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June 3, 1976

Arkansas Baptist State Convention

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June 3, 1976

Arkansas Baptist

NEWSMAGAZINE

ARKANSAS BAPTIST ASSEMBLY



Coming up soon:
camping at Siloam Springs
page 12



I must say it

Charles H. Ashcraft / Executive Secretary

Don't let it happen to you

According to the testimony of some who have almost frozen to death, the experience deserves analysis. At a certain point in the coldness the victim becomes detached from pain and contact with reality, actually falling into a relaxed and serene mood. He is really freezing to death but he doesn't know it. His senses have become paralyzed to the extent that no alert to his dangerous conditions is possible from within. He is dying indeed and very pleasantly so, with no knowledge of it. Like ancient Ephriam (Hosea 7:9), the first stages of unconsciousness were upon him but beyond the point of discernment.

Phariseeism is the greatest peril of religion. It was so in the day of Christ and is equally so in our day. The finest Christian who ever lives in any generation will be fortunate if this malady doesn't touch his life in some debilitating manner. The disease is so subtle, slow, quiet and takes hold upon the victim destroying all alert mechanisms without his awareness of what is happening.

Some of the symptoms of Phariseeism are: (1) reduced interest in the overcoming life; (2) majoring upon the externals of the faith; (3) lessened concern for the oppressed; (4) diminishing delight in private Bible study, public worship, and in personal witnessing; (5) increasing lethargy as to taking the initiative; (6) evaluating a fat cat proselyte a greater victory than the conversion of a lower income sinner; (7) giving when and where it will be noticed most; (8) reducing the faith to a system of negatives; (9) standing in the way of seeking sinners, destroying the evangelism potential of the church; (10) perpetual harassment of the pastor and his family; (11) the validation of respectability and decency above experiential encounter with Christ;

(12) adoption of elitism as a principle of involvement and enlistment; (13) the enthronement of self, money, mammon and self-righteousness; (14) inability to discern clearly right from wrong; (15) allowing a judgmental spirit to obscure compassion; (16) conceit and self worship; (17) condescension to minority people; (18) looking but not seeing, listening but not hearing, learning but not doing. These symptoms among others will bear watching.

If constant vigilance is the price of freedom, it is also the price of the renewed life. The antidote for Pharisees is daily renewal. There is no other way to avoid the perversion of reality as well as spiritual impoverishment. If this article has no message for you, it may indicate you have become a confirmed Pharisee beyond the point of self-help. If this article annoys you, you are not beyond the point of recall.

I must say it!

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Paul Harvey, nationally-known writer and lecturer, will bring the patriotic message at the July 3 Bicentennial rally as part of the '76 Life and Liberty Campaign.

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Americans make bread into centerpieces for their tables and use macaroni for handcrafts while adults and children in many places die for want of food. Baptists are urged to think about hunger.

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As Jaroy Weber ends his two years as president of the Southern Baptist Convention, he has some thoughts about where we are and where we are going.

Arkansas Baptist

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The inspiration of the Bible

Almost every Christian declares his belief in the inspiration of the Scriptures. But in recent years a variety of definitions has been assigned to the word "inspiration." My own personal belief is that God's message is without error and is totally reliable "... for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (complete), thoroughly furnished unto all good works." (II Tim. 3:16-17)

Currently, there are at least four major ways of interpreting the inspiration of the Scriptures. The most liberal view is called the "intuition theory." Those holding to this concept maintain that the Bible is only an outgrowth of man's highest and most noble ideas. Proponents of this view say that the Scripture is inspired in the same sense as other great literature. These people insist that the Word of God is no more inspired than Shakespeare.

The second idea of interpretation held by liberal theologians is the "illumination theory." This view maintains that every believer is illumined by virtue of his relationship with God through Christ. But authors of the Bible are no more illumined than are Christians today. The Scripture, therefore, only contains words of truth.

A third view of interpreting inspiration may be called the "mechanical or dictation theory." Those holding this concept believe that the Holy Spirit, either directly or indirectly, provided exact words for the Bible writers. Those opposing this view say that it fails to account for the obvious differences in style and vocabulary between the various writers of the Bible.

A fourth method of interpreting inspiration may be called the "dynamical theory." This concept, which is held by many Southern Baptist theologians, is stated

The editor's page

J. Everett Sneed



by Dr. A. H. Strong as he said, "The Scripture writers appear to have been so influenced by the Holy Spirit that they perceived and felt even the new truths they were to publish, as discoveries of their own minds, and were left to the action of their own minds in the expression of these truths, with the single exception that they were supernaturally held back from the selection of wrong words, and when needful were provided with the right ones." (*Systematic Theology*, Three Volumes in One, Judson Press, 12th Edition, July, 1949, page 216)

Obviously, both the dictation and dynamical interpretation of inspiration arrive at the same conclusion — that the Bible is God's message to all mankind, wholly and completely free of error. We believe that an individual's choice of words to express belief in the Word of God are not as significant as one's belief in the absolute integrity of the original Scriptures.

None of the original manuscripts mainly written in Greek and Hebrew are available today. We have only copies and translations of the originals. There is, however, adequate evidence that the original documents were infallible and inerrant.

There are many evidences of the reliability of God's Holy Word. A few of these are the fulfillment of prophecy, the unity of the Scriptures, the influence of the Bible in producing redemptive results, and its continuing appeal to the conscience and the nature of man. It should be noted that much of the Bible has been documented by archeology and secular sources.

In short, the Bible is God's message to us. We should love it, live by it, and make it our guide for all of our activities. To the extent we do this, we will know the blessings of God, and the peace of God which passes all understanding shall keep our hearts and minds through Christ Jesus. (Phil. 4:7)

Guest editorial

The power of small churches

Charles Chaney, a Southern Baptist leader in the North Central States (Ohio, Indiana, Michigan, Wisconsin, Minnesota and Iowa) claims big churches are not as effective as little churches. He says, "Churches of over 3,000 members in the SBC last year averaged 122 baptisms. Churches with 49 or less members averaged two baptisms. The average membership of these little churches was 34. That is one baptism for every 17 members. The average membership of churches over 3,000 was 4,340. That is one baptism for every 35.5 members. Tiny, baby, struggling churches with 49 members or less baptize at a ratio twice as good as large churches ... 1,000 churches with 30 members would win twice as many as 10 churches with 3,000 members."

Chaney insisted he was not arguing against large churches. He says that small churches help big churches. "Let me remind you that big churches come from little churches — nowhere else. That is true in two ways. All big churches were at one time small. But, every large church is composed of hundreds of Christians that were won to Christ in small churches. Every church in the SBC with more than 3,000 members is surrounded by hundreds of small churches that share Christ in every socio-economic stratum of the society. Hundreds of little Baptist churches preaching the Gospel to all different peoples that make up our society make large churches more likely to occur." — Editor Elmer Gray in the "California Southern Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

Are women more generous than men?

Something is happening at Ouachita Baptist University these days that may help us answer an ancient question — "Are women more generous than men?" Women students living in the oldest building on Ouachita's campus, Cone Bottoms Dormitory, constructed in 1923, have launched a "For Women Only" campaign to raise money to renovate the building.

It all started when some of the girls living in Cone Bottoms heard rumors that we were planning to air-condition the second floor rooms this summer. They came to the president's office stating in no uncertain terms that, even though air conditioning is needed, many other improvements and especially renovation of the lobby are more

urgently needed. I must admit that they were much more familiar with the details of needs in Cone Bottoms Dormitory than I was. They knew just which chairs had become unstuffed, which carpets had become threadbare, and which plumbing seemed to perform like that of a medieval castle. The more we talked the more it became obvious the grand old building of their mothers and grandmothers just wasn't what she used to be.

That's when they suggested a "For Women Only" campaign to raise money to get a better start on restoring this fine dormitory to her earlier beauty and usefulness. On hearing of the effort, Mrs. Garth Akridge, one of the first occupants of Cone Bottoms Hall, and now

a resident of Jacksonville, Fla., made a generous challenge pledge of \$10,000 to launch the campaign. The women students have now written Ouachita women among the alumni to ask their help in matching this challenge, two-for-one.

Gifts are already coming in in good numbers, and I have the distinct impression that our Ouachita women just may be responding more quickly and more generously than our Ouachita men respond each year to the Christmas letter requesting alumni support for Ouachita. Mind you, it is just an impression, and it is the first time we have ever aimed such an appeal to women only. I have always heard that women control the purse strings in our nation, so it just may be that our male chauvinist Vice President for Development, Dr. Ben Elrod, will learn a lesson in this day of women's liberation about the comparative generosity of women.

If it is true that women are more generous than men, this may explain why Ouachita is known as the "Queen" of the college world, rather than the "King."

On July 3

Paul Harvey will bring patriotic message at rally

Paul Harvey — chosen as the First Annual Colonial American "modern Minute Man and American Patriot who communicates nationwide the true spirit of '76" — will deliver the patriotic address at the statewide rally in Little Rock July 3.

Sponsored by the Life and Liberty Committee in cooperation with two other statewide Baptist groups, the stadium rally is expected to attract upward of 50,000 from all sections of the state.

Other headliners include Anita Bryant, star of television, radio and stage, who will present a concert, and Manuel Scott, California pastor and lecturer, who will bring an evangelistic message.

Harvey, known nationwide for his articulation of basic Americanism, has been described as "the world's largest one man news network." This "network" is comprised of 600 radio stations, 100 television stations and 300 newspapers.

His commentaries, best summarized as "courageous," have resulted in Harvey's being referred to as the "burr under the saddle of the American conscience."

The recipient of 10 honorary degrees, he has been named Radio's Man of the Year, elected to the Hall of Fame in his home state of Oklahoma and received a host of other honors including Commentator of the Year, Salesman of the

Year, American of the Year and the Gallup Poll list of America's Most Admired Men.

"Esquire" magazine described him as "the voice of the silent majority," and Dr. Kenneth Wells termed Harvey "as resolute and fearless a patriot as the annals of American history will ever record." He has earned 10 Freedoms Foundation certificates and honor medals.

The two-hour bicentennial celebration will get underway in War Memorial Stadium, Little Rock, at 11 a.m. A number of motor caravans, including church buses, are expected to swell attendance.

Other highlights include an Air National Guard flyover, music by a mass band and special numbers by a 2,000-voice choir.

Free tickets are being distributed through cooperating churches.



Paul Harvey

Rally Highlights

Time: 11 a.m. to 1 p.m. Saturday, July 3

Place: War Memorial Stadium, Little Rock

Highlights: Appearances by Anita Bryant, Paul Harvey and Manuel Scott; 2,000 voice choir; mass band concert; Air Guard flyover

Admission: Free (tickets are available through your church). There will be a charge for parking in the near vicinity of the stadium.

Attendance Goal: 50,000



The young people of Central Church, Hot Springs, have performed a youth musical which has been performed by no other group. It is an adaptation of the book, "The Alleluia Affair," by Malcolm Boyd, and was written by Kaye Bracken, the church's director of music, and Mike Butler, education and youth director. The presentation used tapes, slides, pantomime, narration, and special lighting. Original songs were composed by Mrs. Bracken, Butler, and Mrs. Caralyn Verble. To perform the musical, the group had to do some electrical rewiring and record special sound effects, such as glass exploding. The youth choir presented "The Alleluia Affair" on the evenings of May 13 and 14. (Photo courtesy Hot Springs Sentinel-Record)

Southern Baptist College adds courses

Southern Baptist College, Walnut Ridge, has expanded its curriculum for the fall semester. New courses that will be taught are in the fields of health, physical education, and recreation.

An introductory course on church recreation will provide interpretation, objectives, history and philosophy of recreation in the church and its relationship and contribution to the total church ministry.

Campcraft skills will provide the "how-to" approach in specialized areas of campcraft including toolcraft, firecraft and ropecraft. This also includes gear and shelter, campside cooking, orienteering and backpacking.

Study of resources and skills needed to lead group singing along with a review of recreational music materials will be found in the course on recreational music and song leading.

Social recreation will be a course on the planning, promotion, and conducting of various types of events.

Camping and outdoor recreation is a course aimed at giving an understanding of organizational, administrative, and programming aspects of camping and recreation in an outdoor setting.

All of these new courses will earn the student regular semester hours that will go towards an associate of arts degree.

Arkansas all over Conway church holds dedication

Emmanuel Church, near Conway, held a dedication of its new church building on May 2. The new 2,160 sq. ft. building has an estimated value of approximately \$70,000. The church was able to erect the new facility at a cost of about \$30,000 with use of donated labor. The congregation owes \$16,000 on the new facility.

The new auditorium will seat approximately 175 people. The building has a church study, a nursery, a baptistry, two Sunday School rooms, and two rest-rooms. It is completely carpeted and has central heat and air conditioning.

Pastor Jack Bean brought the dedicatory message. Speaking from Psalms 122:1, Bean said, "The church should be the most influential institution in the world. It is good to see the church full of people, but it is much better to see the people full of the church."

Bean said, "Our church should be a living church. The deadest thing in the world is a dead church. And the greatest thing in the world is a living church. A living church is one that will be having an impact on the lives of young people." In conclusion Bean emphasized the importance of the church being a soul winning institution.

The program also included a dedica-

tory prayer by Ken Wilson; invocation by Carrol Brewer, chairman of the building committee; scripture and prayer by Jack Brazier; and historical highlights presented by Farris Wilson. Special recognition was given to Ronald Scholtz and Amil Wilson for their work in constructing the new facility.

Pastor Bean believes that the church has a bright future. He said, "Our new facility should enable us to do a more effective job in reaching the people of our community. As long as our people work together and follow the leadership of the Holy Spirit our future is bright."



Because the building was built with donated labor, Emmanuel Church was able to erect a \$70,000 house of worship for only \$30,000. (ABN photo)

buildings



by R. Wilbur Herring

The biggest thing before Arkansas Baptists this year is the statewide Rally on July 3 at the War Memorial Stadium in Little Rock. Our convention and the conventions affiliated with the National Convention will be trying for a goal of 50,000 people in attendance.

This Rally is important for several reasons. First it will demonstrate our zeal for evangelism and our sincerity in patriotism. It is fitting that the black and white Baptists of Arkansas should join in such a giant undertaking during the bicentennial year of our nation. We will emphasize Godly patriotism and at the same time have a golden opportunity to present the gospel to a great multitude.

You know the attractive program. The nationally known commentator Paul Harvey will be speaking, the dynamic preacher Manuel Scott will be preaching an evangelistic message and the charming Anita Bryant will close the program with her testimony in song. There will be a 2,000 voice choir, congregational singing, pledge of allegiance to the flag, and many more features to make this the greatest celebration of the Bicentennial year.

On the platform will be most of the outstanding dignitaries of our state. A professional firm has been employed to build the platform and to supply the stadium with the very best sound equipment. It will be an occasion remembered by your children all the days of their lives. **It is truly a once in a lifetime experience.**

The Associations, the colleges, the churches are making thorough plans to assure a great attendance. In Jonesboro we are told that the Great Southern Coach Company has had 10 of their largest busses reserved and chartered by the churches in our association. Our church with a committee of dynamic young men and their wives are getting reservations for three chartered busses, plus our touring bus and many others going by automobile.

While we are busy getting a great attendance from our churches we should include some unsaved people. Why not contact all of the unsaved people in your Sunday School and make a

The minister and his ministry Coming to terms with money

by Larry Baker
(seventh in a series)

"Is there more to money than meets the eye?" is a question that I raised one time with two dozen pastors. The discussion that followed is summed up with a single word, "yes!"

They were right: money is more than a medium of exchange that buys goods and services. Money has a symbolic and representative quality. Today money represents status and power, security and confidence, freedom and achievement. In our world salaries represent the value that society places on an individual. Yes, there's much more to money than meets the eye!

Jesus understood that. He said repeatedly that what one does with his money shows his commitment, or lack of it, to the Kingdom. He also knew that people invest their money in what they think is important.

Ministers must come to terms with money — with how they feel about it, what they do with it, and how they manage it; sometimes, they must deal with how they feel about living on a shoestring in the midst of an affluent society. Churches also must come to terms with money — especially the salaries which they pay to their ministers. Churches are responsible for providing adequately for their ministers; and ministers are responsible for using wisely the dollars which are theirs.

Salaries are important. Paul wrote a great deal about this and his word is clear: the "labourer is worthy of his hire." (II Cor. 11:7-8; I Tim. 5:17-18; I Cor. 9:7-14; see also Lk. 10:7) No one becomes a minister to "make money." However, a church should not expect the minister and his family to do some-



Dr. Baker

thing they would be unwilling to do themselves — namely, to meet great expectations on inadequate salary.

What of the minister and his money? First, he must learn to manage his money. If a minister is to meet the needs of his family and himself in today's world, he must use his money to its best advantage. A family budget is essential; learn the skill of handling money. Also, he must learn the difference between "need" and "desire." Ministers face the same pressures as others in our society — "buy, buy, buy." Advertising's constant barrage often births desire for things that may be "nice," but unnecessary; know the difference.

Again, the minister should be careful with financial obligations. The minister who defaults here soon loses the respect of the community in which he works. The simple rule is this, "pay your debts; meet your obligations." Also, develop the grace of receiving. Often, people want to share good things with their ministers; one can receive graciously. And, don't expect discounts. A minister with his hand out for special treatment is an unworthy representative of his calling.

Ministers and laypersons alike live under the same Kingdom standard: stewardship. All of life is God's gift. That means that we're responsible to God for the way we use all of our money and not just the 10 percent (or more) that we "give" to the church.

Money — it's hard to live with and it's hard to live without, even for ministers. Money isn't an end in itself; it is a means to an end. It is to be used wisely for human needs and for the glory of God. Perhaps Paul's general word can help us handle the particular issue of money — "whatsoever ye do, do all to the glory of God." (I Cor. 10:31)

Dr. Baker is pastor of First Church, Fayetteville.

special effort to enlist them in this good time? They can witness the sweet fellowship of the people on the busses. They can hear the gospel clearly proclaimed. They can be thrilled with the great choir and the congregational singing. And it is likely they could go forward on the invitation and accept the Lord Jesus as their Savior.

This is really what it is all about as we also honor our beloved country that has given us the liberty to gather and preach the gospel.

This is Life and Liberty at its best.

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Arkansas all over

Seminary degrees go to six Arkansans

people



Henderson



Owen



Smith



Thibault

Two Arkansas students will receive degrees this week from one Southern Baptist seminary, and four others already have been awarded their degrees from another school.

Scheduled to receive degrees in commencement exercises tomorrow at Southern Seminary, Louisville, Ky., are **David Henderson** and **Ben Owen**. Henderson, a native of Little Rock, will receive the master of divinity degree. He is a graduate of Ouachita University. Owen, pastor of Second Church, Camden, will receive the doctor of ministry degree. He holds degrees from Ouachita University and Southern Seminary.

They are among more than 230 students to receive degrees. Speaker at the ceremonies will be Porter Routh, executive secretary-treasurer of the



Rouse

Executive Committee of the Southern Baptist Convention.

When commencement was held at New Orleans Seminary May 15, four Arkansans received degrees. They were part of a graduating class of nearly 150.

Three of the four from Arkansas got the master of divinity degree. **Lannie Wilson Smith**, who is from Dumas, is a graduate of the University of Arkansas, and is married to the former Ladonna Frances Byrd of Pine Bluff. He is now serving Towaliga Church, Jackson, Ga.

Stewart Watson Thibault, who is pastor of Grosse Tete Church, Grosse Tete, La., is from North Little Rock. He is a graduate of Louisiana State University, and is married to the former Phyllis Howze of Baton Rouge.

David Glenn Rouse is a graduate of Ouachita University and a native of Ft. Smith. He is married to the former Karen Christian.

Glendell Burks of Leachville received the diploma in pastoral ministry degree. He is married to the former Shelve Divilbiss of Berkeley Springs, W. Va.

Stephen Paul Davis is now pastoring First Church, Sparkman. A native of Muskogee, Okla., he is a graduate of the University of Oklahoma, Norman, and Southwestern Seminary. He is married to the former Jonya Wright, daughter of Dr. and



Davis

Mrs. John Wright of Little Rock. Dr. Wright is pastor of First Church, Little Rock. Davis has done special ministry work in Texas and California. While attending the seminary he did revival work and youth, single young adult and married young couples retreats. He has also worked in summer church camps.

briefly

Homer Martinez of Dallas, Tex., was evangelist when **Central Church, Magnolia** held a revival April 18-25. Jimmy Snelen of Dallas directed music. There were 41 professions of faith. Thirteen came by letter and eight other decisions were made. Loyd L. Hunnicutt is pastor.

Baptist heritage

by Bernes K. Selph

After the Civil War Baptists North and South joined hands in assisting their Black brethren establish their religious work.

The Home Society held its annual session in St. Louis, May, 1865, and resolved to pursue missionary work among the Freedmen. The Southern Baptist Convention was invited to cooperate in this effort.

The two bodies joined forces, established schools, raised money for books and clothing, as well as tuition. Special emphasis was placed upon training preachers and teachers for secondary schools. Teachers were impressed with the responsibility of winning students to Christ, and those converted in the schools were sent forth to become teachers, pastors, pastors' wives, and missionaries to their own people as they established their churches. Industrial education was given in nearly all the schools.

And that's how Baptists were helping unite all brethren after years of conflict 100 years ago.

□ Thomas Armitage, *A History of the Baptists*, Bryan, Taylor, and Co., New York, 1887, pp. 848-9.



On Sunday, May 2, Grand Avenue Church, Hot Springs, had a most unusual interracial service. Three children representing three different ethnic backgrounds — Japanese, Caucasian, and Black — were all saved under the preaching of State Evangelist Clarence Shell, who was the guest for the day. The church has experienced unusually fast growth under the leadership of Pastor Glenn Riggs. On several occasions the average attendance has exceeded the 800 mark and on one occasion the church had 1,005 in attendance.

From left to right, those making decisions were Naomi Takahasi, Diane Cox, and Revena Christon.



Woman's viewpoint

Iris O'Neal Bowen

The discovery of the written word

The impact of the written word is gradually being revealed to granddaughter Michele, who is about to finish the second grade. Although her spelling is running behind her ability to put down what she thinks, she has

been doing real well at getting things out of her system.

Her mother found her letter to the tooth fairy not long ago, and it went like this:

"Dear Tooth Fery, I like you but you

didn bring me any mony under my pelo. Wy didn you? Sine rite here _____ and tell me wy you didn, Love, Michele."

Then, one day she saw a movie on T.V. where a little girl decided to run away. Two or three times she mentioned the possibility that she, too, might run away, but Mother didn't worry. When her mother saw her struggling over a sheet of paper, she asked our child what she was writing.

"I have been writing you a letter," she was told, and Michele stood by expectantly as the letter was read.

The short, but to the point, epistle went something like this:

"Dere Mother, I am runing away, Love, Michele."

At the bottom of the page there were four check marks.

"What are these for?" Mother asked.

"Oh, I am going to put a check mark every time I feel like running away," Michele answered.

Said child also loves to read, which is as it should be, if she is going to pursue her early talent. She likes to read the Bible, and one day when she had been bad, her mother asked, "Now, Michele, what was that you read in the Bible just last night?"

"Oh, I don't know," she retorted, "I don't pay any attention to what the Bible says! When I read the Bible, I just read the Bible!"

A loaf of bread

by Helene Stallcup

Entering a residence recently, I came upon two women admiring a loaf of bread. No, I wasn't visiting in Bangladesh. I wasn't even in Appalachia, nor in the poorest section of town.

The bread being admired was deliciously baked, browned, crusted ... and shellacked! It was also beribboned with a bright little fruity bow, an attractive and novel centerpiece for a dining room table! I should have smiled and said, "How lovely!" I could not. I had seen just such loaves of bread clutched under a poor workman's arm in Africa. I had given portions of such loaves to the many beggars who regularly stopped at our gate in Spain. And even more gripingly, I remembered articles I had just read on world hunger, and saw, again, pictures of the starving in India and Bangladesh.

Yes, that loaf of bread represented our indifference to the anguish so comfortably beyond our vision. In fact, that one loaf of bread made me more aware of waste and indifference than I had ever been before.

I began to remember all the macaroni I had strung in Bible school, the rice and beans I had pasted, the flour I had used to make clay. I could go on into a hundred, maybe a thousand, ways I have contributed to the wrong use of food in our land, but it grows too painful.

Consume! Consume, we are told, and our whole economy is based on it. We saw a little of what happened when President Ford said to tighten our belts, and stop spending. I wouldn't want to endanger our economy by suggesting that we stop eating, but wouldn't it be worth something to try not to waste so much? And couldn't surplus food be given to needy countries? If we wasted less, there would be more surplus.

Never being one to eat the heel on a loaf of bread, I have had to make some changes in my habits. I always thought thrift with food was for people who were poor, and I had had enough of that. But, now I keep bread in the freezer until the day it is required. Stale slices are saved up for French toast. Toast from breakfast can be cubed and dressed for lunchtime's soup.

With a working family eating at different hours, I am never quite sure how many can be expected for dinner, so leftovers have become a problem. But no more apologies! I have been known to serve leftovers rather proudly for two days in a row. I wish I would say they are always received as enthusiastically.

Eating out is a delightful solution to the food waste problem. This pleases the whole family, since there are no leftovers for me to worry about, and none for them to welcome back around.

However, watch out for the "all you can eat" places. On our anniversary, my husband took me to the most delectible buffet in town. I had worked all day and was starving. With only one trip past the steam table, the temptation to overload was too much. Before long the choice was narrowed down to waste or gluttony. I chose the former and comforted myself with a lesson learned.

A loaf of bread represents the material, the temporal, and must not be prized too highly, but even our Lord gathered up the fragments. Will we not be held responsible for waste and unconcern today?

Mrs. Stallcup, a member of First Church, Cabot, has contributed to efforts to save the starving people of the world. Contributions should be sent through the Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203. These must be clearly marked for world hunger relief.

Nine Arkansas students get degrees at Memphis

Nine Arkansas students were among the 24 students graduated from Mid-America Seminary, Memphis, Tenn., on May 13.

Receiving the diploma in Christian theology were William Thomas Branch of Brinkley, Richard Alan Gates of North Little Rock, Edmond Patrick Lewis of Paris, and Robert Louis Richardson of Cabot.

The master of theology degree was conferred upon Donald Ray Dunavant of Cotton Plant; Forrest Eugene Lowry III of Little Rock, James Harold Scott of Mountain View, and Donald Ray Simmons of England.

John David Floyd of Hot Springs received the doctor of theology degree.

Baptist, military chaplains hold concurrent conferences

Thirty chaplains attended a conference at Camp Paron, May 10-12 which was arranged and directed by Wilson Deese, Director of Chaplaincy Ministries for the Arkansas Baptist State Convention and State Staff Chaplain for the Arkansas National Guard. Because of the overlapping concerns, conferences for Baptist chaplains and military chaplains ran concurrently. The Adjutant General, MG Thomas C. Armstrong, had asked Chaplain Deese to provide a school for the 12 National Guard chaplains.

Principle leaders were MG Thomas Armstrong, Chaplain James Kelly RADM (ret), and ABSC Executive Secretary Charles Ashcraft. Other program personalities included Chaplain (LTC) Ray Davis of Ft. Sam Houston, Tex., and Sgt. Dorothy Sealy of the National Guard, Malvern. Davis is assistant to the Fifth Army, relating to National Guard and Army Reserve chaplains in a four state area. Sgt. Sealy spoke about "why a woman would want to be in the National Guard."

Elvin Crandell, a Presbyterian clergyman, presented a paper on his work with police chaplaincy. Crandell has led in the establishing of many chaplaincies with police departments in Arkansas, several directed by Baptist pastors, and he is prepared to present the program to any police department and group of ministers anywhere in the state. "The hurts of any person are the concerns of the police chaplain, regardless of which side of the law the hurting person stands," Crandell said.

Paul Dodd, Oscar Golden, Jim Conard and Clayburn Bratton led discussion groups providing sharing experiences for ministers who serve in unique areas.

Dr. Ashcraft was the first one to arrive at the conference site, and one of the last to leave. He reserved time for the fellowship with all these in specialized ministry, because, as he said, "I need it more than anyone." "Having been a chaplain, he well knows the heart of chaplains and relates well to them," Deese said. "His paper on 'Crises of Chaplains,' presented in the last session, indicated the depth of his survey as well as the depth of his concern. No one hurts more with fellow ministers, nor does anyone pray for healing more than Executive Secretary Ashcraft."

James Kelly led sessions pertaining to the chaplain and his career, adequate theological basis for ministry and serving during retirement. Chaplain Kelly states that there are many opportunities for service as he settles down as a retiree. His last topic was "When the Flag is Hauled Down, Where is the Cross?"

Kelly explained the trauma accompanying his experience in retiring as Chief of Chaplains of the Navy, when his flag with two stars was hauled down and handed to him. Suddenly he became a civilian and was unemployed. "But, I had the cross," he said, "and that means I have a job."

Chaplain Deese (second from left) and MG Armstrong (second from right) find Camp Paron a good place for informal talk.



Joe Rubert, Rehab Center chaplain, shared his experiences.



Crandell



Executive Secretary Charles Ashcraft (left) and Chaplain James Kelly RADM (ret.) were speakers for the conference.

Reach Out: A unique strategy of high school evangelism

by Neal Guthrie
(second in a series)

Phase 1: Lead

Reach Out builds around the Leadership Family.

The Leadership Family involves a group of volunteer adult leaders of young people in the church (businessmen, housewives, college students, etc.) It is for those people who are willing to commit themselves to Christ and to kids!

The people who participate in the Leadership Family take the responsibility



Guthrie

ity for developing a lifestyle of evangelism in teenagers. These adults are the "model of love" that young people need to see. This love is generated through the power of Jesus Christ which flows through the individuals in the Leadership Family.

The Leadership Family has three basic purposes:

1. That the adult leaders of young people will grow spiritually in a maturing relationship to Jesus Christ.

2. That the adult leaders of young people experience deep relationships with other adult leaders in the Leader-

ship Family.

3. That the adult leaders of young people involve themselves in a consistent ministry with young people.

Paul gives the key to the Leadership Family: "For you must teach others those things you and many others have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass them on to others." (II Tim. 2:2 TLB) The Leadership Family becomes these faithful men who train young people to become faithful in their commitment to Jesus Christ! Contact Neal Guthrie, Arkansas Baptist State Convention, Evangelism Department, P.O. Box 552, Little Rock, Ark. 72203.

The bookshelf

A Field of Diamonds, compiled by Joseph S. Johnson, Broadman Press, is a delightful, yet inspirational anthology of prose and poetry gathered from the writings of such great people as George W. Truett, Fanny J. Crosby, Edgar Lee Masters and Billy Graham, to name only a few. Yet it contains the literary efforts of every-day people like you and me.

This book is filled with uplifting thoughts on nearly any subject, some of which are: "Home," "Praise," "Prayer," "Wisdom," and many others.

Ralph Waldo Emerson is quoted in the section on faith:

"All I have seen teaches me to trust the Creator for all I have not seen."

A large book, beautifully bound in silver with blue lettering, *A Field of Diamonds* is highly suitable for gift-giving. For those who give devotionals, there should be quotes, excerpts from other sources and poetry suitable for nearly any subject.

For inspirational reading, you need not look any further.

This book may be purchased from your Baptist Book Store. — Iris O'Neal Bowen

Stewardship

Marvin Reynolds to serve as missionary-in-residence

Marvin R. Reynolds, missionary to Botswana, joins the Arkansas Baptist State Convention later this month as a missionary-in-residence. This means that in place of the usual deputation assignments given to furloughing missionaries, he will serve during his year of furlough as an associate in the Stewardship-Cooperative Program Department.



Reynolds

His responsibilities will relate primarily to the interpretation and promotion of the Cooperative Program. He will utilize his experiences on the mission field to personalize the Cooperative Program and to demonstrate its relationship to the local church.

He will accept speaking engagements, lead conferences, write stories and articles, and help plan promotional materials. He will be available to churches, pastors, or associations.

Marvin Reynolds and his wife Beth were the first Southern Baptist missionaries appointed to Botswana by the Foreign Mission Board. During their first year, which was 1967, they spent most of their time learning the Tswana language while they were stationed in Francistown.

At the time of his appointment, Reynolds was pastor of the First Church in Antlers, Okla. Prior to that he had

served other pastorates in Arkansas and Texas and also taught school in both states.

Reynolds is a native of Pine Bluff, and a graduate of Southern Baptist College at Walnut Ridge and Ouachita Baptist University at Arkadelphia. He also is a graduate of Southwestern Seminary in Ft. Worth.

The Reynolds will reside in Little Rock in a missionary home provided by Immanuel Church. They can be contacted either directly there or through this department. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

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July 3 rally band formed from area churches

Wesley McCoy, Director of Band, UALR, will conduct the band at the Bicentennial Rally at War Memorial Stadium. The band is being formed from players from Southern and National Baptist Churches, plus members of the summer community band at UALR.



Dr. McCoy

choir when they sing.

Band rehearsals will be held at the band building at UALR on Tuesday and Thursday evenings beginning June 1. Band members are invited to attend any of these rehearsals you can. The final rehearsal will begin at 8:30 a.m. on Rally Day, July 3.

Those wishing to play in the band should check with their music director or pastor for information. You may also contact the Church Music Department in Little Rock if more information is needed. The address is P.O. Box 552, Little Rock, 72203. — Ervin Keathley, Music Coordinator

The band will play a 20-minute prelude to the Rally and will accompany the



Diana Lee

Diana Lee writes on BSU

"Several months ago I became a Christian at Henderson State University, and I can't tell you how happy and fulfilled my life has been.

"When I was in grade school and Junior High I thought I was a Christian, but the whole idea of church seemed like a routine and it never meant anything to me. Then when my family and I moved, I completely turned away from Christ. My life was unhappy and I didn't have many friends. I felt there had to be another way.

"I realized I needed to become a Christian but I didn't have any friends who would help me start my journey.

"One day I was sitting in my room at Henderson State University and the associate BSU director came in and talked to me. It all started there, and I began to attend Reach Out at the Baptist Student Center. Soom I became a Christian.

"I am so thankful that my college has a BSU where I can meet new friends and share in Christian fellowship. BSU has continued to help me grow spiritually by giving me opportunities such as Reach Out, Beginnings, Share Seminar, and Bible studies.

"I just praise and thank the Lord for all the things He has given me."

Youth Adult music conference

June 21-26, 1976

Ouachita Baptist University and First Church



Don Wyrzten
choral director

I LOVE AMERICA



Don Cooper
camp pastor

a patriotic musical by
John Peterson
and
Don Wyrzten

Friday evening public performance — 8 p.m.
Mitchell Auditorium

State music tournament finals 1:30 p.m., Tuesday —
First Church

Jean Pilcher . . . Choir rehearsal director
Mary Shambarger . . . All-state choir director
Charles Butler . . . Band director

Send registration to Church Music Department, P.O. Box 552, Little Rock, 72203.

Registration form in music ministry notebook

At Siloam Springs For your information before you camp

Registration for the first and third assemblies, June 28 to July 3 and July 12 to 17, is closed. Space is still available during the second, fourth, and fifth assemblies.

Here is some information that campers will need to have before their arrival on the assembly grounds:

Book Store: The Baptist Book Store will display a variety of books, Bibles, music, and gifts. You are urged to visit the Book Store.

Health cards: Health regulations require all campers to submit a completed health card at the time of registration. Health cards will be included in the packet of material to be sent soon to the churches that have registered for one of the assemblies.

Insurance: The sickness and accident insurance which is provided will cover sickness and injuries incurred while traveling to and from the assembly, and sickness and injuries suffered during the assembly. It does not cover previous sickness or injury.

Mail: Mail may be picked up at the Business Office during morning break and after lunch. Mail may be addressed to campers in care of: Arkansas Baptist Assembly, Siloam Springs, Ark. 72761.

Pets: No pets are allowed.

Telephone: Assembly Business Office phone number is: 524-9960.

Royal Ambassador Camps begin on Monday, June 7.

Camp without counselors is impossible. Counselors are urgently needed for each of the last three weeks of camps.

Each week of camp is open to all Royal Ambassador age boys, 9-17 years of age or grades 4-12. There is still room for boys in the first week of camp. Boys will be accepted for space available up to the opening of camp. Reservations for all other camps, June 14, June 21, and June 28, should be made now to assure a place in the week desired.

Each boy attending must have his health card filled out and properly signed as part of his reservation form.

Royal Ambassador Camp can be an exciting and profitable week for boys. The program of activities is designed to provide something for every boy regardless of his interest.

Spiritual inspiration is basic in the activities provided. Boys are led to realize that training and development of the spiritual, mental, physical, and social nature can be fun.

Camps each week begin on Monday at 2 p.m. and close at 1 p.m. on Friday.

Plan now to have boys from your church attend one of the weeks. — C. H. Seaton, Director

On the cover



Child Care

Top churches in gifts to Child Care

Top 16 churches in total gifts to Arkansas Baptist Family and Child Care Services in 1975:

Church	Association	Total Gifts
1. El Dorado, First	Liberty	\$7,910.55
2. West Memphis, First	Tri-County	\$3,500.00
3. Little Rock, Geyer Springs	Pulaski	\$2,408.75
4. Keo	Caroline	\$1,845.00
5. Central, Magnolia	Hope	\$1,750.50
6. Benton, First	Central	\$1,710.00
7. Pine Bluff, First	Harmony	\$1,581.65
8. Plumerville	Conway-Perry	\$1,286.45
9. Paragould, First	Greene	\$1,200.84
10. Hope, First	Hope	\$1,193.00
11. Cabot, First	Caroline	\$1,184.68
12. Almyra	Centennial	\$1,173.00
13. Crossett, First	Ashley	\$1,117.15
14. Waldron, First	Buckner	\$1,024.17
15. Camden, First	Liberty	\$1,022.00
16. Jonesboro, First	Mt. Zion	\$1,006.45

— Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Days of beginning

June 6, 1976

Acts 1-2

I believe it is certainly true that the beginning of anything is so vital, whether it be a human life, animal life, a person's education or a church. Half of the battle is in the area of beginning.

Acts 1 and 2 give some very important areas of beginning which I want us to consider in relationship to the church.

Previous things (Acts 1:1-3)

Luke is sharing with "Theophilus", which means a friend of God. I believe he was a personal friend in Luke's life, very close to him. He shares with him previous things which had taken place, "of all that Jesus began both to do and teach." He had given commandments to those whom he had chosen. He showed himself after his resurrection by many infallible proofs, (1) by sight (things we see, we remember), (2) by voice — this would linger long with them. He spent the 40 day period with them in speaking of things pertaining to the Kingdom of God.

Preparation for performance (Acts 1:4-26)

Before performance there must be preparation; before power there must be waiting. The preparation for all of this was done in a ten day period in two definite ways, (1) by Christ's ascension (1:1-11), (2) by prayerful waiting on the part of the disciples. (1:12-26)

There is no need for us to wait today on the Holy Spirit, the fact is, He is waiting for us to put this power to work. I must say the great beginning of the church visible was one of prayer and waiting. God has not changed this, even though the church has been in existence for these many years.

Power promised (Acts 1:8)

Verse 8 of chapter one is the key to the book, telling as it does of the central subject of Christ's witness, (1) Christ the widening sphere from Jerusalem to the "uttermost part of the earth" (2) the exclusive source "ye", the Christian Church, (3) the unfailing secret, "the Holy Spirit." It is power that first is promised.

The second source of real beginning was that of power, "without me ye can do nothing", John 15:5; but with me ye can do all things, "I can do all things through Christ which keeps on strengthening me." (Phil. 4:13)

Persistence in waiting (Acts 1:14)

"These all continued with one accord in prayer and supplication, with

the women, and Mary, the Mother of Jesus, and with his brethren. As they continued and waited, God was bringing them together in one accord which is vital to a healthy relationship. In this day of important beginnings, the early members of the fellowship realized that the center of attraction would be the one which had just been taken up in verse 11, "this same Jesus." He is the same yesterday, today and forever. (Heb. 13:8) If this could be remembered today, it would give such great power to churches, which in many cases are sleeping giants who arise to go out to battle, but no power. Jesus Christ is the beginning, and continuance of power.

In the first chapter we see (1) communing with the living Lord (1-8), (2) watching for the ascending Lord (9-10), (3) expecting the returning Lord (11-12), (4) waiting for the empowering Lord. (12-26) We see their teaching in verses 1-11 and their tarrying in verses 12-26.

Power given (Acts 2:1-4)

We see believers gathered "in one place" for prayer (1:15), for power (2:1), for participation (2:44), for progress (2:47), and for profit (2:46-47). We see a smooth working relationship because of a following of God's plan for the church. In these first four verses the manifestation of the Spirit in great power is evident, as the church began its visible existence. We should observe carefully the day, the company, the place, the sound, the light, the power and the endowment. These seven things form a new dispensation or beginning inaugurated on this day. True, all the members were Jews, during the first five or six years (so far as we know), but this was Christianity and not Judaism.

We may say that wind symbolizes the spiritual constitution of the church; the fire, the individual possession of the Spirit; and the tongues the universal commission of the saved.

Distinguish between the baptism and the infilling of the Spirit. Both blessings were vouchsafed on the day of Pentecost (plenty of cost); but whereas

the baptism is once for all, the filling is repeated (4:31). Baptism and filling are opposite figures. In the former, the vessel is in the element; in the latter, the element is in the vessel. We are made Christians by the Baptism of the Spirit, but we are made Christlike by the filling.

Performance of the church (Acts 2:5-13)

Let us clear up two popular misunderstandings here. (a) The speech is not the same throughout the passage (1-8), "tongues" in 3-4 is glossai, whence our word glossary, but in 6-8, it is dialiktoi, whence our word dialects. From this we would draw a clear conclusion that the tongues of I Corinthians 14 were not known languages.

(b) These Christians were not preaching the gospel (v. 11). They did not speak because the crowd was there; the crowd came there because they were speaking (v. 6). The utterance was one of adoration of God, the doer of wonderful things, such will always be variously interpreted (v. 12-13).

A powerful sermon (Acts 2:14-41)

In verses 14-41 we see Peter preaching a powerful sermon all centered around Jesus Christ. In it he declares: (1) The resurrection was predicted (25-31), (2) the resurrection was attested (v. 32), we are witnesses, (3) the resurrection is proved (33-35).

The conclusion of all this is verse 36, "Let all the house of Israel therefore know assuredly — what? — that God hath made this same Jesus whom he have crucified, both Lord and Christ." Jesus is his human name. Christ is his official title. Lord is his divine title. Jesus is both Christ and Lord. He is therefore the Lord Jesus Christ.

A powerful church

In verses 41-47, we see a powerful church which came from a proper beginning. It is true, a proper beginning should make a powerful ending. It was a learning church (v. 42). It was a church of great fellowship (v. 42). It was a praying church (v. 42). It was a reverent church (v. 43). It was a church where things happened (v. 43). It was a sharing church (v. 44-45). It was a worshipping church (v. 46). It was a happy church (v. 46). It was a church where people could not refrain from liking them (v. 47). It was a church where new souls were added daily (v. 47).

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From slavery to sonship

June 6, 1976

Galatians 3:2-3, 23 to 4:7

The key verse in this passage of scripture is Galatians 4:7, where Paul states that Christians have passed from the status of servant to the relationship of son by the adoption (Gal. 4:5) of God. The word servant is the common New Testament word for



Lineberger

slave. The word adoption, used to describe the change, is composed of two words, "thesia," placing, and "huois," son. Nobody by birth is a child of God. Every person who becomes part of the family of God must be placed there by God because of that person's faith and commitment to Jesus Christ.

In Galatians 3:2-3, Paul voices a sense of perplexity over the fact that the Galatians are trying to make difficult a relationship which began so simply. The Spirit of liberty was being exchanged for the bondage of "the works of the law." Because of this, Paul tries to explain the relationship of the law to the new Christian.

Why the law? (Gal. 3:24-25)

Paul gives credence to the law by describing it as the schoolmaster, or literally in the Greek, a child leader, whose task it was to bring us to Christ. The law here referred to was the Ten Commandments given to Moses (Exodus 20) 430 years after the promise to Abraham. (Gen. 12:3; 15:12-20)

In the Roman world of Paul's day three out of five people walking the streets were probably slaves. Many of these slaves were employed by affluent families as child leaders or schoolmasters. Their responsibility was to take the child to a teacher in order for that child to receive an education.

The law, according to Paul, was given as a child leader to lead us to Jesus Christ so that we might receive salvation. The intent of the law never was to save us, but to point us to one who could save. The law revealed the lack and need of a person so that the person would be led to One who could meet that need through salvation.

Earlier, (Gal. 3:19), Paul had confirmed specifically that the law was added on account of transgressions. The word for transgression means "to step beyond." It refers to the act of a

person stepping beyond a fixed limit into forbidden territory. In speaking of human conduct, it indicates a violation of the rights of others. So, the law points out that sin is more than following evil impulses, it is violation of explicit law. The law turns the spotlight on sin and does away with situation ethics.

Why slavery? (Gal. 3:23-4:5)

Instead of the law pointing people toward Christ as Savior, the law became a religion of its own. It became a standard by which men measured their spirituality and kept other men under spiritual bondage to them.

The law treated people as minors or children until Christ came. (Gal. 4:3-4) Because of this, people were slaves to the "elements of the world." This term was used of things lined up in a row, such as, ABC, or of elementary instruction belonging to the world. These elements were ordinances and ceremonies by which mankind outside Christ tried to accomplish his own redemption. (Col. 2:8, 20)

People who operate under a legalism of works are potential heirs of all that God possesses, yet, as long as they insist on works for salvation they never realize the inheritance.

Jesus came forth in "the fulness of time" to offer to mankind freedom from bondage and slavery. That inheritance awaits those who are willing to claim Him as Savior.

How sonship? (Gal. 4:1-7)

Many of the people Paul was addressing in this letter to were converts from Judaism, but many others were Gentile converts. Both groups knew what it was like to strive for a lifetime to please God or the gods. Yet, Paul pointed out to them that a slave could work for a lifetime and never earn the inheritance that a son could have by simply being part of the family.

A person could be transferred from slavery to sonship by the act of Jesus Christ on the cross and in the heart. He came to "redeem," or "buy out of the slave market," those who were under legalism. He came so that people could be set free. (Gal. 4:5) He came to offer us a personal and intimate relationship with God whereby we could call Him, Abba, Father.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

W. A. Criswell, pastor of First Church, Dallas, Texas, relates this story:

"Years ago there walked down a city street a ragged little newsboy, an orphan urchin, carrying his papers as he walked. In the big city where he lived he passed by a beautiful mansion. The lawn was so neatly kept, the house so impressive, the driveway so inviting. The little lad wandered up the driveway, up to the porch, and before he fully realized what he was doing rang the doorbell.

"Mr. Lowery, the owner of the spacious home, opened the door and looked down upon the frightened, surprised little fellow. Not knowing what to say, the ragged newsboy blurted out, 'Mister, do you have a little boy?' Mr. Lowery, most amused, answered kindly, 'No, son, Mrs. Lowery and I do not have any children.'

"The youngster replied in eagerness, 'Oh, I'd give everything I own if I could be your little boy and run and play on this beautiful lawn and nobody could drive me away.'

"Then in one of those unusual providences of life, the big man, Mr. Lowery, turned and called upstairs for his wife. The queenly woman walked down the expansive stairway and stood by the side of her husband as he asked, 'Dear, would you like to have a little boy?' She quickly replied, 'Oh, yes!' The big man turned to the lad and said, 'Son, come in, come in.'

"As the little boy walked in that palatial home, the first thing he did was to keep his promise. He reached in his pocket and pulled out 13 cents and offered the pennies to the big man, saying, 'Sir, this is all that I have.' We are just like that when we offer to God what little we have and what little we can do to buy our salvation. But the big man took the little boy's hand and closed it around his 13 pennies and said, 'Son, you keep them for I have more than enough for us both.' And he took the lad into his house and adopted him, and he became Mr. Lowery's son.

"That is exactly what God has done for us! We were waifs poor and ragged and outcast, but into the glorious home of our heavenly Father, God has invited us, and bestowed upon us the privilege of sonship. He adopted us into the family of heaven and we are heirs and joint-heirs with Jesus Christ our elder brother."

Children's conferences set

NASHVILLE — Workers with children in Church Training will be informed of up-to-date leadership methods at Church Training Leadership Conferences this summer at Ridgecrest and Glorieta Baptist Conference Centers. Dates for the meetings are July 3-9 and 10-16 at Ridgecrest, and August 7-13 at Glorieta. Conferences are designed for new and experienced workers.

Faculty at Ridgecrest includes Louise

Berman, professor of childhood education at University of Maryland, College Park, for the first week, and Maybelle Hollingshead, professor of childhood education, Oklahoma Baptist University, Shawnee, for the second week.

Glorieta personalities include Velma Schmidt, professor of childhood education, North Texas State University, Denton, and Gayle Jackson, clinical supervisor of the department of elementary education, University of New Mexico, Albuquerque.

Conference participants will become acquainted with new procedures by attending workshops, demonstrations and group sessions. Typical areas of instruction include the use of learning centers with children and the problems involved in working with children in small and in large churches.

Attendance report

Church	May 23, 1976		
	Sunday School	Ch. Trng.	Ch. Addns.
Bentonville, Central Avenue	75	26	
Berryville			
First	169	70	2
Freeman Heights	147	60	2
Booneville, South Side	81	56	1
Cabot, Mt. Carmel	252	75	2
Camden			
Cullendale	498	133	
First	450	138	
Cash, First	120	50	
Crossett, Mt. Olive	369	203	6
Damascus, South Side	111	67	
Des Arc, First	200	58	
Elkins, First	88		4
Forrest City, First	602		1
Ft. Smith			
East Side	314	107	3
Grand Avenue	934	376	5
Mission	13		
Haven Heights	195	125	2
Temple	144	50	1
Trinity	153	31	
Fouke, First	100	34	1
Garfield, First	91	32	1
Gentry, First	166	51	
Glenwood, First	171	84	
Grandview	47	29	
Green Forest, First	211	66	1
Greenwood, First	325	132	1
Hampton, First	149	76	
Hardy, First	122	49	2
Harrisburg, First	105	41	1
Harrison			
Eagle Heights	313		2
Woodland Heights	91	41	
Hatfield, First	79	38	
Hope, First	386	92	1
Hot Springs			
Grand Avenue	416		3
Memorial	97	38	2
Park Place	314	76	
Hughes, First	156	62	
Jacksonville			
Bayou Meto	179	84	3
First	480	110	3
Jonesboro			
Friendly Hope	147	95	1
Nettleton	239	86	1
Kingston, First	66	24	2
Lavaca, First	319	119	
Little Rock			
Cross Road	122	92	
Crystal Hill	133	60	2
Geyer Springs	776	170	1
Life Line	496	125	
Woodlawn	123	54	
Magnolia, Central	603	177	3
Monticello, Second	295	87	
Mt. Ida, First	165	36	
Mulberry, First	158	102	
Murfreesboro, First	161	56	
North Little Rock			
Indian Hills	206	105	4
Levy	423		1
Sixteenth Street	55	33	
Paragould			
Calvary	235	200	3
East Side	232	99	
First	403	87	
West View	184	86	
Paris, First	376	110	
Pine Bluff			
East Side	186	110	2
First	632	96	5
Lee Memorial	230	127	
Second	87	32	
South Side	598	74	
Tucker	21		
Oppelo	24	12	
Watson Chapel	409	104	
Rogers, Immanuel	504	95	5
Russellville			
First	507	59	4
Second	142	64	
Sheridan, First	185		
Springdale			
Berry Street	89	25	
Caudle Avenue	139	57	3
Elmdale	308	74	
First	1530		12
Texarkana			
Shiloh Memorial	146	52	
Trinity	370	156	1
Van Buren, First	634		
Mission	31		
Vandervoort	103	44	
West Helena			
Second	161	108	
West Helena Church	287	94	
Wooster, First	94	72	

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Jaroy Weber is even more proud of SBC after two years as president

by Toby Druin

LUBBOCK, Tex. (BP) — Jaroy Weber winds up two years as president of the Southern Baptist Convention (SBC) in Norfolk in June.

Those two years have seen him travel almost a quarter of a million miles, make more than 100 addresses as Southern Baptists' highest elected officer — more than one a week — and through it, he says, gain a deepened appreciation for the denomination, its people, churches, and pastors.

"I am more proud of Southern Bap-

who described himself at his election two years ago as a "conservative Bible-believing preacher," said convention unity in the last few years and success in increased giving and enrollment is due to a return to "theological conservatism."

Weber was elected president of the convention in Dallas in 1974 and re-elected to a second one-year term last year in Miami Beach. He is not eligible for reelection in Norfolk.

His presidency has been a busy one. The first year he logged more than 101,000 miles in convention travel and in the past year he has added another 115,240 miles and 62 speaking engagements, including a trip to the Baptist World Alliance in Stockholm. He is proud that in spite of the demands on his time only four times during the last year will he have been out of his pulpit on Sunday.

He will welcome the election of a new president, he said. "All I want is to get back here and pastor my church." Weber added, however, that he was grateful for the experience of getting to know denominational leaders and pastors better through his travels and speaking engagements.

In those travels, he said, the most frequent expression he has heard is a fear of "liberal tendencies" within the denomination. "I am sure it is true," he said, and added the charge probably would apply primarily to educational institutions. "But I don't think we need to get concerned about it until it gets more specific," he added.

"It is not as widespread as people would have us believe, and if there are going to be accusations I think there ought to be more specific references."

Weber said one of the biggest problems facing the denomination is its success. "We have had such apparent success," he said, "that it is very easy to depend on our own innate abilities for progress rather than depend on the Holy Spirit."

Weber said he had noted recent state paper editorials about the selection of his successor as president and said he agreed that the convention ought to seek the man and not the man seek the office.

"There's nothing wrong in names being suggested throughout the convention year as possibilities," he said, "but I don't think any individual ought to start a structured campaign to be elected. I think if anyone does he is not the type person who should be elected."

Weber said the convention president

should be a person who is familiar with Southern Baptist structure, who has familiarized himself with the work on the association, state and Southern Baptist Convention level.

The Lubbock pastor had just completed a term as president of the Pastor's Conference when he was elected to the convention presidency. There was a time, he acknowledged, when criticism was rampant that the Pastors' Conference was too often used to promote a person for the presidency.

"Then the convention reacted and said in essence it was not going to elect anyone who had been Pastors' Conference president," he said and added some were surprised at his election in 1974.

"I don't know that the convention has changed its mind," Weber said. "I know I was president of the Pastors' Conference before I was elected president, but I don't think any man ought to use that (Pastors' Conference presidency) with the idea that it is a tool to get elected as convention president."

Weber said he would have no problem with rescheduling the Pastors' Conference to follow the convention to remove it as a potential presidential launching pad.

Weber said he believes that at the 1976 convention, June 15-17 in Norfolk, Southern Baptists will make a new commitment to reach America and the world for Christ and "evangelism will come into focus as never before. I think it will be a very positive convention."



SBC'S PRESIDENT AND FIRST LADY — Jaroy and Nettie Weber of Lubbock, Tex., will wind up two years of packed travel and business schedules when his term of office expires in June. He has clocked almost 250,000 miles since his election in 1974. A self-described "conservative" theologically, Weber said he is "more proud than ever," and "more confident" about the denomination than when he assumed the office of Southern Baptist Convention president. (BP Photo)

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tists than before I became president," Weber said in his office here where he is pastor of First Church. "My contact with Southern Baptist leadership both in the denominational structure and in the pastorate has made me more confident in the ability and commitment of these leaders than I have ever been before.

"The general attitude of our leadership, the philosophy of the pastors in trying to make the churches biblical and evangelistic and the overall atmosphere of all the meetings I have attended is progressive, hopeful and optimistic about what we are trying to do," he said.

Reflecting on his tenure and the insight it has given him, the stocky pastor