. The four most basic are:

- 1. Children must be protected. Children are the most defenseless creatures on the face of the earth. The duty to provide protection for children is a primary responsibility of parents.
- 2. When parents, for whatever reason, fail in carrying out that obligation, the responsibility for protecting children shifts to the community and to the state.

3. Child neglect and child abuse are rarely willful. Parents do not deliberately set out to abuse their children. Neglect and abuse are by-products of parental incapacities, parental inabilities, parental failures — conditions for which they need help.

4. Most people can be helped to change their behavior. Most parents can be helped to become better parents — provided we make available to them the skilled services of persons who are prepared to do the job of changing their behavior.

According to Dr. C. Henry Kempe and Dr. Roy E. Helfer, authors of "Helping the Battered Child and His Family," less than 10 percent of child abusers are psychopathic personalities. The rest, with therapeutic help, can change into the loving parents they would like to be.

A neighbor or friend who knows of an incident of child abuse should call the nearest child abuse team. In Arkansas this is the local Service Programs Division of Arkansas Social Services; also in Little Rock call CONTACT at (501) 666-0234. —Earlene Clearman, Director, Little Rock Office, Arkansas Baptist Family and Child Care Services.

Committed to care through the Cooperative Program

The big jet taxied slowly to the end of the runway and waited. For almost an hour workmen had been loading ton after ton of cargo and mail and baggage into the giant plane. Over a hundred passengers had boarded, served by a crew of almost a dozen.

With clearance from the tower the pilot gunned the big jet engines and made his final instrument checks. Then the plane moved slowly down the runway into the wind, quickly gathering speed.

Every flight has its critical points and the take off is one of them. On the runway is a point, different for each type and size of plane, sometimes called the line of commitment. Before reaching that point the pilot must make a critical decision, and that decision affects the lives and safety of all his crew and passengers.

Before reaching the line of commitment the pilot may decide for any number of reasons that the plane cannot or should not fly. He has the option of aborting the flight and returning to the terminal. However, after the line of commitment has been passed, he no longer has that choice; there is then no room to stop the plane, and he has committed it, along with crew and passengers and cargo, to flight. Should he try then to change his mind, the only alternative is a tragic crash.

Such a line of commitment also exists in the Christian faith. Before reaching that point any individual can change his mind. He can decide that the Christian faith is too demanding or that the church is asking too much. For any reason at all he can simply "pick up his marbles and go home."

Once the commitment is made to Christ, however, there is no turning back. If he should then try to change course or seek a new direction in life, the only alternative is spiritual tragedy. His commitment is permanent, binding, and irrevocable, and it involves the lives and spiritual safety of others as well as himself.

Southern Baptists as individual believers have made such a commitment. But they have also made another critical decision — a commitment to join together and combine their resources in carrying out the Great Commission. Through churches, associations, state conventions, and the Southern Baptist Convention, the people can accomplish

more than could ever be done if each tried alone.

An individual can fly his own plane alone, but he can never achieve the speed and efficiency of the commercial airlines, or move the large numbers of people that they serve. The individual believer can and should have his personal program of Christian witnessing, but he can never reach the multitudes to which his denomination collectively can minister.

Since 1925 the Cooperative Program has served as a tool of commitment for Southern Baptists who care. It isn't perfect and it never will be so long as people are imperfect, but it receives all the care and attention of a giant airliner before flight.

Missionary volunteers are carefully screened and those who finally are appointed represent the best available. Ministries are carefully planned so that every dollar spent will provide the greatest return. Programs of work are constantly re-evaluated to insure that the evangelistic and missionary concern of Southern Baptists is being properly implemented.

Cooperative Program funds represent more than dollars and cents, or figures in a budget. They represent the commitment of concerned Southern Baptists who have committed themselves to evangelize the world and to minister to human need in the name of the Saviour.

Our commitment to support our missionaries, both in prayer and in finances, is a binding obligation from which there is no turning back. But an even greater obligation is our commitment as Christians to care for the multitudes of people whom Christ loved and for whom he gave himself.

As aeronautical technology increases, bigger and better planes are committed to flight. As missionary vision enlarges, more and more money is committed to world missions through the Cooperative Program. The Cooperative Program is a tangible expression of the commitment of a people who care.

Editor's note: This is the last of a series of six articles on the Cooperative Program written especially for Cooperative Program Month. The series is being circulated nationally by the SBC Stewardship Commission, but the articles were written by Roy F. Lewis, of our own Arkansas state convention staff.

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## 816 attend area conferences

There were 816 people that attended the Area Evangelism Conferences Sept. 18-22. Seven hundred and sixteen of those do not regularly attend Statewide Evangelism Conferences.

Lawson Hatfield, state Sunday School Director, spoke on "People to People Search." He gave many different ways of locating people who are prospects not only for church membership, but for Sunday School. He challenged all people present to come back to the main fundamentals of growing a church: locate the people, compile the information, and assign prospects to be visited by members of the church. This exposure by Lawson Hatfield, our Sunday School Director, is good for our Sunday School promotion. Perhaps the same number that do not regularly attend the State-wide Evangelism Conferences do not attend the Sunday School Convention.

Ural Clayton, Minister of Music of First Church, Little Rock, directed the music and had local music directors and choirs bring special music. Ural sang the song, "People to People" written especially for our Sunday School thrust for 1972-73 church year.

Johnny Jackson, pastor, Forest High-

lands Church, Little Rock, talked about "Witnessing of the Laity." Since his lay evangelism school in February they have broken all records in Sunday School attendance, baptisms, and offerings. He thrilled our hearts with his dynamic message.

Wednesday night, Sept. 20, William Bennet, First Church, Ft. Smith was the preacher. At that time they had baptized 265 people and were baptizing some the night of the conference. There were 400 in attendance at First Church, Van Buren. The conferences next year will be held at the following places:

Sept. 10, Central, Magnolia

Sept. 11, First, Dardanelle

Sept. 13, First, Arkadelphia

Sept. 14, First, West Memphis

Miss Alma Hunt, Executive Secretary, Woman's Missionary Union of the Southern Baptist Convention will be the main speaker. Leo Hughes, superintendent of missions, Hope Association will speak on "I Want It In the Record". I hope your record in heaven will show you have helped somebody come to Christ. How long has it been since you have won a soul to Christ? How long has it been since you have tried? —Jesse S. Reed

## Who are they kidding?

When a man says he cannot keep awake during a 30-minute sermon, but spends two or three hours reading his 700-column newspaper, who is he kidding?

When he pleads that Sunday is his only day of rest, and yet arises at 4:30 a.m. to spend the day fishing or hunting, who is he kidding?

When a sports fan declares that the church seats are too hard and uncomfortable, but will sit for hours on a concrete or wooden seat in a drizzling rain to watch 22 men push one another back and forth across a muddy field, who is he kidding?

When a penny pincher claims he cannot afford to give much to the Lord's cause or to support of the church, yet lives in a very comfortable home, drives an expensive car, eats well, clothes his family in the latest style, and provides a generous allowance for his children, who is he kidding?

When a church says it cannot increase its mission giving, yet continues to pay more for utilities, literature buildings, Sunday flowers, and somebody's pet project, who is it kidding?

"And they all with one consent began to make excuses," (Luke 14:18). But who were they kidding?

Excuses fool no one. When a church member offers some feeble excuse to his pastor, he is usually unaware that the pastor already knows that excuse by heart and could probably improve on it considerably. Most excuse makers would be terribly embarrassed if they knew how their excuses sounded to those who have already heard them.

It sounds trite and unnecessary to even add that God isn't fooled, either. But some people act as if they think they had Him fooled. Who, then, are they kidding except themselves?

The world is full of such jokers, but the problem is — they aren't funny. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Even before my mother's day, Little Miss Muffet ate her curds and whey, and I have often wondered what the spider did after Miss Muffet left. The rhyme actually ends too soon. Perhaps:

It was then that the spider who sat  
down beside her,  
When she had departed the clime,  
Crawled up in the platter with a  
splash and a spatter  
And drowned at the scene of the  
crime.

It does give you food for thought!

## Woman's viewpoint

### Cottage cheese — food for thought

By Iris O'Neal Bowen



Mrs. Bowen

If I never eat another helping of cottage cheese, it will be because I have gone off my diet. It has, my friends, been a long fat-free, sugar-free, grease-free summer and I have downed more cottage cheese and chef's salad than I ever dreamed downable.

Naturally, I am fortunate that I like the stuff — for many people do not, especially our sack boy at the store. In an apologetic moment over one of my low calorie plates, I told him I ate a lot of cottage cheese, because it filled me up so fast.

"Yeah," he answered, "it sure does. I ate just one fork-full one time, and I got full real fast!"

In case you are one of the uninformed, cottage cheese has come a long way from the pure form I consumed as a child. Since we nearly always kept a cow, we usually had lots of milk,

and often the milk, lacking the refrigeration facilities of today, turned sour.

Today, if the milk sours, it goes down the drain, but milk and its by-products were not to be wasted in my mother's kitchen. If and when milk soured at our house, Mamma poured it into a flour sack, which had, prudently enough, been lowered into a bucket.

Then tying a knot in the neck of the sack, she suspended it over the bucket and left it to drip for several hours, helping the process along by giving the sack and its contents a good squeezing every time she passed by.

The thick, bluish-white residue which was left was then transferred to a big bowl, seasoned with salt and pepper, chilled in the spring, well or ice box, and served at the dinner table.

Then, as now, not everyone cherished the taste of cottage cheese. However, after a morning of action over the rub-board, a dinner of fried salt meat, corn bread, pinto beans, garden "sass," and cottage cheese was a meal fit for a hungry mamma and her cottage full.

## Sanderson to direct Lay Evangelism School



Sanderson

Leonard Sanderson, Secretary of Evangelism of the Louisiana Baptist Convention, will direct a Lay Evangelism School at Calvary Church, Little Rock, Oct. 23-27. The school will be from 7 to 9 p.m. Monday through Friday. All ages 14

years and above are urged to attend. The packet of materials required for the school will cost \$2.99.

In connection with the school a leadership training session will be held from 10 a.m. to noon Tuesday through Friday. Dr. Sanderson will train church staff members to direct their own Lay Evangelism Schools. He will teach the *Preparation Manual*, *The Teacher's Manual*, *The Continuing Activities Manual*, and explain how to use WIN materials. All manuals are furnished from the Evangelism Department for one dollar.

Things provided by the church: nurseries, pre-school children activities, study halls for school pupils. — Jesse S. Reed.

## Missouri Lutherans move to solve controversy

ST. LOUIS (EP) — Several significant steps toward solving a lengthy doctrinal controversy within the Lutheran Church - Missouri Synod has resulted from a meeting this week of the Council of Presidents.

A joint statement from Synod President J. A. O. Preus and Concordia Seminary President John Tietjen asks that their documents which were recently distributed to the Synod be used only for settling the issues, and not for personal recrimination.

A unanimous resolution by the council offers a method to the Concordia Seminary Board of Control to assist them in their activities concerning the report of the Fact Finding Committee and states that the council is ready to assist in the pastoral task of ministering to the members of the St. Louis seminary faculty.

A commendation from the council thanked Dr. Preus and Dr. Tietjen for being willing to engage in a series of regular, pastoral-directed conversations aimed at an understanding which would contribute to a resolution of the issues.

## Southern Baptist datelines

### Involvement in missions should be test of orthodoxy, Culpepper says

LOUISVILLE, Ky. — Should a man's personal commitment to missions as the central business of the church be the test of orthodoxy in the Christian community? That was the question posed by Hugo H. Culpepper, professor of missions and world religions at Southern Seminary, in a recent student convocation.

Culpepper occupies the historic W. O. Carver Chair of Missions, the oldest professorship of missions study in the world, founded at Southern Seminary in 1900 by Carver himself, who served the post for 50 years.

"We have become content only to verbalize the gospel," Culpepper told the gathering of seminary students, "as if that could suffice in reaching men and bringing them to know Jesus at a deep enough level to be salvific."

"We have become peddlers of a cheap grace that requires only assent to stated propositions without necessarily the commitment to life," the former missionary said.

Culpepper maintains that verbalization of the gospel is not enough: "We must make the gospel incarnate. Even God could not find a better way."

In comparing today's Christian with the lives of the early followers of Christ, Culpepper says the distinction lies, not in a matter of goodness, for the men of the early church were "of earthen vessels," but rather in the "utter abandon with which they yielded to the love of God in themselves on its way to others."

"Their witness had the thrust of God's Spirit into the lives of others because they loved others; they loved enough to serve men by ministering to all their needs," the missions professor said.

Culpepper told the seminary students that the starting point for missionary work now is everywhere that the Church is and the end is every place where men are without the knowledge of God through Christ. "Christendom is no longer a geographical area," Culpepper pointed out. "The missionary frontier is the life that separates Christian belief from unbelief."

Culpepper, who was director of missions for the Southern Baptist Convention Home Mission Board until 1970, also spoke on the problem of the missions interpretations of the local church. "The increasing separation of so

many aspects of modern life from the residential neighborhood . . . is raising acute questions as to what the new concepts of missions are and what new forms of congregation are needed to witness in the neighborhoods of modern life."

Culpepper said the problem of missions today lies in the fact that the churches are not really meeting the world: "They are largely absorbed in talking to themselves, while the secular world struggles to master the vast forces and dangers unleashed by the new technology," he said.

"Missions is defined as what the Church does to achieve its mission in areas of human need which are on the growing edge of the Church's confrontation with the non-Christian world," the seminary professor said.

Culpepper said that all a church does should in some way qualify and strengthen these frontiers and bear witness that Christ is Lord among those who do not know him. "The most important thing to remember is that missions is what the Church does, that missions is expression of the life of the Church."

In listing some of the essential characteristics of any expression of missions, Culpepper said the areas of human need are paramount. Human need is in relation to the whole man, and the areas of human need, which are on the growing edge, are to be found everywhere, he noted.

Culpepper said, "For too long a time church members have been led to feel that their part was to 'hold the ropes' while someone else was doing the work of missions. We need to lead our people to become involved in and to share the excitement of living on the frontier; for the realization of the mission of the church is in missions."

In his closing remarks, Culpepper observed that the establishment of a relationship between the missionary enterprise and theology is the responsibility and the opportunity of the entire seminary community.

"Critical theological reflection on missions is a spiritual necessity if the church is to remain a living body; but, vastly more important if the Triune God is to be glorified and a floundering world is to be saved, in the fullest sense of the word, men must be brought to know Him who is in life with an eternal quality as well as a present liberation."

## CBS-TV vice president assures Baptists: no X-rated TV movies

FT. WORTH (BP) — The Columbia Broadcasting System's vice president for program practices, Thomas J. Swafford, paid a personal visit to the Southern Baptist Radio and Television Commission here in an effort to reassure Baptists that the network "has no intention" of showing 'X' or 'R' rated movies on television.

Paul M. Stevens, executive director of the SBC Radio-TV Commission here, said after the visit he was convinced that "CBS does not intend to engage in this kind of practice now, or in the future."

Swafford's visit to the Baptist office here came nearly eight months after a storm of protest arose within the Southern Baptist Convention to news reports that CBS had purchased a package of 167 films, including several R rated and one X-rated movie for late-night broadcasting.

Resolutions opposing telecast of such movies were adopted by the Southern Baptist Convention in June at Philadelphia, the SBC Executive Committee in February, and SBC Christian Life Commission and several other Baptist organizations. Numerous

Baptist state papers carried editorials urging Baptists to flood CBS with mail protesting such movies.

Last March, in response to the resolutions adopted by the SBC Executive Committee and the SBC Christian Life Commission, another CBS vice president, John Cowden, denied that CBS planned to show any X or R rated movies on television. Cowden claimed that any movies previously rated X or R had been edited for television, deleting any objectionable scenes and thus changing the rating of the films.

Swafford told Stevens in his personal visit that both the viewers and CBS were justifiably upset. CBS was upset because there has been no such announcement, and because CBS has no intentions of showing X or R rated movies.

"CBS continues to be aware that we are guests in people's homes and we try to conduct ourselves accordingly," he said.

He pointed out that some movies screened by CBS are carefully edited to the cuts, but Swafford said he foresees no

difficulty in obtaining suitable movies for television in the future.

The CBS official said that the final censor, however, is the one at home who controls the dials of the set and makes decisions on what programs to watch.

"The networks reflect the current social and moral climate of the nation," Swafford said. "People probably do not like the climate they see on television, so they blame the medium that shows it to them rather than seeking the roots of the problem.

"But CBS does not intend to compound the problem by showing X or R rated movies on prime time or for late evening viewing," he emphasized.

Stevens added emphatically that "if the networks want to commit suicide, if they want to justify all the criticism leveled at them by the public, and if they want to drive away 50 percent of the sponsors as well as the audience, all they have to do is start morally cheating with the material they show.

"They can't, and they won't get away with it," Stevens declared. "Mr. Swafford has given me the assurance that I need that CBS does not intend to engage in this kind of practice now or in the future."



**HIGHEST RA ACHIEVEMENT** — Tommy Mayhood, 18, a member of First Church of Sugar Land, Tex., recently earned his ninth Service Aide Award for a total of 1,350 hours of volunteer missions service, more than any other Royal Ambassador has ever completed. Each award represents 150 hours of missions service in the advancement program for older Pioneers. The plaque at right is a national award presented by the SBC Brotherhood Commission for completion of the fifth Service Aide Award. Mayhood is a freshman at Houston Baptist College and is now serving as a Royal Ambassador Counselor.

## Book reviews

By E. A. Pipkins

### **Demons, Demons, Demons**

Author: Newport, John P.

Publisher: Broadman, 1972

Price: \$4.95 (142 pages)

From the biblical perspective, every age is demonic. Each age, until the second coming of Christ, is the scene of the cosmic struggle between the kingdom of God and the personal forces of evil. Satan and demonic powers are active in every period of history and use human beings and nations as their instruments. Demonic forces are abroad and the doctrines of the occult movements must be tested and a new and more dynamic christian response indicated.

A person who accepts the normativity of the biblical revelation finds in the Bible a profound explanation of demon subjection and possession.

The author's purpose is to describe and evaluate representative, contemporary movements in the area of the occult in the light of basic biblical guidelines. He seems to bring up everything revealed by the light of the moon.

You keep remembering the status of the author and wondering if he meant for you to read his work with a shiver. At least you know he wants you to take the subject seriously.

## The case for purity

By Lawson Hatfield  
State Sunday School Secretary



Hatfield

The most casual observer today would agree there are many forces making deliberate and often effective efforts to destroy every influence for purity.

The home is the primary target, with more and more influence being exerted upon you before marriage to abandon the ideas of purity and the clean life.

A siege has been set against the clean life. The weapons of war against purity come from many carnal elements of secular society. Strangely, even some proponents of religion add to the barrage, claiming that if the situation is just so, even prostitution is ethical.

Purity as a life style is being challenged today as never before in modern history.

Some Christians are discouraged concerning the survival of purity, and with obvious cause.

Broken homes, the decline of modesty, the increase of promiscuity among both adults and youth, the popularity of x-rated movies, the endless production of dirty books, and a carnal brand of adult entertainment are evidences to many that purity is almost a relic of the past. The increase of drug abuse, and specifically the greatest drug problem which is alcohol, contributes to and compounds the break away from purity.

Even hero worship for many individuals centers no longer in persons with a clean and courageous image.

The cowboy with the white hat is gone.

Heroes today are apt to be prostitutes and their lovers, or the swinger-type individuals, both in fiction and in real life.

The favorite means used to intimidate believers today is too often a smiling and indulgent comment concerning old fashioned purity. Pity is expressed for Christians who are "still prisoners" of what they call provincial or puritan concepts of morality.

Some modern sophisticates tell us "anything goes" if it is practiced by consenting adults and does not harm others. But who can deny that such endorsed perversions and practices exert great influence and do therefore harm others.

Apply this same "consenting adults"

and "no harm to others" criteria in other areas and see where we come out. Apply it to murder, theft, perjury and other areas of immorality.

Actually, the Christian need not defend the concepts of purity on the mid-Victorian interpretations.

The case for purity is based on the authority of God. It's basic statement is set forth in Exodus 20:14. "Thou shalt not commit adultery." It's ultimate interpretation was stated by Jesus in Matthew 5:28, "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Obviously, cultivation of the lust desire is a matter of attitude and emphasis.

On the other hand, purity too is not just a physical thing. It is attitude. It is emphasis. It is a life-style. Nothing short of the new birth can change one's attitude from carnal and physical to the spiritual.

The Christ way of life was not won from perfumed beds of ease, but from a cross of deep suffering. From this base, Christianity not only survived the morally hostile environment in which Jesus was born, but in a generation it both challenged and changed the pagan and immoral code of the first century world.

Violations of purity are degrading. Individuals, families, communities and nations are degraded when purity is dirtied.

Through Christ, the pure life and moral application of sex can be high and holy. There is really no middle ground.

The case for purity should be a frequent subject in the Christian home, taught to children by loving parents.

A good chapter for a parent to discuss with a teenager is the seventh chapter of Proverbs.

The case for purity in an individual's life can be fortified by these words from I Cor. 6:19-20.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

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

### International

Oct. 15, 1972

I Cor. 7:1-7

I Thess. 4:1-8

Can purity win?

The answer is the same concerning the victory of the church.

Yes.

Jesus said the church has set a siege against the strong fortified city of death and hell. He promised the gates of hell would fall.

The victor is God, his Son Jesus Christ, his church and the straight life.

The case for purity will win.

Blessed are the pure in heart for they shall see God. Matt. 5:8.

Who shall ascend unto the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart . . . Psalm 24:3-4.

You can be on the side of purity, in Christ.

Purity will win.

## India telephone users to get Scriptures

WHEATON, Ill. (EP) — A massive program designed to provide a copy of the Living New Testament for each of India's 1,200,000 telephone subscribers is underway, sponsored by the new daily radio broadcast "Partnership Perspective," aired by Partnership Mission, Inc. headquartered here.

President Rochunga Pudaite, second generation Christian from the hill section of northern India, stated that more than 200,000 paperback editions carrying a full color photograph of the Taj Mahal, and the title, "The Greatest Is Love," have already been received through the mail by top level Indian families.

The effort is a "good beginning," Pudaite said, expressing hope that the program to reach the elite of India will grow.



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## The expectancy of faith

By Don Cooper

Associate, State Sunday School Dept.



Cooper

We have studied how Abraham responded to the call of God. He had what faith demanded. Then we studied of Abraham's faith being tested. Our lesson this week is really a continuation of the testing of faith. It is expressed positively in that faith overcomes doubt. Faith expects God to remain true to his promise.

The test in this study is a test in waiting. Waiting is always difficult. Sometimes waiting is more difficult than working. Abraham knew God's promise, but it was very hard for him to wait for fulfillment.

The promise of course was that God would make him a great nation. There seemed to be little prospect that the promise would be fulfilled. Abraham and Sarah were still without child. There was no heir. How could God make him a great nation without a son? Abraham became increasingly impatient, anxious, and doubtful. One of the things a Hebrew wanted more than anything was a son. This was one of the sure marks of the blessings of God. Abraham really did have a problem. Here he was, God's special servant, the father of God's covenant people, and he did not have a son. Little wonder he expressed some doubt. The burden of the lesson however, points to his overcoming his doubts and exercising faith in God.

### Scripture highlights

#### Genesis 15:1-6

God rejects the method that Abraham uses to provide an heir. A son by a handmaid was not acceptable. It was a common custom of the day, but not acceptable to God.

In verse one there are some reassuring words from God. God describes himself to Abraham as a "shield" and a "reward." Shield is a military term. It means "to cover, to surround, to defend." The word is often used in the Psalms. Reward is a word meaning "hire" or "wages." The use here indicates what God has in store for Abraham and his descendants. God was saying to Abraham that your protection and your final reward are as sure as God himself.

Note the picture in verse five. God told Abraham to look at stars of the night. Abraham was concerned about one descendant. God promises him

that his descendants, like the stars, will be innumerable.

In verse six we have a summary of the life of Abraham. Although he had doubts and difficulties, he believed in God and God blessed him.

#### Genesis 17:1-8

God reveals himself to Abraham. The words in our text compose a divine monologue. There is great authority and majesty in these verses.

The identification of God as "God Almighty" speaks to confirm the power of God. The idea is a sharp contrast to the frailty of man.

The word "covenant" in verse two points to the theme of the entire Word of God. A covenant was an agreement or treaty binding two parties together. God was here restating his original covenant with Abraham.

All Abraham can do is worship (v. 3). His action certainly expressed his agreement with and acceptance of the covenant. His action was worth more than any words he could have spoken.

Abraham would not just be a great nation, he was now to be the "father of many nations."

The name change comes in verse five. The change was from "Abram" to "Abraham." There is not that much difference in their meanings. Abram means "exalted father." Abraham means "father of a multitude." The name change was perhaps an act of sealing the renewed covenant.

This passage is one of the greatest in the Old Testament. It represents the assurance of God to always be with his people.

#### Genesis 21:1-3

The promise was always secure and finally it was fulfilled. Divine visitation and divine action brought the son into the world. After long waiting, the blessed event occurred "at the set time of which God had spoken to him" (v. 1). Isaac was conceived and called to life within the framework of God's promise to Abraham. There is no other explanation for his miraculous birth. The meaning of the name Isaac is "may God smile."

#### Hebrews 11:11

The Genesis account had little to say

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### Life and Work

Oct. 15, 1972

Genesis 15:1-6;

17:1-8; 21:1-3

Hebrews 11:11

about Sarah's faith. The writer of Hebrews makes up for the omission. In Hebrews Sarah is saluted as a woman of faith. It must be assumed by the reader that Sarah shared the "ups and downs" of Abraham's faith. There are several suggestions that they were together on decisions. They had their unhappy and even shameful moments, but their lives may be characterized as having faith in God.

### Identification

Abraham and Sarah proved the truth of the statement "You can trust God!" The theme of this week's lesson is based on the concept that God is trustworthy. Man may possess expectant hope because God can be trusted. God is as good as his word. God always keeps his promises, but not always on our schedule.

In order to make full application of this lesson we need to consider again a definition of faith. What is your definition? The writer of Hebrews gives an inspired definition in Hebrews 11:1, "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see." (Phillips) Compare this Phillips translation with the Living Bible (Paraphrased) "WHAT IS FAITH? It is the confident assurance that something we want is going to happen. It is the certainty that what we hope for is waiting for us, even though we cannot see it up ahead."

Such expectant faith must take into consideration God's will and plan for one's life. Such expectant faith is rewarded when it is channeled into God's plan and purpose for us.

We must remind ourselves that expectant faith is rewarded because of who God is. Faith is rewarded because of the "rewarder."

Our world today is not the world of Abraham and Sarah. However, many of our problems are similar and most assuredly our God is the same. We serve the God of Abraham, Isaac, and Jacob.

Sometimes waiting is all we can do. Waiting is never a substitute for working, but there is sometimes definite purpose in waiting.

Expectant waiting requires faith. But faith in God who is trustworthy, will always be rewarded.

Next week we study, "The Crises of Faith." It is the supreme test for Abraham.

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# Attendance report

October 1, 1972

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Alicia	45	43	
Alpena	76	49	
Banner, Mt. Zion	37	26	
Beirne, First	61	28	
Bentonville, First	299		2
Bella Vista Mission	27		
Berryville			
First	174	66	
Freeman Heights	170	43	
Rock Springs	138	72	2
Blytheville, Calvary	214	107	3
Booneville, First	250	195	
Cabot, Mt. Carmel	203	124	5
Camden			
First	479	87	7
Hillside	105	32	
Cherokee Village Mission	145	35	
Crossett			
First	541	134	
Magnolia	175	147	2
Mt. Olive	290	174	
Dermott, Temple	103	55	
Des Arc, First	169	71	
Dumas, First	261	63	6
Dutch Mills, Liberty	54	41	2
Forrest City, First	801	193	2
Ft. Smith			
Haven Heights	239	123	
Oak Cliff	175	90	
Trinity	203	80	
Grandview	88	54	
Greenwood, First	298	109	
Hampton, First	179	65	
Harrison			
Eagle Heights	290	144	
Woodland Heights	92	63	1
Helena, First	240	81	3
Hope			
Calvary	189	102	6
First	476	129	
Hot Springs, Park Place	433	152	
Hughes, First	242	62	
Jacksonville			
First	382	100	
Marshall Road	327	119	8
Jonesboro			
Central	571	159	
Nettleton	313	138	
Lake Village, Parkway	67	38	
Lavaca, First	303	144	
Lincoln, First	307	72	4
Little Rock			
Crystal Hill	166	87	1
Geyer Springs	766	217	12
Life Line	623	142	
Martindale	133	53	
Sunset Lane	307	76	2
Wakefield, First	57	42	
Magnolia, Central	643	275	4
Marked Tree			
First	144	46	
Trinity	50	34	
Melbourne			
Belview	182	124	1
First	144	42	
Horseshoe Bend Mission	35		
Mountain Home, First	353	217	2
Murfreesboro, Mt. Moriah	35		
North Little Rock			
Baring Cross	510	146	
Calvary	447	182	68
Levy	446	100	7
Park Hill	774	125	2
Paragould, East Side	202	105	
Paris, First	411	113	1
Pea Ridge, First	177	48	7
Pine Bluff			
Centennial	200	78	
Dollarway	125	73	2
East Side	207	104	
First	745	143	3
Green Meadows	68	38	
Second	163	71	
Prairie Grove, First	139	78	1
Rogers, First	653	148	5
Roland, Natural Steps	77	49	
Russellville, Second	210	102	1
Springdale			
Berry Street	109	51	
Caudle Avenue	114	39	1
Elmdale	323	72	1
First	862		7
Oak Grove	47	38	
Strong, First	153	72	
Van Buren, First	502	208	
Mission	33		
Warren			
Immanuel	263	82	
Southside Mission of First	80	58	1
Westside	57	49	2
West Helena, Second	213	130	
W. Memphis, Vanderbilt Ave.	94	49	
Wooster	101	85	



## In the world of religion

### Illinois board approves church staff info service

SPRINGFIELD, Ill. (BP) — At their semi-annual session here, the Illinois Baptist State Association Board of Directors adopted guidelines for a Church Staff Information Service, and asked that it become operative as soon as practical.

The information service had been approved by the 1971 meeting of the state association, but had not become operative, pending approval of guidelines. The new program will be designed to help pastorless churches and churchless pastors, as well as help other church staff members and churches, get together.

In brief, the guidelines point out that any church staff member (pastor, minister of music, youth, and education) may on his initiative deposit biographical data with the Information Service at the Baptist Building in Springfield.

The biographical form will be limited to objective information such as education, experience, salary and other requirements, and type of church desired.

The form will not include questions of a doctrinal nature, as this is considered a responsibility of the church in interviewing a prospective employee.

When churches desire names of prospective staff members, they will complete another form giving basic information about their needs. In turn, they would receive biographical information about persons who appear to match the church's requirements.

In adopting the guidelines, the board spelled out that churches only may use the file, and that names will be sent to churches without official endorsement or recommendation, one way or another. The file will be confidential, and no individuals will be allowed the use of it. Information furnished to churches must be returned within 30 days.

In other actions, the board voted to recommend adoption of a record \$1.4 million Cooperative Program goal for 1973, to recommend an increase in percentage of Cooperative Program gifts going to Southern Baptist causes by one percent per year for 1973 through 1975; and set a goal of \$115,000 for a 1973 special state mission offering.

The board also approved creation of a role as "missionary-in-residence" for the state association, whereby a Southern Baptist foreign missionary during his year of furlough would work

### USSR says U. S. Jews cannot send religious materials to Russian Jews

WASHINGTON, D. C. (EP) — Rep. Edward I. Koch (D-N. Y.), was advised by the Soviet Embassy here that American Jews cannot send their fellow Jews in the Soviet Union religious material, including prayer shawls and prayer books.

The New York Congressman, himself a Jew, told colleagues in the House floor that constituents of the Jewish faith have asked him if this were possible.

"I am sad to report," he said, "that the Soviet Union refuses to permit such material to be sent."

### Children's Bible books being published

NASHVILLE (EP) — The best way to get a child excited about the Bible is to make the Bible exciting to the child.

Around that theme, extending to teenagers and all family members, V. Gilbert Beers has authored a ten-volume set of books called the "Family Bible Library."

Published by the Southwestern Company here, it is distributed as a Christian education program designed to inject new life into family devotions and Bible study, or into personal devotions and Bible study.

Beers, who has six earned degrees, is the father of five children and director of Creative Designs, Elgin, Ill. He wrote the library in the simplified language of young readers. The book is heavily illustrated and offers a through-the-Bible index showing all Scripture references used or referred to throughout the entire set.

with the state staff in promoting missions education.

A resolution adopted by the board urged recognition by the Internal Revenue Service of housing allowance deductions for retired ministers who receive retirement funds. The resolution is similar to ones adopted by several other Baptist state convention boards in recent months.

Several "role specifications" for personnel of the convention were approved, Walter Mihlfield was transferred from Springfield, to Mt. Vernon, Ill., and his title changed from rural-urban consultant to area rural-urban missionary.

He released the text of a letter he addressed to the Soviet Ambassador to Washington, Anatoly F. Dobrynin, and a reply received from U. Galishnikov, chief of the consular division of the USSR Embassy. Mr. Galishnikov wrote:

"... We would like to inform you that in accordance with the Soviet customs regulations it is not permissible to send to the USSR prayer shawls (tallisim) and prayer books, but as an exception a believer is allowed to bring through the Soviet Union border a copy of mentioned above items to meet only his personal needs."

### Broadcasts reach the people of china

MINNEAPOLIS (EP) — The Radio Voice of the Gospel, a powerful Lutheran-sponsored station in Ethiopia, has found a way of bringing the Bible to the people of China.

Daily for an hour, the Scriptures are beamed to them in Chinese at dictation speed so they can be copied down.

Dr. Emmanuel Gabre Sellassie, advisor in charge of church and government affairs for the station, said here that word of mouth reports received in Hong Kong indicate that the Chinese do listen to the broadcasts.

However, he noted that the station "doesn't push" for any response from the Chinese.

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