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Arkansas Baptist State Convention

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October 10, 1974

Arkansas Baptist

NEWSMAGAZINE

Cooperative Ministries

National and Southern Baptists in Arkansas

Growing in understanding and action





I must say it

Charles H. Ashcraft / Executive Secretary

Compassion is not compromise

The genius of the atonement is that sinners are forgiven without encouragement to further sin. Some, by their free swinging disposition, are saying, "Where sin abounds, grace doth yet more abound, so let us sin even more that grace may yet more abound."

This is the clearest evidence that such a person is utterly void of any acquaintance with God's grace. God's grace and all its allies never consider compassion an endorsement of evil, quite the contrary.

The incident of Jesus and the adulterous woman (John 8:1-15) is the classic example of the relationship of compassion and sin. Compassion comes to its finest moment when Jesus was confronted with hard, raw sin.

His compassion was not a compromise with nor an endorsement of sin, exactly the opposite. He did not repeal the law. He did not endorse adultery. He did not bypass the ruling of Moses. He did not congratulate or condemn the sinner.

He did not analyze her problem as a glandular maladjustment. He did not accept her actions as a cute protest against the institution of marriage. He labeled her problem as sin.

Compassion has never reached a higher point than the moment he asked, "Woman, where are thine accusers, hath no man condemned thee? Neither do I condemn thee."

This pure relationship of compassion to sin comes in the last part of Romans 8:11 when he says, "Go, and sin no more." In essence he is saying, "Don't ever do this again."

He used the same word for sin he used in John 5:14 when speaking to a man whom he had healed, "Sin no more lest a worse thing come unto thee." The soft voice of Jesus carried tons of sternness as well as compassion on that memorable day.

Social disapproval, law and punishment are strong factors in determining human behaviour. No less determinative are grace, forgiveness, sympathy and understanding. Any philosophy, theology, or therapy which encourages a sinner to continue in sin or to enlarge his sins is utterly void of what God's grace is all about.

In the structure, spirit, climate and culture of compassion the true prophets of God must continue to define, point out and condemn sin (not the sinner but his sins) and warn people to flee from it.

Our present world dilemma is the result of this prophetic vacuum. When the prophets cry out against sin something will happen in the field of human behaviour. When there is no prophetic voice there is not prophetic response.

We must indeed be compassionate but our compassion must not be considered as an endorsement of sin (Romans 5:20b, Romans 6:1.)

I must say it!

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An Arkansas couple who are career missionaries have spent their first 100 days on the field and are adjusting to life in Israel.

Arkansas Baptist

NEWSMAGAZINE

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Racial cooperation essential

J. Everett Sneed



A significant step in race relations was taken this year when the Arkansas Baptist State Convention created a full department of Cooperative Ministries With National Baptists. Dr. Robert Ferguson had held a position in the Missions Department for four years in which he had been building bridges with Black Baptists in a very capable way. Moving the work from the Missions Department says clearly that we are eager to work with the Black Baptists and that we no longer consider them as mission objects.

The day in which we could reach down to the Black people is long past. Today, we must extend the hands of cooperation to our Black friends.

Traditionally, Black people have been anxious to work with Whites. But today the burden of proof rests on us. Countless rejections and disappointments have led Blacks to be skeptical of Whites. We have often promised much, only to do little or nothing.

The Bible teaches the oneness of all races. First, every person—red, yellow, black, and white,—is one in creation. God created Adam, and the various races sprang from this common source. Thus, we share the same original source or beginning.

The Scripture, also, teaches a oneness in sin. Romans 3:23 says "For all have sinned, and come short of the glory of God." Thus, all of us share in the same plight which separates us from God.

Again, all people of every race, are one in redemption. The word of God teaches us "for God so loved the world, that he gave his only begotten son, that whosoever believeth..." (John 3:16.) The plan of reconciliation is the same for all people.

Finally, we are one in caring out the great commission. When Jesus instructed his followers to make disciples of all nations in Matthew 28:19 he gave the same charge to all nationalities.

The opportunities for cooperation are great today. The Life and Liberty Campaign of '76 provides a great occasion for all Baptists to work together. Both of the National Baptist Conventions are anxious to be a part of this great effort to confront every lost person in our state with the claims of the Gospel.

We can unite our efforts on a local level through the associational joint committee in which Black and White people can discover mutual concerns. In biracial endeavors great strength will be extended and solutions will be easier.

Today is the time for all Baptists to work together as brothers in the faith. When we truly come to know each other the problems and distrust of the past will disappear. Each race has much to offer in the kingdom's work. Our time is too short, our task too great for us to fail to cooperate to the fullest.

Guest editorial

Time for moderation, conciliation

Few issues in American national life are as troublesome as the question of amnesty for young men who fled their country rather than serve in military combat during the Vietnam war.

President Gerald Ford has stepped directly into the conflict with his appeal for a modified posture which allows conscientious objectors to earn re-entry into the U.S. by alternate service in some form of government ministry.

Frankly, this editor has been appalled at the violent, unbending stands taken by many Christians on both sides of the amnesty issue. Strident military veterans, including Baptist preachers, who would show no mercy whatever to Vietnam objectors might reflect some patriotism in such a posture. But they certainly don't exhibit the forgiveness and compassion shown by Jesus.

Conversely, parents and loved ones of conscientious objectors need to reconsider their inflexible positions favoring blanket amnesty without any sense of national duty. The position is just as narrow in one extreme as the merciless "banish forever the draft dodgers" mentality on the other extreme.

Moderation and conciliation are excellent words in the Christian lexicon. They are indispensable words in political life. It's time to apply both principles to the issue of amnesty.

None of us is ever completely free to have his own

way at all times in all situations. My freedom ends where your nose begins, and vice versa. Each of us has to surrender a measure of personal freedom to guarantee rights of others all about us. This undeniable maxim, seen so clearly in home and church life, also applies in societal life.

All of which is to positionize this writer in favor of President Ford's call for a modified amnesty-through-alternate-service program for those young men who refused through conscience to participate in the Vietnam conflict.

This is not the ideal solution to a complex problem. But it is a workable solution, calling for compromise and conciliation on both sides of the border. Ideal solutions are hard to come by, in politics as well as in churchmanship. Workable solutions are often the only solutions.

Christians should lead the way in speaking out for conciliation and reconciliation. We have been silent too long in danger zones where consensus was not easily discerned.

Our Saviour gave His life for reconciliation between God and man. And that Saviour left us a mandate, "be ye reconciled." Let such reconciliation be applied to the issue of amnesty.—**Jack U. Harwell, in the "Christian Index" of Georgia**



One layman's opinion

Daniel R. Grant / President, OBU

When ugly historical truth helps

Congress received some good advice recently on how to celebrate the bicentennial year of our nation. It was from Alistair Cooke, the British-born television historian, newspaperman, and author, who had been asked to speak to a special House meeting on the occasion of the bicentennial of the Continental Congress.

He warned Congress, and all of us, that we will be making a foolish spectacle of ourselves if we spend the bicentennial year telling the world that we are "unique and holier than anybody." Cooke, an American citizen by choice (by naturalization) and creator of the award winning "America" television series, expressed concern that "practically every man who signed the Declaration of Independence is at this moment being measured for a halo, or at worst, a T-shirt"

This might seem like treason to some who have concluded from their grade-school impressions that all of the American Founding fathers are demigods who never told lies and who had superhuman strength and morality. But Cooke makes a persuasive point. He argues that we do an enormous disservice to our young people if we suggest that all Americans in our early history were "good guys" who could do no wrong or, at best, that the occasional wrongs they did were completely justified by good intentions. We are all too often tempted in American history to say the end justifies the means. He suggests that it is far better to teach that our history, like that of all nations, is sometimes fine and sometimes foul. The important thing for the teacher is to help the student to know which is which. I was pleased to read that the House

interrupted Cooke frequently with applause.

The problem of the teacher, especially in the Christian college or university, is in knowing how to deal with the mean and the ugly in history, literature, or drama in such a way that the student can learn what is real in the world without concluding that it is good. Excluding all that is mean and ugly from the classroom is simply not good education. But failing to help the student to judge the good from the bad is dangerous education.

He may not have had this in mind, but I am grateful to Alistair Cooke for stressing the need for Christian education.

Death

Joe Lee Jordan, a member of Mt. Moriah Church, Murfreesboro, died Sept. 24. He was a licensed preacher and had done supply work in Arkansas and Louisiana. He was music director in the Mt. Moriah Church.

Letters to the editor

Arkansas means a lot

My eight years in Arkansas have been a rich experience. I have appreciated the opportunity to serve as pastor of Calvary Church, Little Rock. I want to thank our Baptist leadership in Arkansas for the privilege of serving. We have an outstanding Baptist Building staff. Arkansas Baptists have one of the warmest, finest fellowships to be found in the Southern Baptist Convention. I am a Southern Baptist by conviction and wherever I have gone I've been involved in what Southern Baptists were doing.

Arkansas Baptists have been blessed through the years with outstanding leadership. I believe it was the providential will of God that Dr. Charles Ashcraft came to Arkansas as our executive secretary. He came at a strategic time. He is a man of courage, a man of vision, and a man who is an excellent pulpiteer, a great administrator, a great leader, a great preacher and pastor. I believe the Lord prepared him through the years for this strategic place of service. One of Dr. Ashcraft's greatest accomplishments was his initiation of the Christian Higher Education Campaign. Some felt that the campaign would hurt our mission giving. But Dr. Ashcraft was right because we will not only raise the money for Christian education, but we have, also, exceeded the budget for the last three years. Under his leadership I predict some great things

in the future. I am grateful for our two Christian educational institutions and I am very grateful for what God is doing through them in our state.

One of the highlights of my eight years in Arkansas has been the privilege of serving as a member of the Board of Trustees of Southern College, the last three years as president of the board. I believe that Southern College is a school of providence and prayer. I believe that it was founded in the mind and heart of God and was placed in the mind and heart of H.E. Williams who, for 33 years, led us in a wonderful way and did a monumental piece of work. Then, Dr. D. Jack Nicholas became our second president and under his capable leadership we are seeing some wonderful things happen. I have a daughter who graduated from Southern with honors and she has thanked me on several occasions for insisting that she go there. In Arkansas we have two of the finest college presidents to be found anywhere in the country. Dr. Daniel Grant is one of the finest men I know and is doing an excellent job at Ouachita University. I have been more intimately associated with Southern College and with Dr. Nicholas and Dr. Williams and, therefore, can speak from firsthand experience.

Arkansas means a lot to us. Betty and I will be leaving three children and three grandchildren in the state. I'll be back

next year for some revivals but in many respects we are leaving a part of us in Arkansas. Be assured of our prayers for your continued success.—Padgett C. Cope

Recommends pastor

I am writing this letter to inform Arkansas Baptists that Melvin B. Echols is available for the full-time pastorate or possibly an associate pastorate. Brother Echols resides at 1220 Second St. in Trumann, and his mailing address is P.O. Box 270, Trumann, Ark. 72472. His telephone number is 483-7920. Brother Echols is 43, married and has two sons, Leldon, 18 and Ronnie, 14. He was licensed to preach in 1965 by Markham Street Church, Little Rock, and he was ordained in 1966. Brother Echols graduated from Southwestern Seminary in Ft. Worth, Tex. College in Bolivar, Mo., with the B.A. degree in 1972. His experience includes an associate pastorate in Ft. Worth, Tex., and pastorates in Edmondson, Mo. and Providence Church in Trumann.

Brother Echols is a dedicated, capable man and will make some church a fine pastor as the Lord leads. His wife is also talented and is wonderful with preschoolers and children. I recommend them without hesitation.—Nodell Dennis, Pastor, First Church, Trumann

Layman, 89, teaches radio Bible Class

by Louie E. Throgmorton

Editor's note: The following article was written by Louis Throgmorton, nationally known lecturer. Throgmorton, who served with the Republic National Life Insurance Company for many years, set an all-time speech record in 1959, delivering 402 speeches. Throgmorton pays tribute to his friend, Frank McAnear, a member of First Church, Clarksville, for his dedication and service.



McAnear

The word "amazing" is often overworked. Yet it must be used to describe Frank McAnear of Clarksville. Frank is a senior citizen of 89, but he continues to teach an adult Sunday School class each Sunday and conducts a radio

Bible class on Station KLYR of Clarksville. It has been my good fortune to know Frank for some 20 years. I marvel at his ability and desire to serve his fellow man through his church, and the Rotary Club. I call him "the Baptist" because he reminds me so greatly of John the

Baptist.

The Seven Wonders of the World to Frank McAnear are the seven days of the week. The highest day to him is Sunday. He feels that preparation for his Sunday School lesson is not only thrilling but rewarding.

Frank is an example of how one is able to be rich in daily living without worrying over money. His life is just as fruitful as it is long.

McAnear has a remarkable family. His four sons are high in their respective places of service. Frank Ed is with the Justice Department in Washington, D.C. James F. is the assistant administrator for Clarksville Hospital. Jerry serves as purchasing agent for the Georgia-Pacific Corporation in Augusta, Ga. Dr. I. Tom is an instructor in oral surgery at the University of California, Los Angeles. His wife, Blanche, is a perfect partner. She has a delightful sense of humor.

Frank's plumb line touches service, happiness and a belief in God. He has learned that happiness cannot be weighed, counted nor measured. The happiness he knows is a by-product of the service he renders. His guide for life is the Sermon on the Mount.

Grant tours schools for FMB

OBU President Daniel Grant is one of four educators currently on a tour of schools in Hong Kong and Japan for the SBC Foreign Mission Board. The group is inspecting Hong Kong Baptist College and Seinan Gakuin University at Fukuoka, Japan, for possible endorsement by the FMB.

The group, which will return Oct. 18, also includes John Johns, President of Stetson University; Ben Fisher, executive secretary of the Southern Baptist Education Commission; and Gordon Sweet, executive secretary of the Southern Association of Schools and Colleges.

Dr. Fisher has made a preliminary visit to the schools.

The group is accompanied by their wives and will make stops in Hawaii and Bangkok, Thailand. Dr. Grant served as consultant to the Bangkok city government in 1958-59.

Revivals

Nalls Memorial, Little Rock, Sept. 16-25, 45 professions of faith, 22 baptisms, five by special service, two for special service; Jack Parchman, evangelist Billy Goyne is pastor.

Southside, Stuttgart, Sept. 15-22; Jesse Reed, evangelist, Gerald Lewis, song leader; 17 professions of faith with 12 for baptism, 11 by letter, one by statement. Ronnie Raines is pastor.

Biggers Church, Sept. 23-29; Jack Parchman, evangelist; 19 professions of faith, two by letter, one to preach, one for missionary service.

OBU adds personnel

Quachita University has added nine new administration and staff personnel for the 1974-75 academic year.

These are Mike Arrington, assistant to the dean of arts and sciences, director of Academic Skills Development and instructor in history; Donna Jo Connelly, admissions counselor and director of the Little Rock area office; Larry Bone, director of admissions counseling; Evalyn Cowart, manager of the campus book store and post office; Dale Martin, admissions counselor; Mac Sisson, assistant director of public relations; Virginia Tolleson, resident counselor; Stanley Trauth, research assistant in the water chemistry research program; and Becky Ward, student-to-student worker assisting OBU Baptist student Union Director John Halbert.

Woman's viewpoint

Iris O'Neal Bowen



The day it started

The first day of school has come and gone. Most mothers look forward to it. I always did, but since I am a little late this year, I am choosing to look back on it, instead.

Our first reminder that school was near was when business fell off at the grocery store. We always have a few bad days while mothers are buying school clothes. ("Ten Dollars for a pair of jeans?" I heard one hard-pressed father groan.)

While the moms are out shopping, the dads and boys are out scouring the roadsides for muddy, abandoned cold drink bottles to cash in for school supplies.

During the children's sermon, Sunday, our pastor asked, "What do you like about school?"

"Time to go home!" was a quick reply.

"If you couldn't go to school, you'd be stupid," was another.

So the great day finally arrived. All was quiet at the store for the little while it took to enroll, then they wheeled in for their school supplies. The big howl was

how prices had gone up. I didn't have the nerve to tell them, "Yeah, and everything is cut down ten pages, too."

You remember Big Chief tablets-fat and five cents? Now they are skinny and 25 cents!

What with Sesame Street and Kindergarten, the first grade isn't the new and frightening experience it used to be.

Our Daniel, some fifteen years ago, looking forward to the first grade, sat on the front steps, his head in his hands.

His Uncle Walter happened by and noted his gloom. "What's the matter with you, Danny?" he asked.

"Tomorrow is the first day of school and I don't know anything!" he moaned.

Not so Grandson William. With Kindergarten behind him, he is full ready to go onward and upward to higher plateaus of learning.

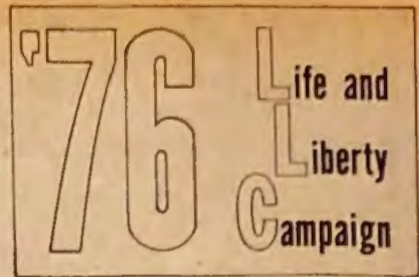
When he got home from his first day, his mother asked the usual, "How was your first day of school?"

"Aw, it was really ridiculous," he said. "We had to make straight lines all day!"



Food and fellowship

Virginia Kirk and Jane Purtle



Mary, Martha, and Sunday lunches

"But Martha was distracted with much serving; and she went to him and said, 'Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.' But the Lord answered her, 'Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her.'" Luke 10:40-42

"Forget about the roast that's burning," the pastor said near the end of a longer than usual Sunday morning worship hour. Many of us who, like Martha, are distracted with much serving find it difficult to participate fully in a worship service while thinking of the potatoes to be peeled, the salad to be made, and the cake to be iced.

Of course, the best portion is Mary's. If you can simply forget lunch and take care of it when the time comes, you have Jesus' first blessing. Historically, the day of worship has been a day of rest when no food was cooked. To eliminate all concern during the morning service, sandwiches or a cold plate is a good choice. Serve with chips, relishes, and cookies for dessert, and Sunday lunch can be completely worry free as it used to be.

For the Marthas among us who want to both serve and sit at Jesus' feet, we are offering the following recipe. It should eliminate some of the concern over Sunday lunch because it is very simple to prepare, cooks without attention for two to three hours, and with a congealed or green salad is a complete meal.

Beef-as-you-wish

In a heavy cast iron or aluminum cooker, brown stew meat, round steak cut in pieces, or ground beef patties. Pour off any excess grease. On top of the meat place any combination of the following: sliced potatoes, carrots, onions, green pepper, or uncooked rice. Salt and pepper to taste. Top with a can (or two, depending on the amount of meat and vegetables) of your favorite cream soup: tomato, mushroom, chicken, or celery. Add ¼ cup of water. Cover tightly with foil and cook 2 and one-half to 3 hours in a 250 degree oven. Experiment with the amount of vegetables or rice needed to serve your family and with different combinations of meat and vegetables. If you cover tightly and cook at the low temperature suggested, it will be ready to set on the table when you return from Sunday School and church.

Cranberry apple mold

This easy salad will take no more than 10 minutes on Sunday morning or Saturday night. It serves 8 to 10; if your family is smaller, half it.

- 1 six oz. package strawberry or raspberry gelatin
- 2 cups boiling water
- 2 shredded apples (peeled)
- 1 eight oz. can crushed pineapple
- 1 can whole cranberry sauce
- 2 tablespoon orange juice (optional)

Dissolve gelatin in boiling water. Allow to congeal slightly in the refrigerator. Add rest of the ingredients and congeal.

by R. Wilbur Herring



Dr. Herring

In Jack R. Taylor's Book, "Much More", he heartily recommends a program of prayer for every church. He brings out the truth that the reason we don't pray more is because we do not have a program of prayer. We have made time for

everything else, and we have a program for everything else but we have no program for prayer.

Any church will be vitally transformed within 90 days when a concerted prayer program is projected. When I read Jack Taylor's remarks, I penned a note dated June 19, 1974, and this is what it says. "Thank you, Lord, for speaking to me through this chapter and reminding me of your instructions in times past. Give me the wisdom and skill of thy Holy Spirit to propose, project and maintain a program of prayer in my life and in the church over which thou has placed me as thy undershepherd. In Jesus' name. Amen."

On June 19, 1974 our church in regular business conference adopted the program of prayer for our church. On July 4, 1974, we published it in our church bulletin. It is amazing what the Lord has done in three months' time. The spirit of the church, the sweet fellowship, the additions by profession of faith and many other factors give evidence as to the power of prayer.

In the next two weeks I will share with you this program of prayer for Central Church. I urgently suggest your planning your own program of prayer and placing it into operation.

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

News briefs

□ Calvary Church, Benton, will observe their 25th anniversary Oct. 13-18. A week of revival with a different preacher each night is planned. A dinner on the ground, plus the cutting of the birthday cake, is planned Sunday, Oct. 13.

□ Bluff Avenue Church, Ft. Smith, has licensed Kenneth Wells to the ministry. He is a student at Southwestern Seminary.

□ Ozark Bible Institute, a ministry of East Side Church, Mountain Home, began the fall term Oct. 7. Charles R. Stanford, pastor of the church, is president of the institute, and W.H. Cook is director and instructor.

Enrollment up slightly at Ouachita University

ARKADELPHIA—Ouachita University has a total enrollment of 1,647 students for the fall semester, according to OBU President Dr. Daniel R. Grant. This is an increase of five students over last year.

Of this number, 817 are men and 825 are women.

"The enrollment of 1,647 is a modest increase over last year's record enrollment, and our dormitories are filled to capacity," Dr. Grant said. "With enrollments in many colleges declining or stabilizing, Ouachita is reluctant to build new dormitory facilities, but we will have to face up to the issue soon." There are 1,228 students now living in University housing.

Class breakdowns include; 473 freshmen, 390 sophomores, 314 juniors and 298 seniors. There are also 111 graduate, six post-graduate and 50 special students enrolled at OBU.





Harold Flynn (right) presents a check for the endowment fund to H.E. Williams, president emeritus of Southern Baptist College.

Endowment fund established for Southern

A general endowment fund for Southern College, Walnut Ridge has been established. The fund, to be known as "The Harold and Laversa Loy Flynn Fund," was opened with an initial gift of more than \$20,000. The money is to be used for general endowment of Southern College.

Both Mr. and Mrs. Flynn are graduates of Southern and met while students there. President Emeritus H.E. Williams recalls "While they were students at Southern they were both dedicated Christian young people. They participated in a wide range of student activities. Harold was an outstanding leader in student government. They were both members of the College concert choir."

Flynn has been in the insurance business for 23 years, having served as an agent, staff manager, state general agent, training director, vice president, and agent director. He is now the president of Modern Investors Life Insurance Company in Little Rock, and secretary-treasurer of George Lindsey International, Inc.

In addition to Flynn's work at Southern College he is a graduate of The Insurance Marketing Institute at Southern Methodist University, a graduate of the LUTC courses and the LUTC Instructor's course, and a graduate of the Dale Carnegie Course.

Flynn received the Distinguished Alumni Award presented by Southern College, and awards and citations presented by Life Underwriters Training Council of Washington, D.C. He was also appointed as an Arkansas Traveller by Governor Dale Bumpers on March 25, 1971.

The Flynn's are members of First Church, Cabot. They have served in many leadership positions in various churches during the past 25 years. They have six children—four boys and two girls—and reside at Ward

Doctrinally speaking Son of man and son of God

by Ralph W. Davis
(15th in a series)



Davis

The title "Son of man" is used over 80 times in the Gospels. It is found 32 times in Matthew, 15 times in Mark, 26 times in Luke, and 12 times in John. In the Synoptics (Matthew, Mark, Luke), the term is always used by Christ and never by others. In John, it is used ten times by Christ, two times by others. Thus Christ's favorite expression for describing himself is "Son of man."

The use of the term is chiefly derived from Daniel 7:13-14 where it states that one "like the Son of man" was given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed." Jesus' preference to "Son of man" instead of "Christ" was due to the fact that the kingdom given to the Son of man was universal, for all nations and not for a single nation, while "Christ" carried political overtones for the Jews of his day. They considered that the coming Messiah or Christ would mean the deliverance of the Jew from the power of Rome. Jesus did not come just to "restore the kingdom to Israel." (Acts 1:16) His concern was for all of humanity, not

Israel only.

Jesus called himself "Son of man," not son of Abraham. He was Son of man because he was Son of God. Karl Barth brings out that "as Son of God and not otherwise, Jesus is the Son of man. This sequence is irreversible (*Humanity of God*,) 46.)

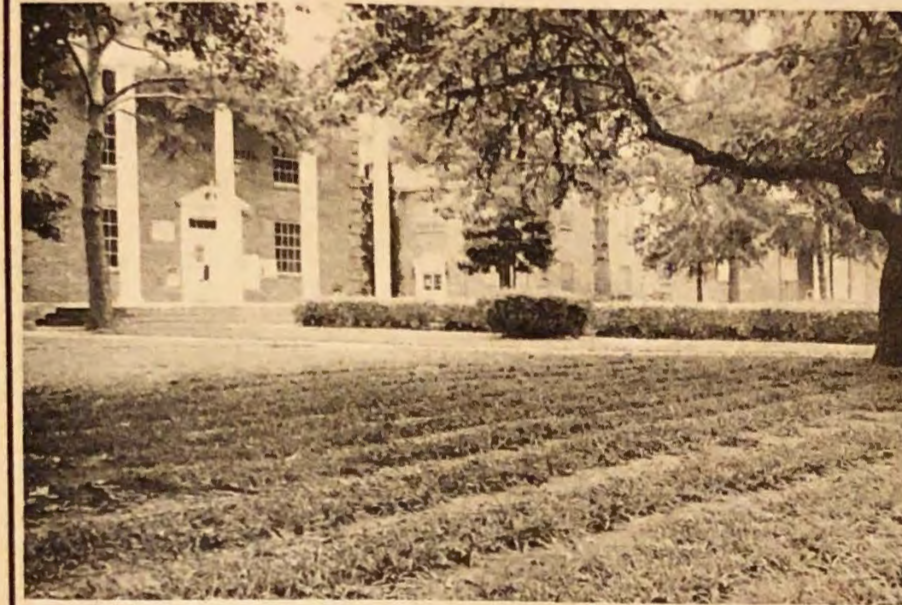
Jesus alone is the true Son of Man. Humanity had failed to be true mankind; Israel had failed to be true mankind, even the remnant failed to be true mankind. Finally Jesus proved to be in truth the Son of man. "It was in him alone that the true destiny of man was achieved, and this was through suffering and death" (Stagg, *New Testament Theology*, 0. 60.)

Jesus is also called the Son of God. In every letter Paul wrote except Philemon and 2 Thessalonians he refers to Jesus as the Son of God. To him the Son of God was the keynote of his gospel. He believes that Jesus as the Son of God stood in an unique relationship to God. Jesus often used the title (John 3:16-17; Matt. 11:27). In Matthew 16:16 Peter confesses, "Thou art the Christ the Son of the living God." Matt. 26:63-64 records that under oath Jesus admitted that he was the son of God. While Jesus was on the Cross his enemies said, "If thou be the Son of God, come down from the cross." (Matt. 27:40) But the centurion said, "Truly this was the Son of God". (Matt. 27:54)

Next week: Lord and high priest

Foreign mission briefs—

Madrid, Spain--Gunter Wiske, secretary of evangelism of the Norwegian Baptist Convention and a member of the committee on evangelization of the Baptist World Alliance, spoke in two Baptist churches here recently. On both occasions he emphasized "relearning the importance of personal evangelism." He pointed out that more than half of the 1.3 million Baptists in Europe live in Communist-controlled countries. He congratulated Spanish Baptists for their faithfulness and evangelistic zeal.



Funds mean fix-up at OBU

The Ouachita-Southern Advancement Campaign has meant not only new buildings but an intensive clean-up, paint-up, fix-up program at Ouachita University.

The old "SUB" has changed dramatically, with paneled walls, sprayed ceilings and carpeted floors housing the Former Students Association (top), the journalism and public relations departments, the print shop, Title III offices, the infirmary and Ouachita's student publications, the Signal and the Ouachitonian.

Where there was until recently only bare ground, the new University gardener has succeeded in growing a lush new carpet of St. Augustine grass (bottom). Employed as the result of an anonymous donation to the campaign, the professional gardener, Clyde Hughes, has planted a colorful variety of trees and flowers throughout the campus.

Southern begins 34th year

Registration Day is an exciting day on any college campus, and Southern Baptist College at Walnut Ridge is no exception. The *Felix Goodson Library* is the scene of this activity on the SBC campus. The enrollment trend at Southern has taken an encouraging step for the Fall Semester of 1974.

Extension centers are reopening this year at the Blytheville Air Force Base and at Senath, Mo. A new extension center will open this Fall in Mountain Home, Ark. This center will offer courses in the areas of English, history, business, music, education and art.

Faculty in the Mountain Home Center included James O. Block, Layton Bowman, Nancy Harris Gosnell and Jan Gosnell. D. Jack Nicholas, President of Southern Baptist College, announces the following will be serving on the Advisory Committee: Robert Phillips, Bob Stewart, Kenneth Threet, Garvin Carroll, Philip Jones and Larry Nelson.

Our Arkansas Baptist State Convention-owned junior college continues her community service by offering three night courses. This semester the subjects to be taught are in the area of economics, accounting and Bible.

The Ouachita-Southern Advancement Campaign funds continue the construction of the modern Fine Arts Building. At the completion of this much-needed facility, a majority of the classes will be in this building and the Community of Science Building. Encouragement continues to be given as churches are still entering this Advancement Campaign. The beginning of the 34th year of Southern Baptist College is marked by student-centered activities. The Freshman met the faculty and administration on Monday evening of the first week at an informal coke-party. The entire college family enjoyed a chicken supper on the lawn on Tuesday evening, followed by the formal opening of school and faculty reception on Wednesday evening. During the first two weeks of school every student will be an honored guest in the home of a faculty or administration family.

The thirty-fourth year has begun with a new freshman class, several new faculty members, a new dedication, and a new vision.

The Southern accent

by Jim E. Tillman

The Unique Baptist college?

We pride ourselves at Southern Baptist College in being a unique institution. It might be well to define our uniqueness. We have subjects, classes, organizations, and activities like any school. We find even in these similarities a specific unique quality—"Christian instructors." These people have the same academic credentials as any college or university, but they have all had a personal experience with Jesus Christ. This is not to advocate other schools do not have Christian instructors, just a simple observation.

Honesty demands that we admit our uniqueness does not depend on a required chapel once a week. We do not claim moral perfection. It is not built upon a section of Bible being taught. All of these elements are worthy, and we strive to make Christ the center of each.

There is another unique area offered to students at Southern, "personal attention." We make sure SBC is not a computer into which students are fed like stacks of punch cards to be run through programs for two years, untouched by human hands, then spewed forth at graduation.

Administration and faculty alike make it a point to get out of their offices and meet students. These young people testify "the faculty seem to genuinely like us." The students are all invited into the home of the staff from time to time.

Another method of personal attention is the students work-study program. The student gets excellent training as well as an opportunity to get to know the college staff.

Suzanne Rappaport, of Fairleigh Dickinson University labels this attention as "installing an elevator in your ivory tower." She indicates that the faculty and administration of too many schools live in a ivory tower with a telephone and mail delivery twice a day. These educators need to install an elevator in their tower.

A real unique quality at Southern Baptist College is plenty of elevators in the ivory towers of the faculty and administration. Yes, we are a unique Baptist College.



On the cover



Keinya Snow and Beth Maloch are the preschool age girls on our cover. They attend a church-sponsored kindergarten-nursery school that helps prepare little people for larger responsibilities. Presently they are a bit small for adult clothing. On our cover they represent National and Southern Baptist cooperative efforts in Arkansas. Baptist cooperation is also a bit small for the actual needs, however, knowing precedes growing and two full pages in this issue are set aside to tell the story of growth in Baptist cooperative ministries. (see page 10)



Rev. and Mrs. Ira Martin (right) of Salt Lake City, Utah, were guests recently of Executive Secretary and Mrs. Charles Ashcraft. Martin is pastor of Shiloh Church, and is a member of the Utah-Idaho Southern Baptist Convention Executive Board. Dr. Ashcraft served as executive secretary of the Utah-Idaho convention before assuming this post in Arkansas.

Cooperative Ministries with National Baptists

Growing in Christian Maturity

- Three Arkansas Baptist state conventions
- 89 associations - 2500 churches
- 525,000 members



ROBERT U. FERGUSON
Director



Fred T. Guy, President
Consolidated Missionary Baptist
State Convention

Don Moore, President
Arkansas Baptist State Convention

G.R. Mazique, President
Regular Arkansas Missionary
Baptist State Convention

12 areas of major cooperation

- One state and five associational Joint Committees.
- 29 clinics with 1684 enrolled in first nine months of 1974.
- Six extension centers with 157 ministers and laymen enrolled.
- Annual Leadership Conference, National and Southern Baptists, registered 205 at Camp Paron
- Four student summer missionaries conducting 14 Vacation Bible Schools, one day care center, two youth revivals, one youth camp enrolling 1212 youth with 127 professions of faith.
- Two weeks of youth camp enrolling 254 with 11 professions of faith.
- University of Arkansas at Pine Bluff BSU program directed by Rev. Lacy Solomon who also teaches Bible classes for credit to 120 students.
- Scholarship assistance for seven college and seminary students studying for church-related vocations in the amount of \$1,500.00.
- Special programs such as *Woman's Day of Prayer* in Camden, Dumas, Little Rock, and Pine Bluff. *Race Relations Day* in the churches, *Bible Study Week*, Vacation Bible Schools, special speakers on the *Evangelism* and *Convention* programs.
- Regional associates who are qualified Baptist leaders ready to conduct church clinics, workshops or speak to National or Southern Baptist churches concerning Baptist cooperation.
- 1976 Life and Liberty Crusade planning and promotion.



University of Arkansas, Pine Bluff, students meet for a Baptist Student Union religion class.



Norman McGill was camp director when these 11 boys accepted Christ in August of this year.



Student Summer Missionary Brenda Peele teaches VBS in West Memphis.

CHURCH TRAINING

Launching the 1974-75 — — —



church

**the
Sunday Night
Place!**

Emphasis

Morning session

10:00 a.m.-12:15 p.m.

- Inspirational music
- Testimony — "It's Happening at CHURCH: the Sunday Night Place"
- Conferences

Afternoon session

2:00 p.m.-4:00 p.m.

- Inspirational music
- Testimony — "It's Still Happening at CHURCH: the Sunday Night Place"
- Special feature—Church recreation
- Conferences

Church Training Fair

9:00-10:00 a.m.

1:00-2:00 p.m.

4:00-5:00 p.m.

- Exhibits depicting Church Member Training, New Member Training, and Leader Training
- Age-division exhibits staffed by trained consultants
- C:SNP promotional materials Display
- Church recreation exhibit
- Baptist Book Store Exhibit

CONVENTION

Thursday, October 24, 1974

Immanuel Church

Little Rock, Ark.

10:00 a.m. — 4:00 p.m.

For all

- Pastors and church staff members
- Church Training leaders
- Associational missionaries and directors
- Library workers

Program Personalities



John Hack
Library
Sunday School Board



Robert Holley
Secretary
Ark. Church Training Dept.



Gerald Jackson
Associate
Ark. Church Training
Department



Nilon Elliott
Church Recreation Dept.
Sunday School Board



Alma Mae Scarborough
Preschool
Sunday School Board



Dan Fowler
Children
Sunday School Board



Hugh Willoby
Youth
Sunday School Board



Bruce Powers
Adult
Sunday School Board



Wert Campbell
General Officers
Sunday School Board

Foundation Students answer schoolbell

If it is a tragedy to waste natural resources, then it is a double tragedy to waste human resources.

As a result of dedicated Christian stewards, approximately 40 students were able to answer the bell at Ouachita University and Southern Baptist College this year. These stewards have used the services of the Arkansas Baptist Foundation to establish various scholarship trust funds. Through competent management money is earned that flows to the schools and on to the students. Thus, worthy students have an opportunity for quality education in a Christian surrounding.

Some of the responses from the students are as follows: "the words 'thank you' are not enough, but they are all I have." "Because of the scholarship I will be able to devote more time to my studies." "This scholarship has given me

new incentive to strive harder in my studies." "I have no idea of what I have done for such a blessing... I just praise the Lord. He is so good."

Rising cost of quality education is placing an undue strain on our schools. The cost to the school for educating a student with financial needs is just as much as the cost for educating one who pays all expenses. The school cannot afford to discount fees. Scholarships can help bridge the gap.

Consider the blessings the Lord has given you through the years. The Arkansas Baptist Foundation would be happy to work with you and one of our schools in setting up a trust scholarship that would continue to provide income for needy students 'til Jesus comes. For further information contact Harry D. Trulove, Executive Director, Arkansas Baptist Foundation.



Neal Guthrie

New pre-college evangelism associate

Neal Guthrie, Minister Music and Youth, First Church, Mount in Home has accepted the work as Pre-college Evangelism associate in the Department of Evangelism.

The 35-year-old Guthrie was born in Ft. Lauderdale, Fla. and moved to Booneville, Ark. at the age of eight. He is a graduate of Booneville High School and Ouachita University. His major at Ouachita was in religious education and his minor was music.

He served as minister of music and youth in two churches in California. He was minister of music, First Church, Booneville and band and choral director at Booneville junior and senior high schools. Before coming to the Evangelism department Sept. 1 he served three years as minister of music and youth, First, Mountain Home.

Guthrie will major on W.O.W. (Win Our World) and Renewal Evangelism. W.O.W. is a plan for training junior high and high school youth in local churches how to share their faith. Renewal Evangelism minors in evangelism and majors in renewal of the Christian life. This is a weekend activity for the laity.

Guthrie is married to the former Linda Bennett of Judsonia. They have three boys, Eric, nine, Jeff, six, and Lane four—Jesse S. Reed, director of Evangelism.

Taiwan missionary to be speaker



Mrs. Lites

leadership of an island-wide music ministry.

The former Nannette Webb, Mrs. Lites was born near Dyess, and during her youth she was active in the outreach ministry of the Baptist church in Wilson. After graduation from Ouachita College (now University), Mrs. Lites attended Southwestern Seminary of Ft. Worth, Texas, where she is studying while on furlough.

In addition to speaking at the 10 a.m. and 7 p.m. sessions, Mrs. Lites will show slides of life in Taiwan during the evening conference period.

Another outstanding guest who will speak each day and who will lead conferences for workers with Mission Friends will be Miss Mickey Martin, Girls in Action-Mission Friends Consultant for Woman's Missionary Union, SBC,

Mrs. Milton A. Lites, Southern Baptist missionary stationed in Taipei, Taiwan, will be featured speaker at morning and evening session of annual WMU District meetings Oct. 21-25. Along with her husband she serves in

Birmingham, Ala.

Afternoon sessions and a brief period at night will be devoted to conferences for leaders of age-level missions organizations. Groupings and leaders will be WMU officers, Miss Nancy Cooper; Baptist Women and Baptist Young Women, Mrs. Boyd Margason of Mountain Home; Acteens leaders, Miss Betty Jo Lacy; Girls in Action, Miss Julia Ketner; Missions Friends, Miss Martin. Mrs. George Tharel of Fayetteville will lead a conference for Baptist Women members.

Mrs. Tharel, president of Arkansas Woman's Missionary Union, will preside.

Meetings are scheduled as follows: Oct. 21 (a.m. and p.m.), North Central District, West Church, Batesville; Oct. 22 (p.m.)-23 (a.m.), Northeast District, Walnut Street Church, Jonesboro; Oct. 24 (p.m.)-25 (a.m.), East Central District, First Church, Forrest City.

Oct. 28 (a.m. and p.m.), Southeast District, First Church, Monticello; Oct. 29 (p.m.)-30 (a.m.), Southwest District,

First Church, Hope; Nov. 1 (a.m.), Central District, Park Hill Church, North Little Rock.

Nov. 4 (a.m. and p.m.), West Central District, First Church, Alma; Nov. 5 (p.m.)-6 (a.m.), Northwest District, First Church, Harrison.

Cancelled

Night WMU District Meeting
Central District
Park Hill Church, North Little Rock
Oct. 31, 7 p.m.

Sunday School Convention was the best

Director Lawson Hatfield of the state Sunday School department says the September, 1974, Sunday School Convention was...

the best in attendance. More than twice as many as in past years. Twelve hundred and twenty-five attended the auditorium sessions and of these 550 registered in the age group conferences.

the best in spirit. Recognition of workers with 25 years or more of Sunday School work service was a most appreciated service. The department received approximately 3000 requests for certificates from about 300 churches.

the best in inspirational messages. Three sermons by John Sisemore and W.H. Jenkins of Atkins. Messages are available from Immanuel's tape ministry.

the best in challenge. A prime emphasis of the Sunday School department for the Life and Liberty Campaigns will be to encourage the churches to organize new adult classes from now through the year of 1975-76.

the best in conference participation and information.

the best in music. SHILOH and the "Reaching People" by Pulaski Heights youth choir.

And the best is yet to come in reachout and enlargement in the local churches.— Lawson Hatfield, Sunday School department



John T. Sisemore, Sunday School director for Texas makes a point in one of his three messages under the themes, "Visiting"; "Teaching"; "Witnessing".



"The convention will come to order"— Lawson Hatfield, department director, opens the 1974 session.



Don Cooper presents "Twenty five years of service in the Sunday School" certificates.



One of the age group conferences. This is a preschool leadership group led by Miss Pat Rattton of the state Sunday School department.



Pastor James D. Dwiggins of First Church, Van Buren introduces his Sunday School Director, J.J. Izard, 64 years as director of the Sunday School, who will be 94 years old in November.

Plan to attend R. A. fellowship supper

The Thirty-Fifth Annual Royal Ambassador Fellowship Supper is scheduled for Nov. 4, 1974. The supper will be held at Immanuel Church, Little Rock.

The time will be 6:15 p.m. The supper and program will be concluded at 7:45 p.m.

Sam Turner, Missionary to Kenya, will be the speaker. He is serving in the Stewardship-Cooperative Program Department of the Arkansas State Convention, while home on furlough.

Turner is an interesting, informative, and inspirational speaker. Boys will be blessed and enriched, spiritually and mentally, by hearing him. He will share with them, not only information regarding the mission field, but also the

need of praying and giving. His message will challenge boys to seek God's will for their lives.

Good music and fellowship will be a real feature of the meeting. Music will include group singing as well as special numbers.

Counselors, pastors, and ministers of education should make plans now to have their boys attend. Reservations must be made in advance.

Information and special reservation forms have been mailed to all counselors on record, pastors, and ministers of education.

Make reservations early. NOW!—C.H. Seaton, Director, Brotherhood Department.

Music men of Arkansas reorganized

Reorganized to serve more effectively

Reorganized to provide greater fellowship

Reorganized to provide continued musical and spiritual growth.

The Music Men of Arkansas have not been as active in the last two years as in the past, but we're on the threshold of a dramatic change for the better.

A new slate of officers was elected at our meeting this summer and several positive actions were taken. We have planned our rehearsal schedule to coordinate with state meetings and other events so that a minimum of time will be required to get a maximum amount of work done.

Any staff member is eligible to belong

to the Music Men of Arkansas. This includes pastors as well as part-time and volunteer music directors. We have mailed new enrollment cards to all present members, but if you desire to belong and have not had an opportunity to join, please contact the state music office immediately.

We have an exciting year before us including performances at two state meetings and attendance at PraiSing '75, a four-day convention-wide music meeting in Nashville, March 10-13.

Preparation for all of this will begin at our Rehearsal-Retreat at Camp Paron, Oct. 17-18. Your application for membership will bring more information to you by return mail.—Ervin Keathley, Church Music Secretary.

SBC Sunday School Board shoots for attendance goal

NASHVILLE (BP) — On "High Attendance Celebration Sunday," Nov. 17, 1974, Southern Baptists will aim toward a record 5,000,000 people in Sunday Schools across the 50 states.

High Attendance Celebration Sunday, the first such Southern Baptist Convention-wide attendance project, is designed to celebrate the highest one-day Sunday School attendance in the 129-year history of the SBC.

Presently, over 7,180,000 are enrolled in the 33,534 Southern Baptist Sunday Schools, according to A. V. Washburn, secretary of the Sunday School Department at the Southern Baptist Sunday School Board.

Reaching the 5,000,000 attendance goal would mean an increase of one-third over the 3,250,000 people who attend Sunday School regularly.

The special Sunday will climax a six week "Reach Out Project" in many SBC churches, in which an effort will be made

to contact every known prospect. All churches are being encouraged to work toward having the highest attendance ever.

To begin the tallying process, each church is being asked to report attendance to its local association of Baptist churches as quickly as possible after the church service on High Attendance Celebration Sunday, a Sunday School Board spokesman said.

Associations will contact unreported churches Sunday evening and compile an associational report, which should be called to the Sunday School secretary of each state Baptist convention no later than the following Monday afternoon, he said.

In an effort to release results by Wednesday, Nov. 20, state Sunday School secretaries then will compile state reports and call Washburn in Nashville by 4 p.m., CDT, Tuesday, Nov. 19, he added.

Committed to 7-24



...continuous mission support

It is amazing what a modern piece of machinery and a small plastic card can do. The numbers 7-24 used by one institution has come to mean continuous banking. This means that with a little plastic card the services of this institution are available 7 days a week and 24 hours a day. Some of the services available day and night are:

- *making deposits to the main bank
- *withdrawing cash from your account
- *taking care of loan payments.

Southern Baptists have their own 7-24. In fact, it is not a modern invention at all. It was designed in 1925. Our 7-24 is called the Cooperative Program. It is a program for accomplishing mission work. It combines all of the resources of Southern Baptists into an economical organization for carrying out the Great Commission. It is the main channel through which our offerings flow to the world.

The Cooperative Program is our 7-24 because it provides continuous mission support 7 days a week, 24 hours a day for Southern Baptists. Through this program it is possible to:

- Make deposits to one central office! The Cooperative Program enables churches together to do what they could not do alone. Your church's one gift through the Cooperative Program supports many mission needs.
- Withdraw cash for mission causes! Every week the money contributed by the churches through the state conventions and the Southern Baptist Convention is disbursed to mission causes for their immediate use.
- Make loan payments! Cooperative Program funds enable buildings to be built, equipment to be bought, and personnel to be called to more adequately carry out the Great Commission. Approved capital funds are borrowed, and generous Cooperative Program giving pays off these loans.

The Cooperative Program is our 7-24. It means continuous mission support at home and around the world 7 days a week and 24 hours a day. — Roy F. Lewis, Secretary of Stewardship — Cooperative Program

Ham operator provides link between FMB and Honduras

by John Rutledge

(FT. WORTH (BP) — Hoyt Roberts was in the right place when Hurricane Fifi struck Honduras Sept. 19.

If he had been working at his usual job as a field evangelist in La Ceiba, he would have been cut off without supplies or any way to help the refugees left homeless by the disaster.

But Roberts was in Ft. Worth on furlough and became a ham radio link between the Southern Baptist Foreign Mission Board in Richmond, Va., and the missionaries in Honduras.

"As soon as I heard the hurricane had struck I got in touch with several ham operators in Ft. Worth," Roberts said. "The first day I spent three hours listening on a phone patch. I had daily contact with hams in Honduras and received information about Baptist families."

He and his wife, Louise, left Honduras in June to go to Ft. Worth where he is auditing some courses at Southwestern Seminary.

One day, he went to his missions class, despite oral surgery the day before, to give a report on conditions in Honduras. He then continued his daily contact with the ham operators, this time on a station in the SBC's Radio and Television Commission.

He had praise for the amateur radio operators, called "hams," who were helping coordinate relief operations in the United States and Honduras.

"I knew the condition of our missionaries in La Ceiba even before our people in Tegucigalpa (the capital)," he said, "all because of ham operators."

Roberts explained that most of the damage and deaths were caused by flood waters and 14-foot tides pushed inland by the hurricane.

Water from torrential rains swept down the mountains and destroyed bridges. "There was nowhere for the water to go," he said.

Most of the estimated 7,500 deaths were along the northern coastline near Choloma. Down the coast in Roberts' base town, La Ceiba, about 100 died.

"There was no loss of life in our church. In La Ceiba all 15 Baptist families have been evacuated," he said.

C. Grady Nowell, missionary in San Pedro Sula, broke into the static on the radio and reported they were distributing relief food in the area.

"Do you know that the Foreign Mission Board has sent relief supplies to San Pedro Sula?" Roberts asked.

"Yeah, we've got that all squared away," Nowell replied.

Another operator in California came in with a message from someone from the Honduran Consulate in Oakland —

"They are working to get supplies through, but there are transportation problems. Only two planes are available to ship supplies, but they are coming."

Then an urgent message came from Hawaii. Someone wanted to know the conditions in Tela, a coastal town near the hardest hit area.

The Honduran operator replied:

"There's still not too much out of Tela. There's a lot of damage but no casualties, as far as I know. There are no telephones and communications are very bad."

Roberts came back on:

"Have telephones been restored in San Pedro Sula?"

"No."

"Have you seen Leslie (Baptist Missionary Leslie Keyes)?" he asked.

"They are going to go to El Progreso with Dr. Harms," the operator said, and explained that Dr. W. David Harms, Baptist missionary in Tegucigalpa, had transmitted a list of medical supplies he needed to someone in Chicago with the medical assistance program.

Roberts asked if the death toll estimate of 7,500 was accurate, and the operator verified.

"The death toll may go beyond the estimate. It's difficult to estimate that until the water goes down and the rural people are accounted for."

In a later conversation with Nowell's wife, Betty, Roberts learned that Dr. Harms delivered a baby in the airport and that a medical clinic had been established in El Progreso in the home of a church member.

The Honduran government, she said, was asking that no more doctors enter the country. They had more doctors than they could supply with medical facilities.

Roberts said he told the ham operator the first day, "You don't know how handicapped I feel." The operator replied he felt even more handicapped, being cut off and without the supplies or skills to help the refugees.

"We discussed this in missions class. It would be cruel to say that God sent the hurricane to kill 8,000 people. But it may be a door opening to the hearts of the people."

"I think mostly of the physical effects," he continued. "Transportation will be only by air and that will be costly. A new highway from Tela to La Ceiba completed in 1970 was completely destroyed."

"This will paralyze mission work to a degree."

John Rutledge is a staff writer for the "Baptist Standard", weekly news publication of the Baptist General Convention of Texas.

Weekday Early Education Workshop scheduled

The Sunday School and Missions departments will join forces in sponsoring the Weekday Early Education Workshop scheduled for Nov. 25-26. The workshop will be held at Park Hill Church, North Little Rock.

Registration will begin at 1 p.m. Monday, Nov. 25. Sessions are scheduled to begin at 1:30 p.m. and 6 p.m. Monday and 9 a.m., and 1:15 p.m. Tuesday. The workshop will adjourn at 2:45 on Tuesday afternoon.

The Monday evening session will begin with a banquet. Tickets should be purchased in advance.

Interest groups will include using music, art, and physical education in weekday early education programs.

Program personnel will include Bill Halbert, Church Administration department, Baptist Sunday School Board, Nashville, Tenn.; Mrs. Bill Halbert, Nashville, Tenn.; Mrs. John Wallace, Pine Bluff; Richard Hill, executive director, Elizabeth Mitchell Children's Center, Little Rock; and Dr. Bob Gosser, pediatrician, North Little Rock.

For additional information on the workshop, write to Pat Ratton or Tommy Bridges, P.O. Box 550, Little Rock 72203.-Pat Ratton, Sunday School department

Jane Hix named WMU consultant



Miss Hix

BIRMINGHAM(BP)—Miss Jane Hix, director of the adult division for the Woman's Missionary Union (WMU) for Arkansas Baptists, has been named consultant for Baptist Young Women for the national WMU,

auxiliary to the Southern Baptist Convention.

Miss Hix, who will do field work and planning for women ages 18-29, is a magna cum laude graduate of Hardin-Simmons University, a Baptist school in Abilene, Tex., where she was the first woman student government president.

During college years, she directed Girls in Action and Acteens summer camps for the WMU of New Mexico Baptists. While she was earning a master's degree in religious education from Southern Seminary, Louisville, she did field work for the WMU in the Kentucky Baptist Convention.

A native of Lubock, Tex., she is listed in the current edition of Outstanding Young Women of America.



Rhonda Wiley, who has worked in Utah, took part in the commissioning.

Arkansan commissioned for pioneer area work

The regular Wednesday morning chapel service at the Baptist Building was the setting for a commissioning service for Dan Robinson, recent graduate of Southwestern Seminary, who has gone to Boise, Idaho, to pastor the University Baptist Chapel there and serve as Baptist Student Director at Boise State University. University Baptist Chapel is sponsored by Calvary Church of Boise. Helping in the commissioning service were two fellow graduates of Southwestern Seminary, Dick King and Jim Elliff.

Also helping in the commissioning service was Rhonda Wiley who spent one year in Salt Lake City as a volunteer BSU director.

The summer mission fund of Arkansas Baptist Student Union has for several years helped financially with the work of BSU in the Utah-Idaho convention.

Robinson is the son of Mrs. Marjorie Robinson of Hot Springs. He served both as local Baptist Student Union president at Arkansas Tech, his alma mater, and as state president in 1967-1968.

Seminary names Guinn to teaching post

LOUISVILLE (BP) — G. Earl Guinn, president of Louisiana College in Pineville, La., since 1951, has announced early retirement to become professor of Christian preaching at The Southern Seminary here, effective Feb. 1, 1975.

Guinn, 62, a native Mississippian, was pastor of First Churches in Louisiana in Sterlington, Jennings and Bossier City, and was chairman of the department of preaching at Southwestern Seminary in Ft. Worth, Tex., before assuming the presidency at Louisiana College, a Baptist school.

He is a graduate of Louisiana College and holds the master of theology and doctor of theology degrees from New Orleans Seminary.

Distressed woman aided by pastor, police, community

FORT WORTH (BP) — The *Star-Telegram* here, on its Sunday editorial page, gave top play to a letter to the editor by a Baptist minister.

The article, headed "Mary Found that Community Cares," was based on a letter written by Roger Freeman, the assistant pastor of Travis Avenue Church here.

The *Star-Telegram* editorial said:

"We are grateful to Rev. Roger Freeman, assistant pastor of Travis Avenue Baptist Church, for sending us a report that in itself constitutes an eloquent and heart warming comment on how our sociological and public institutions can work together to rescue a human being from life's bruising shoals.

"His is the simple, moving story of Mary, a victim of circumstances against which she could not prevail without help — and how she found sympathetic help in a variety of ways after she appealed to the police."

Freeman's letter began:

"I wish to share with you a rare experience of community action which I have had this week concerning joint police, church, and social welfare cooperation.

"A crying, distressed, underfed 32-year-old woman came into our church office Tuesday afternoon. Though unmarried, she had lived with an alcoholic for two and one-half years. On that Tuesday, all of life came to a head for her. Her alcoholic companion, with loaded guns, had tried to kill her once too often while in a drunken rage. She ran out into the wet day and called the police for help.

"Two concerned policemen listened to her pour her heart out for 45 minutes, Mary related to me. They tried to outline to her possible courses of action and did their best to comfort her. Since no crime had yet been committed, they could do nothing to the man Mary wished never to see again.

"The police could have taken this person back home. They could have let her continue to walk the streets. But instead, these policemen brought Mary to our church, somehow knowing or thinking we could help.

"This is where the community cooperation comes in. I was thankful the police brought her to our church. After I listened to her story for 30 minutes, this woman said, 'I want a new life.'

"Any minister would have done what I did then. After explaining to her as best I knew how to know Jesus Christ as personal Savior and thus be a 'new creature' in Him, I led this person to faith in Christ. Then I said frankly, 'Now you have your main problem answered, but you still have other problems. You have no food, money, clothes, or place to stay.'

"After several phone calls, another community service entered into Mary's life. A local distress agency recently opened a home in our town for temporary housing and feeding for distressed women (and at no cost).

"After she received clothes and money for bus fare, she was driven to this home, where she stayed for two days.

"But that's not all the story. Another community agency then entered Mary's life. The first day at the employment office, Mary found a permanent live-in position with an elderly lady. She is paid a good salary with free room and board. Mary has her new life.

"Mary called me today. There were no tears this time, only joy and thankfulness at the complete change which had been accomplished in her life.

"I thought people might like to hear a success story of community service. From police, to church, to distress agency, to employment office, Mary was helped to her new life. No, all the stories don't end like this one, but isn't it great that Mary's did?"

Annuity

Policies on disability

For those who are receiving disability annuity checks the following policies govern this protection and your participation:

Disability benefit checks are mailed on the last day of each month for the current month. These checks are personal to annuitant and must be personally endorsed by the annuitant unless special arrangements are made with the Board for an authorized endorser.

Disability benefit checks will continue only so long as annuitant is totally disabled.

A disability annuitant is not permitted to serve as a pastor, interim pastor nor in a salary-connected position with any Baptist Board, Agency, or Institution.

A disability annuitant is permitted to do some occasional supply preaching.

When disability benefit stops

Recovery-upon return to active service, disability benefit ceases. New application must be submitted in cases of further disability.

Death-In event of disability annuitant's death, payments stop as of the last of month in which death occurs. Any check received by the family, executors, administrators, etc., after the death of annuitant should be returned to the Board.

If you have further questions about your disability, or applying for disability, you may contact the Annuity Board, SBC, 511 North Akard, Dallas, Texas 75201.—T.K. Rucker, Annuity Secretary

WMU and pastors plan joint session in Miami Beach

MIAMI BEACH, Fla. (BP)—The Southern Baptist Woman's Missionary Union (WMU) and Pastors Conference will hold a joint session to open their June 8-9, 1975, meetings prior to the annual meeting of the Southern Baptist Convention (SBC) here.

The first joint session ever held by the two groups will be Sunday evening, June 8, in the Miami Beach Convention Center, according to Mrs. R.L. Mathis, president of WMU, and James L. Pleitz, president of the Pastors Conference. The SBC will meet here June 10-12.

The Pastors Conference and WMU decided to join forces for the Sunday evening session in order to share the only meeting place in Miami Beach large enough to handle the crowd expected, Mrs. Mathis and Pleitz said.

Theme for the session will be "One World, One Witness." Highlighting the

program will be a commissioning service for new foreign missionaries, to be conducted by officials of the Southern Baptist Foreign Mission Board.

Pleitz, the pastor of First Church in Pensacola, Fla., said "Having one great meeting on mission support will show that pastors and WMU leaders are on the same team. This will be a good kick-off for our meetings."

He said the program will have wide appeal because a missionary commissioning service has never been held in the Miami area. Mrs. Mathis, from Waco, Tex., said the commissioning service was planned in response to requests by local Baptist leaders.

"We are pleased with the prospect of filling the 16,000 seats of the convention center with people who love missions," she said.

Child Care Prayer for our work is much appreciated

The day at the office began just as an ordinary day with the opening of the morning mail. As usual, there were copies of correspondence from every area of our work, which depicts Arkansas Baptist Family and Child Care Services reaching out to help people. It is alarming sometimes to see the almost overwhelming needs of people but it is gratifying to see our opportunities to minister to the hurts of children and their families in the name of Christ. It is particularly reassuring to see correspondence to Arkansas Baptists who have joined with us, prayerfully and financially, in this ministry. We become laborers together.

However, on this day, mail opening was an uplifting experience. There it was, a letter from one of our pastors, which read:

"Each week our church selects a missionary who receives special prayer. Realizing how important your work is in family and child care services, we remembered you and your work with a very special prayer. Continue your good work and may God richly bless you."

What a blessing to know these dear people were praying especially for me and our work. I remarked to my secretary, "No wonder I had such a good week." One thing that makes this work such a joy is the people whom we represent and who make our ministry to children possible. To have prayerful co-laborers is to have powerful co-laborers. To these and others who remember our staff in your prayers, we say thank you. "Prayer is the key of the morning and the bolt of the evening."—Johnny G. Biggs, Executive Director

It's a CRIME what some typos will do

LUBBOCK, Tex. (BP)—Baptist preachers promoting CRIME!

If you believe every telegram you read, that's what you would believe about Southern Baptist Convention President Jaroy Weber and Evangelist Billy Graham.

Baptist Press, SBC news service, recently reported an address in Memphis, Tenn., by Weber, a Lubbock, Tex., pastor, on the subject "Winning America to CHRIST."

Then a gremlin at Western Union got in the act — garbling the following congratulatory telegram from Graham to Weber.

"Just read in Baptist Press your statement about winning America to CRIME. I am with you and support you in this goal. God bless you," the telegram declared.

Foreign mission briefs

Salisbury, Rhodesia—Mrs. David M. Coleman was selected for the 1974 edition of *Outstanding Young Women of America* from the state of Tennessee. She is a Southern Baptist missionary stationed here where her husband is treasurer-business manager of the Baptist mission (organization of Southern Baptist missionaries) in Rhodesia.

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Pastoral problems, solutions discussed at SBC conference

NASHVILLE (BP) — Immediate denominational consideration of the pressing problems of placement, salaries, role expectations, loneliness and isolation of pastors was called for by a task force of Southern Baptist leaders during the recent "Fulfillment in Ministry" conference here.

Speaking in the opening address of the two-day confab held at the Southern Baptist Sunday School Board, James W. Hatley, pastor of Second Church, Memphis, Tenn., revealed his ministerial struggles as an example of what many pastors are going through today. He told how he had come to be a seminary graduate with a "theological education, but I was not a very theological person. I was unprepared for what was waiting for me in the ministry."

Hatley said that at no time during his seminary experience "did anyone tell me I had a tendency to manipulate people, in certain areas of my ministry I was outright paranoid, and for some reason of my make-up I tended to make people dependent upon me under the disguise of religious trust."

"The minister's humanness means that he experiences the same type of crises in terms of age, career decisions, workload, family matters, economics, personal identity, and health conditions — among others — that befall his congregation," said Darold H. Morgan, president of the SBC Annuity Board, Dallas.

E. B. Bratcher, consultant on the ministry from Southern Seminary, Louisville, cited studies that showed, "Many pastors feel they cannot approach or expect much understanding from the hierarchy of the church as to their pain and confusion. The greatest complaint heard from ministers is that when they are facing difficult situations no one seems to care and there is no one to turn to."

Report crises of faith

Bratcher revealed a survey finding that more than half of the pastors interviewed reported they had experienced at some point in their careers a crisis of faith reducing their competence or conviction about their vocation as a minister.

Concerning this crisis, 83 percent reported they handled it alone rather than seeking the advice or counsel of their church. The study indicated about one-half of the ministers responding felt they had no one with whom they could talk freely about their problems as ministers.

The opinion of the conference participants was that "as a human being, the minister needs ministry just like the church members. The congregation has the responsibility to minister to the needs of the pastor, however, pastors can best minister to other pastors."

The discussion group on "Crisis Points in a Minister's Career" recommended denominational, state convention and associational "minister support systems" to counsel pastors. It was agreed these systems should be composed of both ministers and lay people. This would afford a place for distressed pastors and churches to turn.

Quoting from the "Ex-Pastor," Bratcher said there are strong data to indicate that many men have dropped out of the pastorate simply because they could not endure the long time it took to be placed.

It was brought out in the conference that in informal systems of placement such as the Southern Baptist

Convention employs, pastors are placed according to their effectiveness, successfulness and political contacts. Participants registered distain for this system citing the first two criteria as hard to evaluate and said the third is not related to a pastor's abilities.

Praise for placement

The reports of the "Ministerial Placement" discussion group called for the SBC and state conventions to review the present system to see if there is a better way in getting pastor-less churches and church-less pastors together. The SBC's total system of ministerial placement should be revised, this group stated.

Also, the group called for the appropriate SBC agency to provide literature and guidelines on placement for use on the state and associational levels. The South Carolina Baptist Convention was praised for its placement program called "Church-Minister-Denomination Relationship." They acknowledged that nine other state conventions have such a program and that other state conventions should provide this service.

Various conference participants stated that the contemporary church is confused about the nature of the pastor's duties and responsibilities. "Neither ministers nor the schools that nurture them are guided today by a clear-cut, generally accepted conception of the office of the ministry," added a Mississippi pastor.

"The first major obstacle a pastor faces when he comes to a new church is a 'cultural shock' in adjusting to his church," added Morgan. "What the pastor sees as his primary tasks may differ from what the congregation feels should be his first and foremost concern. A conflict of interest ensues."

Expectations differ

Much of the conflict surrounding the pastor's role has risen out of the lack of communication and interpersonal contact, reported the group on "Role Expectations and Role Conflict." Guidelines and materials should be developed by the SBC to help churches and ministers define their expectations and respective roles so that effective evaluation of individual pastors can be made by church members.

Concerning salaries, it was the consensus of the participants that pastors' salaries tend to be lower than those of the average church member. The present economic conditions tend to intensify this fact. "Many pastors and church staff members are falling further and further behind financially as inflation soars higher and higher," said George Knight, editor of *Home Life* magazine, representing the group discussing "Financial Support of the Minister."

In support of this opinion, Bratcher reported that various surveys show salaries for ministers are comparatively lower than those of individuals in other vocations that require comparable training.

The "Fulfillment in Ministry" conference, called to discuss the vocational needs of Southern Baptist ministers, was sponsored by six SBC agencies — Annuity Board, Brotherhood Commission, Home Mission Board, Seminary Extension Department, Southern Seminary and Sunday School Board.

God's concern about worship

Oct. 13, 1974

II Chronicles 5:7-14; 7:12-14



Robertson

Beyond a doubt God is concerned about our worship. He is highly concerned about both the frequency and manner of our worship. This becomes painfully obvious as we read such passages as the one we are examining, for God

is very much involved in Israel's activities as they begin to use the newly-constructed Temple. If God was so concerned about their worship in those ancient days He must be just as concerned about ours in this sophisticated, independent, rebellious twentieth century. Because of this we should learn what real worship is all about and seek to practice it faithfully and consistently.

We may look askance at those who would teach us to worship, surmising there is nothing to be learned, it is simply a matter of response and reaction to the moving of God in our lives. Though this is basically true it is also true that we often poorly practice what is so immensely important, this activity called worship. As we examine the scripture perhaps we can learn to worship more meaningfully than we sometimes do.

It is not at all unusual for our worship to mainly consist of a ritualistic singing of very familiar hymns, a half-hearted listening to a sermon we half agree with, a wondering why it takes the preacher so long to finish a sermon we feel doesn't apply to us, and a consideration of the other events of the day. There must be more to worship than this; this passage will help us to discover that more meaningful worship.

God Is Concerned that we worship significantly

A careful study of this section of II Chronicles informs us that the temple David had wanted to build, but God had postponed, has now been built under the direction of his son, King Solomon. Prior to years of worship in this especially sacred place there were elaborate preparations: the Ark of the Covenant was carefully moved here, multiple sacrifices were made, and Solomon's deeply felt prayer of dedication was voiced. They did not want to enter this sacred place carelessly and abuse and desecrate the place of worship. As we come to our places of worship week after week we should come after serious preparation for worship and never enter a

service carelessly and without thought as to our purpose for coming. We are not coming just to a social gathering but to a time of learning, soul-searching, repentance, and attentiveness to the leadership of God and His claims upon our lives. We should have as Solomon and his fellow worshippers had, open ears, open minds, and open hearts so that God might communicate with us in a life-changing sort of way. As those of ancient days, we should have an earnest, honest, consuming desire to worship God meaningfully.

God is concerned that we worship singularly

God is here making it plain to Solomon that He expects the people to worship only Him, for God wants His followers to be free of substitutes for Him which constitutes idolatry. In the long run God will brook no rivals because He is a jealous God, therefore the worship was to be singular and they were to be loyal to Him alone.

God spells out in sufficient detail that there would be damaging punishment if they let other interests compete with God and did not worship and serve only Him. The lack of rain, the devouring of the locusts, the devastation of disease in epidemic proportions were to be viewed as punishment for disloyalty and idolatry, which would act as a deterrent when they were prone to wander. Beyond a doubt they were to worship and serve only God.

Obviously, the same is true in our lives for singular worship and service should also characterize us. When we decide to worship no one but God and keep Him in control of our lives, significant changes begin to occur for we begin to grow and become more effective for Christ. One of the reasons why we are so often weak spiritually and ineffective as we work with others is our lack of singular devotion to God. Even as Israel we must be careful to let no one compete with our living Lord for these supreme loyalties of our lives.

God is concerned that we worship sorrowfully

We sometimes wish we could talk about only joyous, wonderful, soothing things in our worship services, but this is highly unrealistic and not true to life as man lives it. No ritual, form, or pretension ever causes our unfaithfulness to go away, it is always there to haunt us unless disposed of. The only way to dispose of our sin, according to God's instruction to Solomon, is sorrowful repentance; they were to turn their backs on their rebellion, humbly seek God, and

in His presence seek forgiveness of that sin.

Without this forgiveness of sin there could be no real fellowship between Israel and her God; without this there can be no real fellowship between ourselves and God. This is the reason why our worship is to include deep sorrow for sin and our unfaithfulness to God. There is to be joy in our lives and in our worship, but alongside it must be sorrowful repentance for the sin we all commit. Without this we will not be in close touch with God.

Interestingly enough, when we repent God heals for sin causes a sickness and alienation from God. Apart from God's healing hand there is no lasting peace and satisfaction for us.

Conclusion

Compare this with your normal pattern of worship. Perhaps there should be a thorough probing, serious repentance, and deep dedication to meaningful worship of the God of Heaven. With this the scripture has confronted us, with this our half-hearted worship should change. Let's not waste God's time and ours in His house of worship; our worship should always help to make us more useful servants of our Lord Jesus Christ.

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Discipline and forgiveness

Oct. 13, 1974

II Corinthians 1:12 to 2:11

Do you really care? How difficult it is to have compassion on others when you have been the recipient of so little of it. Yet, how like our Lord it is to show it.

In these passages Paul continues to show he really cares and to encourage mutual concern.

Explanation of absence (II Cor. 1:12-2:4)

As Paul left Corinth he told them he would return for another visit. Two years had elapsed and he had not done so. Some of the folks at Corinth sought to use Paul's absence to their advantage. They accused him of not keeping his word and not loving the Corinthian Christians.

Paul's explanation of his absence not only vindicates him, but demonstrates his concern. If he had come when he heard of their conduct, he would have dealt harshly with them. Instead he wrote a letter to them seeking to call them to discipline and forgiveness. Had he gone and seen the problems the church was having, he would have caused sorrow for them.

Paul's delay in visiting them was further caused by the trouble in the church at Ephesus (Acts 19). He had left that city ahead of schedule. Thus his absence could be attributed to three factors. The difficulties at Ephesus, the problems in Corinth and his genuine concern for the people involved in the problems.

Exhortation to discipline (II Cor. 2:5-6)

Paul had been accused of vacillation because of his change of plans. He had dealt satisfactorily with this accusation. This personal problem no doubt gave him a clearer view of how other people accused of wrongdoing should be treated. Just what or whom Paul is referring to in these verses is questionable. It may have been the person who brought all these accusations against Paul. Others feel it was the man mentioned in (I Cor. 5.) He was a member of the church living in fornication with his stepmother. In (I Cor. 5:4) Paul suggests how he should be disciplined. The purpose of such discipline should always be remedial and not vindictive.

Example in forgiveness (II Cor. 2:7-11)

Paul had been wronged. He was willing to forgive. He had been forgiven by the Lord and extended this grace to others. This did not mean that he was going to act as though the wrong had never been committed. Forgiveness always is redeeming life's relationships in the light of what has happened. It is building

anew on the basis of what has been learned.

Forgiveness does not mean one becomes a door-mat. It is not denial of rights. It is assertion of rights. "You have done me wrong and I need to forgive you." It means you are still willing to relate to a person even though they have done wrong. It is active not passive. It is strong not weak. To say you can do anything you want and I'll forgive is stupidity, not forgiveness.

Forgiveness is not easy. Jesus asked

which is easier to say, "Thy sins be forgiven thee", or to say, "Arise and walk?" (Matt. 9:5.)

It cost Jesus his life to forgive sin. One who forgives must give himself. It is hard to forgive.

It is the Christ-like think to do. It is what Paul practiced and admonished the Corinthians to do.

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Attendance report

Sept. 29, 1974

A smile or two

Wife: "I'm happy to see that the neighbors returned our lawn mower before they moved. They certainly had it long enough."

Husband: "Our lawn mower? I just bought it at the garage sale they're having!"

A Sunday school teacher asked her young class how Noah spent his time on the ark. As there was no response from the class, she asked: "Do you suppose he did a lot of fishing?" "What?" responded a 6-yr-old, "with only 2 worms?"

Church	Sunday School	Church Training	Church Additions
Alexander, First	81	30	2
Alma, First	327	94	1
Alpha	88	73	
Auttsville, Grace	93	39	
Bertsville, Mason Valley	89	44	
Berryville			
First	185	77	2
Freeman Heights	149	66	4
Rock Springs	94	67	
Booneville, First	264	230	
Cabal. Mt. Carmel	230	112	9
Clinton, Friendship	101	43	
Concord, First	87	33	
Conway, Second	337	80	
Crosssett, Mt. Olive	273	193	
El Dorado, Trinity	145	57	
St. Smith			
First	1185	322	3
Temple	171	79	
Trinity	159	40	2
Windsor Park	704	209	23
Garfield, First	61	36	
Gentry, First	185	67	
Grandview	83	48	
Hamilton, First	155	74	
Hardy, First	117	58	
Aarrison			
Eagle Heights	341	179	1
Woodland Heights	84		
Helena, First	246	95	2
Hope			
Calvary	204	83	
First	431	110	
Hot Springs			
Grand Avenue	391	202	5
Leonard Street	107	80	
Park Place	366	93	
Hughes, First	700	80	
Jacksonville			
First	424	91	3
Marshall Road	289	85	1
Kingston, First	31	32	
Lavaca, First	320	134	
Lexa	140	81	
Little Rock			
Crystal Hill	137	73	
Geyer Springs	727	272	1
Martindale	155	55	
Shady Grove	116	71	1
Sunset Lane	202	110	7
Waketield	83	39	2
Woodlawn	122	56	
Magnolia, Central	609	179	2
Melbourne, Belview	123	86	
Monticello, Second	296	87	
Murfreesboro, First	113	61	
North Little Rock			
Gravel Ridge	210	98	4
Levy	403	124	
Park Hill	755	89	8
Traragould			
Calvary	232	166	
East Side	214	107	
First	477	120	
P. ris, First	432	105	2
Pine Bluff			
East Side	301	152	1
South Side	652	148	12
Tucker	16	12	
Oppelo	20	15	
Watson Chapel	326	113	7
Prairie Grove, First	164	84	
Rogers			
First	578	122	
Immanuel	451	115	2
Russellville			
First	557		
Second	142	74	1
Sheridan, First	295	92	1
Springdale			
Berry Street	94	46	
Caudle Avenue	125	48	1
Elmdale	355	81	1
First	1121		7
Oak Grove	101	26	
Van Buren, First	555	208	
Mission	32		
Walnut Ridge, White Oak	84	63	2
West Helena			
Second	205	115	1
West Helena Church	280	119	
Wooster	97	95	3

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PIGGYBACK SHOPPING TRIP-- Whenever Mrs. John F. Anthony, Southern Baptist missionary to Israel, goes shopping, her brother Allison rides in a backpack. In this main market in West, or Jewish, Jerusalem they choose fresh vegetables. Mrs. Norman N. Burnes III is helping Mrs. Anthony. The Burneses were in charge of the Anthonys' orientation.

For Arkansans First 100 days in Israel bring change, confidence

by Mrs. James W. Smith

JERUSALEM, Israel—What can happen to a new missionary couple in their first 100 days on the field, thousands of miles from their native home? They can get a grip on a new life-style and feel confident that they are where the Lord wants them.

Mr. and Mrs. John F. Anthony of Arkansas arrived in Israel in June on career assignment with the Southern Baptist Foreign Mission Board.

In just 100 days they have moved into an apartment in the Shofat suburb of Jerusalem, learned to walk on its marble-like tile floors and to keep them dust-free for the crawler in the family, little daughter Allison.

They have come to love the pinkish-yellow limestone of the building and have been awed by a "Jerusalem of Gold" each evening at sunset. They have felt the powerful surge of the history of this important ancient-modern capital city.

New friends have been found among the Moslem Arab neighbors, using smiles and gestures when their newly-acquired supply of Arabic words runs out.

She has learned to wage chemical warfare on an invading army of ants around the kitchen sink and to scrub vegetables with soap and boil the drinking water.

He has built a table from the wood packing crate for their stereo, and she has placed an order for straw chairs for the kitchen table, so the dining chairs can be returned to the dining room.

Study is also a big part of their lives. Four days a week are spent at the Hebrew University. They have learned to shop for

"hobis" instead of bread, "halib" instead of milk and "jarideh" instead of a newspaper. Visitors are now greeted with "ahlan wasahlan" and made to feel welcome with a cup of Turkish coffee, the symbol of hospitality among Arabs.

Rest between one and four o'clock in the afternoon has become a necessity with the summer heat so intense. They wonder if they will ever see rain again and eagerly believe those who assure them that plenty of rain will fall from November to March.

They have found a doctor, the pharmacy, the post office, the supermarket and the best fruit vendor. They have collected recipes for "coosa" dishes (as the local squash is called) and for ways to use "sno-bar," the nut of the pine tree.

They have disciplined themselves to find more time for devotions and for praying with Allison. He has preached twice. They have become aware of some of the special problems a Christian worker faces in a society which stresses that a man is born into his religion—whether it be Islam, Judaism or Christianity—and should not change it.

The Anthonys, in just 100 days, are well on their way to being "at home" in their adopted culture, among a new people, speaking a new language. They are confident that the Lord will use them to give the old message of His love to their new friends.

Editors note: Mrs. James W. Smith is a Southern Baptist missionary, stationed in Ashkelon, Israel.

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