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October 3, 1974

Arkansas Baptist State Convention

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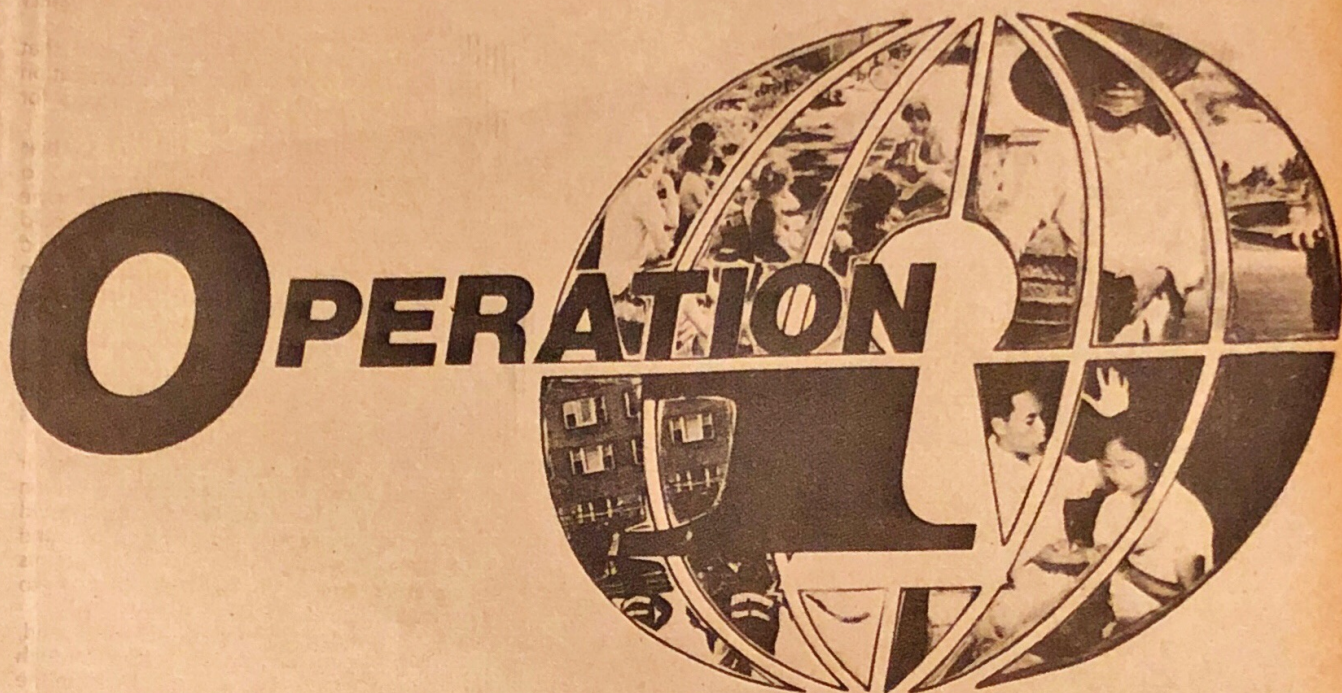
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October 3, 1974

Arkansas Baptist

NEWSMAGAZINE



one Lord · one mission · one people

**our key to
sharing His love**

Observe
Cooperative Program Month
in October



I must say it

Charles H. Ashcraft/Executive Secretary

I have sinned

"I have sinned" are the most difficult words on earth to say. Many of us learned to say the words early and have found no less a reason to say them often as the years creep upon us.

Wise people have learned there is no period in life, from the cradle to the grave, when these words are not appropriate. Those who learn these words find forgiveness, peace, restoration and fellowship. Those who cannot or will not confess their sins remain in guilt, under the curse of God, estranged from peace, restoration and fellowship.

As prayer and voluntary confession opens new life for the repentant heart, the lack of it breathes death to those who say by their silence, "I have not sinned."

R. Wilbur Herring and Don Moore are leading their fellow Arkansas Baptists in the "Life and Liberty" evangelism crusade of the 1976 Bicentennial. This campaign is to present a worthy witness to every unbeliever in the state. Unless the expression, "I have sinned," becomes an every day word to all of us we will never see the fires of heaven come down.

The presidency of Mr. Nixon could have been saved had he said these words early in the Watergate investigation. Nothing melts the heart of God as does confession of sins.

There is great value for a personal confession of one's sins unto the Lord. There is another value to confessing our sins one to the other. There is even still another value to a public confession of sins. Pride continues its high rating as one of the most destructive sins.

Those who protest the public airing of private sins can feel smugness, but they will never experience real revival in their souls. If a confession service were conducted with wide participation there would be a revival, the dimension of which could not be measured.

It would be good therapy for every saint of God to write out a list of every known sin in his or her life. This list could then be reduced as every sin was confessed and assurance of forgiveness was experienced.

The most arresting sentence I have ever encountered is, "The power and presence of God will rest on no human soul who harbors even one secret sin in his life."

There is only one way out but it is a sure way out and it begins with "I have sinned," (Luke 15:18).

I must say it!

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The Christian Life Commission has called on the NBC television network to cancel the showing of its edited version of "The Godfather." The CLC's position and the network's reply are presented in a Baptist Press report.

Arkansas Baptist

NEWSMAGAZINE

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Christians needed in government

J. Everett Sneed

During the recent election two men were discussing candidates for office. One of the men commented "Mr. ——— is an outstanding Christian with a keen mind. I hope he will be elected."

The other replied "Yes, he is an unusually fine man. I hope he loses. He would only be corrupted if he were elected."

Obviously, the political events of recent times, regardless of who is right or wrong, have damaged America greatly. But, perhaps, the most serious harm would occur if all Americans withdrew from politics. The attitude that the entire political arena should be turned over to immoral or amoral people appears to be gaining support. The greater danger is not the failure of people to elect Christians to office, but that Christians themselves would withdraw from political life.

It is vital that our nation continue to be guided by Christian principles. History has shown that no nation can long survive apart from adherence to the laws of God. Thus, two conclusions become obvious: (1) It is in the divine purpose of God that Christians enter politics and (2) It is right for Christians to support Christian candidates who seek office.

This raises the question "What kind of candidate should we, as Christians, support for office?" As already indicated he should be truly a Christian. No one will serve his country, his fellowman, his family, or himself effectively apart from the concepts of the Word of God. When a person is a completely committed servant of

Christ his desire will always be for truth, honor, and integrity.

People who enter government should have a concern for others. The Bible instructs us to treat others as we desire to be treated. (Matt. 7:12). Adherence to this principle will eliminate the acquisition of ill-gotten gain at the expense of others. This concept will, also, prompt a desire to help the less fortunate.

Obviously, those who enter government should have a keen mind. But they should recognize that human wisdom will not be adequate. Therefore, we should support those who are willing to seek the leadership of God.

We, as Christians, are to support our government leaders with our prayers. Paul said "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:1-2) In Romans he counsels us that civil powers are ordained of God. (Rom. 13:1-2)

We in America, have the most representative and responsive government in the world. With privilege comes responsibility. Thus, our responsibility is the greatest of any people of any nation. Let us encourage and pray for the Christians who seek office. It is only as we elect and support strong Christian lay people that we can assure the future of our nation.

Guest editorial

Elderly hit hard

The Annuity Board, in its publication, *The Years Ahead*, gets to the heart of a serious economic problem—the squeeze being put on those who are living on retirement income. Many of us think immediately of a parent or parents trying to live on a small check, most often coming from Social Security. It is amazing what these retired people can do with a dollar, but they cannot perform miracles. Following is the article from *The Years Ahead*:

If inflation has cramped the style of the nation's younger folk, it has just about devastated the generation of retirees.

The whirlwind of spiraling costs cut a swath through their standard of living.

Ask the 29 million Americans drawing Social Security benefits after they've come home from the supermarket, where they've been hit hardest.

Next most stricken area is right where they live—in housing costs.

Sidney Margolius, writer on retirement affairs,

estimates in Women's News Service that by "moderate living standards" what 12 months ago cost \$414 a month now requires \$460.

Some parts of the nation suffered a higher increase; the South generally found it less.

Margolius, commenting on 20 years of writing in this subject area, calls the 11 percent increase the greatest for any year he remembers.

He points out typical Social Security income for retirees "falls far short of even moderate retirement costs."

"As the price index rises, people planning their retirement finances should realize the usual gap of 40 percent between typical Social Security and basic living costs must be provided by other benefits or savings," he adds.

Even the escalator clause on benefits will not remove this gap, nor will it forestall the depressed standard of living facing many retirees.—J. Marse Grant in the "Biblical Recorder" of North Carolina



One layman's opinion

Daniel R. Grant / President, OBU

Debating the name change for SBC

One of the dubious privileges that came to me out of the last meeting of the Southern Baptist Convention was an appointment to serve on the committee to study a possible name change for the Southern Baptist Convention. As I have indicated quite freely to all who will listen, I needed that appointment about like I need a hole in the head. After the first meeting of our "Committee of Seven," I still feel that way, although it has been very interesting to hear all of the pros and cons for changing our name.

Committee Chairman C.R. Daley, editor of the *Western Recorder*, asked the help of the Public Relations Advisory Committee in listing all of the reasons they could think of both for and against changing the name of the "Southern Baptist Convention." They came up with 19 reasons for and 19 reasons against. I have taken the liberty of selecting seven of the more distinctive arguments on each side.

Reasons given for *changing* the name:

1. The current name is too provincial,

is inaccurate, and is a stereotype

2. The current name is not in keeping with the emerging image of a national body like the Southern Baptist Convention

3. The current name implies a predominately white Anglo-Saxon Protestant group to many people (and, surprisingly, it implies a predominately black group to many other people, especially in the North.)

4. There is no longer a Northern Baptist Convention, so there should not be a Southern Baptist Convention

5. The present name is a regional name for a national body.

6. The current name is geographically ridiculous in some sections of the U.S.A. —Alaska, Hawaii, Michigan, etc.

7. The current name is detrimental to effective evangelism in some parts of the country.

Reasons given for *retaining* the name:

1. The name is rich in association with our past, our tradition.

2. It would cost too much to change the name; the economics of change are staggering.

3. There seems to be no available name that is ideal.

4. It would take generations before a new name would be recognized and understood by masses of people.

5. Changing the name would be divisive, as indicated by previous votes and opinion polls.

6. If the old name, "Southern Baptist Convention," were dropped, would some extreme group come along and pick it up and embarrass us with what they would do?

7. To some, changing the name would suggest a failure or rejection of the past.

I am trying to be a good committee member and keep an open mind on the subject. This is not hard to do when the arguments pro and con both seem to be persuasive. As an old political science teacher, however, I would have to observe that not many changes of this magnitude are made unless the arguments for change are clearly overwhelming. Power, both in politics and religion, tends to be on the side of the status quo.



The president speaks

Don Moore / President, ABSC

A people convention

Our numbers, our multiple ministries and the people involved in these have impressed me greatly as I have served you during the past nine months. We are a convention of many people. To think of ways to exercise some meaningful leadership in more than a quarter of a million lives is challenging indeed. We are a convention of many programs of ministries. These two statements seem to say that we have a big job but we have many people with which to do it. That is true provided the people are informed and involved.

This brings us to a consideration of the three chief means of bringing people and programs together.

(1) The *Arkansas Baptist Newsmagazine*. More information can go out to more Arkansas Baptists by this means than in any other way. People are reading the *Arkansas Baptist!*

(2) The annual meeting of our Associations. Many people can be reached by these who will never be able to attend the State Convention or receive the *Arkansas Baptist Newsmagazine*. Many Associations are meeting during the week of Oct. 21-25. Let me encourage your enthusiastic involvement in these meetings.

(3) The annual meeting of the Arkansas Baptist State Convention. Because we have so many people involved in so many meaningful ministries, your President and Program Committee have attempted to make the Convention program of '74 "A People Convention."

Our theme is taken from Titus 2:14, "A people zealous of good works." We will possibly be using more of our own people than any previous convention.

The annual Convention is chiefly for conducting the business of the Arkansas Baptist State Convention. But, we will not be lacking for inspiration. Adrien Rogers, of Bellevue, Memphis, is a preacher mightily used of God. He will be preaching. J. Sidlow Baxter, who was described recently as "like a prophet stepping out of the Old Testament," will be our Bible teacher. We are providing 30 minutes time for Bible study in our Convention sessions this year. Then, Cal Guy, a man with the world on his heart, will be used of God to move us to greater missionary effort. These will be coming from out of state.

We will surely rejoice when we meet in annual session and "rehearse all that God has done with us" (Acts 14:27) and project plans for what we believe He wants us to do.

IMPORTANT NOTE: We will have grand facilities at the new First Baptist Church at 62 Pleasant Valley Dr. There will be some inconvenience in getting accommodations near the Convention. You should choose your location and make your reservations early. We have been told by the Highway Department that the new river bridge and highway will be opened before the Convention. This will make our Convention more accessible to many of you.

I look forward to seeing you there.

Ouachita University's Tiger Day is Nov. 16

ARKADELPHIA—Ouachita University's annual Tiger Day, which gives high school students a chance to visit the campus, will be held Saturday, Nov. 16.

Registration will be at Evans Student Center, followed by campus tours and entertainment. The students will be served lunch by the University and there will be a football game between OBU and Mississippi College in the afternoon.

All high school students are invited to attend.

News briefs

□ First Church, Lavaca, has licensed Richard Wilcox to preach in action taken Sept. 1. He is a student at Southern Baptist College, Walnut Ridge.

□ Presentation of the Christian folk musical, "Joy", in four Carroll County churches climaxed the summer schedule of activities for the youth of Freeman Heights Church, Berryville. Miss Julia Baker, director and pianist for the musical, has been summer youth director for the church.

□ Pleasant Plains Church purchased a new piano and held a fellowship and song service to celebrate.

□ Six professions of faith were the result of a week of mission work by 11 members of Immanuel Church, Warren. The group used adapted Backyard Bible Club materials in programs at Devil's Fork and Shiloh recreation areas on Greer's Ferry Lake. Average attendance was 35 each day.



STS (Student to Student) workers appointed to serve in Baptist student work are Alana Fletcher at Henderson State College, Linda Fisher at University of Arkansas at Little Rock, and Becky Ward at Ouachita University. The recent college graduates will work in the area of dorm visitation, Bible study, and campus evangelism. Their salaries are provided by a part of the 1973 Cooperative Program overage given to the Student Department.

Revivals

First, Pochontas, Sept. 2-8; Bill Lewis, evangelist, Larry Lony, music; 25 professions of faith. Wendell Bradford is pastor.

Crossett, First Sept. 2-8; Rick Ingle, evangelist, Fritz Smith, singer, 59 professions of faith, 13 by letter, 80 rededications, one for special service. Homer W. Shirley Jr. is pastor.

Smackover, First, Aug. 26-Sept. 1, Paul Jackson, evangelist, Paul Heisner, singer; 12 for baptism, one by letter, three for special service. Ray Wells is pastor.

Caney Creek, England, Aug. 19-25; Vernon Bradley, evangelist, Ricky Smith, song leader, 18 professions of faith, one for baptism, 17 baptized. John H. Hall is pastor.

East Side, Mountain Home, Sept. 15-22; Bill Lewis evangelist, Herbert "Red" Johnson, song leader; 35 professions of faith, 10 by letter. Charles Stanford is pastor.

'Nightsong' features Centurymen

The Centurymen, singing group composed of ministers of music from various Southern Baptist churches, was created by the Southern Baptist Radio and Television Commission to provide background music for religious broadcasts.

The Centurymen are featured three nights a week on "Nightsong" which is syndicated on 27 radio stations across the country. In addition, the group is heard on several albums and makes numerous personal appearances.



Woman's viewpoint

Iris O'Neal Bowen

The greatest blessing

Since I have been teaching adults in Sunday School, the lessons just get better and better! Last quarter's lessons were so applicable for these times, I wondered if the writers were given the gift of prophecy, as they prepared the material so far ahead!

Then this quarter, we were to study the Psalms, and I just knew they couldn't be as inspiring as the preceding lessons. But haven't we received blessings and more blessings from them?

Our lesson title Sunday was "Counting Your Blessings" but we hardly had time to count for rejoicing with David as he communed with his own soul, then with his people, and, finally, the universe, about God's kindness and mercies.

But I told the class, before we started the countdown for our journey into God's goodness with David, of an experience I had heard about the day before.

A young couple had come forward following the worship services in one of our fellow churches and made

professions of faith. For a few weeks they seemed very happy in their new-found lives, but soon the husband fell away and returned to his old life of sin.

However, the young wife, as it was related to me, got a genuine dose of salvation and continued to serve faithfully.

One day in the Sunday School class, the members were asked to recall their blessings and each one told of something special that had happened.

Finally, the new Christian spoke up. She said, "All of you have had good things happen that you could tell about. But since I have become a Christian, it seems I haven't had one good thing happen to me. Just everything has gone wrong!"

Then she added, "If I hadn't found the Lord, I don't know how I could have faced my troubles!"

The greatest blessing of all is that God saves us and gives us strength to bear our troubles as they come to us. Blessed be the name of the Lord!

Doctrinally speaking Jesus and Christ

by Ralph W. Davis
(14th in a series)



Davis

shall save his people from their sins." (Matt. 1:21) This is the name most frequently used in the Gospels because the Gospels deal with the human life of Jesus while the other books of the New Testament deal with the Risen Christ. A

Jesus is the human and personal name God gave his Son. It is a common name meaning Saviour and is the equivalent to the Hebrew "Joshua" which means Jehovah is salvation. The angel said to Joseph, "Thou shalt call his name Jesus: for he

notable exception to this is seen in Matthew 16:6 where Peter declares Jesus to be "the Christ, the Son of the living God."

The name "Christ" designates Jesus as the Messiah or Anointed of God. He sums up all the Jewish expectations of the Coming One. (See Luke 7:19)

In the Acts and the Epistles, "Jesus" stands alone only where his former life on earth is stressed. (See Acts 1:1; 2:32; 2 Cor. 4:10; Phil. 2:10; 1 Thess. 4:14; Heb. 2:9, 12:2; 13:12.)

In the Gospels we are impressed with the perfect humanity of Jesus and the account of the human "Jesus" whose relationship to God and man are far above the level of ordinary men.

In the book of Acts we see an

advanced stage over the Gospels in some respects. This is due to a changed situation. Jesus has been raised from the dead and has ascended to the Father, and there has been the outpouring of the Holy Spirit. We hear Peter saying, "God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2:36) We see in this statement that Jesus the crucified is Christ, the anointed of God, the Messiah, We also see that this crucified Jesus is Lord.

In the Epistles we find the term "Christ" used and also the combinations such as "Jesus Christ," "Christ Jesus," and "Lord Jesus Christ." In the teachings of Paul there is not a great deal about the earthly life of Jesus which explains why we seldom find the title "Jesus" standing alone. Yet this element is not lacking. In Romans 1:4 Paul especially emphasizes the resurrection. Here the statement is not that Christ became, but was declared to be, the Son of God by the resurrection.

Paul was concerned with Christ as a living presence, but this does not mean that he was unconcerned about the "historical Jesus." In 2 Corinthians 5:16 Paul says, "Yea though we have known Christ after the flesh, yet now henceforth know we him no more." "It is incredible that scholars ever so misread 2 Corinthians 5:16 as to understand Paul to mean that he was no longer interested in the 'historical Jesus.' His meaning is that he, Paul, no longer sees 'according to the flesh'—with the 'eyes of flesh.' He does not mean he is indifferent to Jesus as over against Christ." (Stagg, *New Testament Theology*, p. 36.) Paul means that with the new "eyes of faith" he has come to see Christ in a new way.

Next week: Son of Man and Son of God.



First, Van Buren's facilities have now been expanded by a three-story educational building.

Van Buren First expands facilities

Van Buren First has dedicated a new three-story educational building.

Completion of this building and other renovation of existing space will give Van Buren First 50,000 sq. ft. of floor space with an educational capacity of 1100. The 20,000 sq. ft. of floor space in the new building will provide for an office complex, library, cafeteria and fellowship hall on the first floor; the elementary departments on the second; and the youth departments on the third. At the ground level a 24 ft. by 36 ft. canopy is located at the rear of the plant, and one 24 ft. by 16 ft. at the east side of the buildings for loading and unloading.

A 60-ton centrifugal automatic "Climate Control" air system, housed in a separate building provides cooling and heating for the entire church plant. Cost of the newly completed building project was near

\$300,000. Mr. C.N. Kirpatrick, Van Buren member, was construction superintendent.

Mrs. T.H. Jordan of Warren spoke briefly during the dedication. Mrs. Jordan's late husband served 15 years as Van Buren pastor. Dr. Charles Ashcraft, Executive Secretary, Arkansas Baptist State Convention brought the message. James D. Dwiggs, pastor, led the congregation in the dedication response, and Paul E. Wilhelm, associational missionary, led the dedication prayer. Dwiggs presented a plaque to Earl Robinson, chairman of the building committee in appreciation of his work. Other members of the committee were Jerry Medlock, Mrs. M.C. Edds, H. Zed Gant, Paul Hurst, Jim Lockhart Jr., Fines Batchelor, J.J. Izard, Ron Hatfield, Mrs. Lowell Glass and Lewis Ballard.

Country Crossroads' mixes music, religion

"Country Crossroads," the half-hour radio show that "takes the cross of Christ to the crossroads of the world," features music, interviews and religious experiences of the top country music stars.

Produced by the Southern Baptist Radio and Television Commission, the show has won numerous industry awards. "Country Crossroads" is heard on 539 radio stations across the country and aired on 357 American Forces Network stations around the world.

The Southern accent

by Jerol B. Swaim

Theological training

When the term "Higher Education," is mentioned, it is quiet natural for one to think of the word "college" or "university." Whether the term is "Higher Education", "college", or "university", the mental images associated with these terms may be ivy covered buildings, commencement ceremonies, bachelor's, master's or doctor's degrees; or "dry" lectures. The term "higher Education" tends to conjure up thoughts of advanced courses or programs associated with the various disciplines or professions that make up the post-secondary educational gamut.

Yet, if all of the programs of many colleges and universities are examined, very likely it will be found that many very excellent programs, either carried on or sponsored by a college or university, are directly involved with education that would not be classified as being at the actual level of college or university academic attainment. It is a common practice for colleges and universities to sponsor programs either in a continuing-education program or evening school that are open to all adults, whether they are high school graduates or not. Naturally, regular college credit would not be normally awarded.

A prime example of this facet of "Higher Education" is the modern day comprehensive community college or two-year college. Distinct efforts are made in attempting to meet the educational needs of the entire community, whether the constituents are high school graduates or not.

A very often "overlooked" program at Southern Baptist College is one which was designed to meet the educational needs of a special segment of the population served by the college. This program was designed to meet the needs of men who had heard and answered God's call to the ministry, sensed a real need for formal theological training, yet, who because of age, prior education, or other reasons were unable to enroll in a regular college or seminary course of study leading to a bachelor's degree in theology or religion.

The Theological Adult Education Program at Southern Baptist College was conceived in an effort to meet the needs for a trained ministry for the rural churches of northeast Arkansas and Southeast Missouri. The program consists of completing a prescribed course of study of at least 90 credits, at which time the student is awarded the diploma in theology. The courses range from Old and New Testament survey, exegesis, and theology to religious education, pastoral leadership and psychology. Students attend classes Tuesday, Wednesday and



When students at Southern Baptist College went through registration lines in Felix Goodson Library this year there were nine percent more of them than last year. Ministerial students account for slightly more than 22 percent of the enrollment. The school also is reopening extension centers at Blytheville Air Force Base and Senath, Mo., and is opening a new one at Mountain Home.

Staff changes

Jesse N. Sutton has joined the staff of First Church, Van Buren, as minister of education and youth. He comes to the post from Trinity Church, Amarillo, Tex. He also has served five other churches in Texas. Sutton is a native of Quitman, Tex. He has studied at Hardin-Simmons University and Southern Technical Institute of Dallas, and is a graduate of Southwestern Seminary. He and his wife, Norma, are the parents of three

children. He brings more than a half century of pastoral experience to the post. Sparkman served 17 years as pastor of South Side Church, Pine Bluff, during which time Tabernacle's pastor, James M. Wilson, was ordained to the ministry by South Side. Sparkman is a past president of the Arkansas Baptist State Convention, and has served on the SBC Foreign Mission Board and the board of Midwestern Seminary. He is a native of Mississippi.



Sutton



Sparkman

R.M. Blackwood is serving as pastor of First Church, Yellville. He has served churches in California, Wyoming, and Washington, and comes to the Yellville Church from First Southern Church, Moses Lake, Wash. Blackwood is a graduate of New Orleans Seminary, and was serving as trustee from the Northwest Convention when he was called to his new post. He and his wife, Ouida, have three daughters.

Lloyd A. Sparkman is serving as associate pastor of Baptist Tabernacle

Thursday, thereby allowing time to their pastoral responsibilities. The regular college faculty is utilized for the staffing of the program. Professors, who would be qualified to teach at the graduate level of our Southern Baptist Seminaries, play the dominant role in making the Theological Adult Education Program at Southern Baptist College a program that SBC and Arkansas Baptists have ample basis for much pride.



Rogers

Leroy Rogers has resigned Harvey's Chapel Church, Hot Springs, to become co-pastor of Oak Grove Church, Van Buren. Rogers has been a pastor in Arkansas for 15 years. He has studied at Southern Baptist College and Central Baptist College, Conway.

OPERATION
our key to
sharing His love



THE STORY IN A NUTSHELL

OPERATION ONE is a continuing effort by God's people to fulfill our Lord's Great Commission in our lifetime. This was his command: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19 RSV) While there are many worthwhile things we are doing, none must take precedence over this one great priority.

OPERATION ONE urges all of us to follow the command of Christ, our Lord, to take the good news of his coming to the entire world. Should we not be able to go, we are under the same orders to send others. The important thing, the one purpose we all have is to bear witness of Christ to all men everywhere.

OPERATION ONE is an effort to familiarize every Southern Baptist with the mission needs of the world and to challenge them to respond in a positive way through greater involvement in mission giving. Each church is challenged to increase its gifts through the Cooperative Program by at least 1 percent of the total church budget income and to increase associational giving in keeping with the amount suggested by the local association.

OPERATION ONE is you and your church together in renewed commitment to missions and sacrificial giving committed to One Lord for One Mission by One People.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Call it what you will but spell it missions

Call it what you will but spell it missions—because the Southern Baptist Radio and Television Commission is involved in electronic missions to reach individuals around the world with the Gospel in less time than it takes to sing the Doxology.

The Commission produces 39 radio and television programs, broadcast weekly on more than 3,250 stations around the world.

"Our product is the Gospel and we haven't watered it down," said Paul M. Stevens, Radio-TV Commission president. "We've just presented it in a format that people, who think they are totally uninterested in God, will listen to."



one Lord · one mission · one people

our key to sharing His love

Observe
Cooperative Program Month
in October

Ordinations



Koone

J.W. Koone, 27, has been ordained to the ministry by Arbanna Church. He is a native of Harrison and a student at Central Baptist College, Conway. He has been pastor of the Arbanna Church since July.

Moderator was David Miller, Little Red River Association missionary. Fred Gay, pastor of Lone Star Church, was clerk. The message was brought by Koone's father, Lyle Koone.

Ron Barrentine has been ordained to the ministry by First Church Beebe. He has been called as pastor of Antioch Church. He is a student at Central Baptist College, Conway. Moderator of the ordaining council was Roy Simmons. Bill Burnett, missionary for Calvary Association, questioned the candidate, and W.W. Dishongh, pastor of the ordaining church, gave the charge to the church and the candidate.

First Church, Bentonville, ordained Larry Cosand to the ministry on Sept. 1. Pastor Winfred Bridges brought the ordination message. Cosand, son of Mr. and Mrs. Carl Cosand of Bentonville, is a senior at Southwest Baptist College, Bolivar, Mo.

A missionary message from another pulpit.

The Bible-oriented radio and television programs produced for Baptists by the Southern Baptist Radio and Television Commission get definite results.

In 1973 there were 2,675 decisions about Christ as a direct result of hearing or viewing a Radio-TV Commission program.

"Our work is missionary in every sense of the word. We just operate from a different pulpit—the radio and television stations of the country," said Paul M. Stevens, Commission president.

76 Life and Liberty Campaign

by R. Wilbur Herring



Dr. Herring

Never have the morals of this country been so low. The norms and standards of our present day generation in this nation are sinking lower and lower. There must be a return to the norms and standards designed by God.

What is the one factor that will lead our nation to the standards of God? The answer is simple. It is the Word of God, the Bible. The Bible is the mind of Christ. (1 Cor. 2:16) If enough believers in our nation would diligently seek the divine viewpoint in all matters, our nation would return to the norms and standards designed by God. This is our only hope.

To accomplish this there must be more teaching and preaching of the doctrines of the Word of God. We must enlist more people in the study of the Bible through the Sunday School, through the worship services and the home fellowship Bible classes. Traditionally, we have been people who are believers of the Bible, but we do not know the Bible. We must know Bible truths to receive the divine viewpoint.

If we are to have a revival by the bicentennial year of our nation, we must have more of our ministers preaching expository sermons and more of our Sunday School teachers faithful in teaching the Word of God. This is a must so let's be about the King's business. Let's teach the Word of God to our people. They are hungry for it. They need it in their daily living.

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

Children's book fair at Baptist Book Store

A Children's Book Fair will be held at the Little Rock Baptist Book Store Oct. 10 and 11, from 9 a. m. to 4 p. m. both days. Nationally-known authors and lecturers will be used to stimulate an interest in good children's books. Groups wanting to attend the fair should call the store at 568-1130 before Oct. 7 for reservations.

CLC's Hollis protests NBC's showing of 'The Godfather'

by James Lee Young

NASHVILLE (BP)—The Christian Life Commission of the Southern Baptist Convention (SBC) called on the National Broadcasting Company (NBC) to cancel its announced showing of the Academy Award winning film, "The Godfather," set for viewing in November.

And an NBC spokesman refuted charges that the network is irresponsible and morally negligent in showing the film, said by some to be "excessively violent."

The network has been successful, rather, "in taking movies that couldn't be shown on TV," and making them suitable for "mature adult programming," said M.S. "Bud" Rukseyer Jr., vice president of public information for NBC, New York.

In a guest editorial written for the 33 news magazines and papers of Southern Baptist state conventions, Harry N. Hollis, director of family and special moral concerns for the Christian Life Commission, SBC, called NBC's decision to run "The Godfather" on prime time television an "outrageous example of upside down values..."

"...NBC should announce that it is going to cancel 'The Godfather' and review all of its other shows to remove excessive violence. The other networks should clean house also," Hollis said, but didn't name the "other networks."

Hollis decried what he termed the "shoddy exploitation of sex and violence" in the new television season and said, "'The Godfather' is the essence of unhealthy violence..." It "elicits sympathy for some underworld people who make violence a way of life. This is what is most harmful about the movie," Hollis said.

Rukseyer, although he had not read CLC's editorial, said in a Baptist Press interview that the network "puts nothing on the air that we think will offend the majority or even a substantial minority of viewers."

"It is impossible to do mature adult programming and not offend some," he said.

The issue, Rukseyer continued, "goes well beyond 'The Godfather.' Subjects such as the 'Case of Rape' shown last year, and others, will bring strong negative response before the material is actually seen."

NBC isn't concerned with just high ratings or huge profits by showing movies such as "The Godfather."

Rather, he said, the network presents materials of special interest to viewers that it considers suitable for viewing. He added that the network believes controversial issues ought to be discussed via the mass communications media of television.

Rukseyer said NBC tries to see that "what we put on the air isn't sensationalized. We don't take our responsibility lightly."

He echoed a previous statement by NBC's chief censor Herminto Traviesas, who called NBC's edited version of "Godfather," and "anti-violence show." Traviesas, said Rukseyer, is a Presbyterian elder and scrutinizes everything to meet responsible programming standards for NBC. Traviesas feels few changes will have to be made to the film, Rukseyer said.

He cited clipping of frontal nudity in the film and also portions of a bloody horsehead scene.

Hollis told Baptist Press that what NBC told him was going to be left was, in his opinion, "still too violent for television."

Rukseyer recommended that persons desiring to protest the film do so after viewing the edited version on television. That would make more sense, he indicated.

As to who should view the film as it is to be shown on NBC stations, Rukseyer said that would be a matter of individual judgment.

He said that programs such as "Wonderful World of Disney," and "Lucas Tanner," among others were evidence that more "mature" programs weren't the only fare considered and shown by NBC.

Rukseyer said he was opposed to prior censorship, but noted, ironically, that NBC has been accused by some writers and critics as itself being guilty of that act. "There are as many views as there are people," he noted.

One concern of NBC officials has been how much they can actually cut from the film without destroying it. Cost of the film to NBC has been reported at \$10 million. "The Godfather" is said to be the top money making film in history.

Hollis called on Baptists and other viewers to write NBC President Bob Howard and Richard E. Wiley, chairman of the Federal Communications Commission, in Washington, D.C., to protest the showing of "Godfather."

He also advised individuals to call their local NBC-affiliated television stations to urge that the film not be shown, that viewers write to sponsors of NBC's Saturday and Monday Night at the Movies to protest the sponsorship of the film.

"When we stop buying the products from sponsors of exploitative violence, programs will rapidly change," Hollis said. He said also, "Offer Christian love and justice as the best hope to diminish the violence that is so widespread in our society."

Committee asks \$51 million Cooperative Program goal

NASHVILLE (BP)—A goal of \$51 million in receipts through the Southern Baptist national Cooperative Program unified budget was approved here for 1975-76 by the Southern Baptist Convention's (SBC) Executive Committee.

The goal is subject to approval at the annual SBC meeting in Miami Beach next June. It includes a basic budget of \$44 million, \$1 million in capital needs and \$6 million in challenge funds to commemorate the 50th anniversary of the SBC's Cooperative Program. The total 1974-75 budget is \$40 million.

The Executive Committee also asked SBC agencies to "submit priorities or action plans proposed for the utilization of funds which might be received from the anniversary challenge goals" and that its program subcommittee "evaluate these in terms of the major convention objectives in recommending the distribution of the funds received in the anniversary challenge segment of the total budget."

Other budget action resulted in approval of a \$531,000 operating budget for the SBC Executive Committee for 1974-75 and approval of distribution to the Executive Committee a proportionate share of the Convention Operating Budget overage expected from the Cooperative Program in the final month of the 1973-74 fiscal year.

In other business, the Executive Committee declined to extend SBC Cooperative Program financial support to Baptist Bible Institute in Florida, authorized funding of an image magnification system for the SBC's annual meeting in Miami Beach in 1975 and approved transfer of funds and real property from the SBC Home Mission Board to the SBC Foreign Mission Board to facilitate previously approved shifting of mission work in Panama and the Canal Zone from the Home Mission Board to the Foreign Mission Board.

The Executive Committee also decided that the SBC Stewardship Commission should retain the "Together We Build" program, which consults with local churches on fund raising for capital needs, and approved continuation of a Long-Range Planning Forum for at least one year after the Cooperative Program's anniversary celebration. The forum was formed by the Stewardship Commission and the Executive Committee to plan for the celebration.

The SBC Annuity Board was granted approval to include seminary students in a 1971 action of the Executive Committee which allowed the board to print and distribute a pamphlet presenting a plan for using earnings from a memorial fund to pay dues necessary to provide retirement for pastors working in "pioneer areas" where Southern Baptist

work is new.

The question of Cooperative Program assistance for the Baptist Bible Institute came from the board of the Florida Baptist Convention in 1972 and resulted in a two-year study by the Executive Committee.

The study revealed a definite need for diploma-type Bible education for pastors without higher education and noted that that Southern Baptists have been attempting to alleviate the problem through diploma programs on and off seminary campuses, the SBC's Seminary Extension Department, college extension programs and state convention supported Bible schools in Florida, Texas, Kentucky and North Carolina.

The Executive Committee noted that "numerous local Bible schools exist under private and church auspices. Some states would like to start such schools for local training purposes. To open the SBC Cooperative Program to one or two would mean it would need to be open to all."

The Florida school, however, will continue to receive Cooperative Program funds from the state level.

The committee commended the state convention-supported Bible schools in Florida, Texas, Kentucky and North Carolina "for their forward looking substantial work." It reminded state conventions contemplating such schools "to explore carefully all options open before launching other schools," adding, "We feel that present programs will care for our long range needs in this area."

Last year at the annual SBC in Dallas, two giant image magnification screens cost some \$45,000. It's expected to cost about one-half that much in Miami Beach because use of only one screen is anticipated.

The Executive Committee approved funding procedures for image magnification similar to those used in Dallas—one third from the Convention Operating Budget, one third from the SBC agencies on a proportionate basis and one-third from offerings at the convention. If the offering is more than one third, cost to the agencies and the Convention Operating Budget will be proportionately reduced. If the offering is less than one third, the balance will be paid out of the Convention Operating Budget. The estimated cost to all the agencies would be about \$8,000.

The Stewardship Commission's Together We Build program had been under study after the Committee of 15, which conducted a four-year-study of convention agencies, recommended that it be studied by the Executive Committee's finance committee in consultation with the Stewardship Commission.

The Executive Committee commended the Stewardship Commission for its handling of the Together We Build program.

SBC President Jaroy Weber, in his address to the Executive Committee, alluded to the U.S. Bicentennial, saying he hoped Southern Baptists wouldn't stand on the sidelines but would instead "help America keep in mind that it was founded on the principles of God, which we need to survive as a nation."

"I believe God wants to do great spiritual things in every church in America," Weber said, "America and its churches need revival. We are the people God can use."

Weber said Southern Baptists are people who believe in the Bible as the Word of God but aren't bound by creedal statements.



Mr. and Mrs. Graddy

Married 50 years

Mr. and Mrs. Burton Graddy of Vilonia will celebrate 50 years of married life on Oct. 13. They were married Oct. 11, 1924, at Vilonia. Graddy and his wife, the former Dessie Naomi Blessing, are the parents of four, and the grandparents of 10. They have been active members of the Beryl Church at Vilonia throughout their marriage, and Graddy has been a deacon in the church for 51 years.



Baptist Press bureau scheduled at Memphis

NASHVILLE (BP)—The Brotherhood Commission of the Southern Baptist Convention became the sixth bureau in the newsgathering network of Baptist Press news service, Oct. 1, according to Porter Routh, executive secretary-treasurer of the SBC Executive Committee here.

The Memphis-based operation will "add an important dimension to coverage of Baptist Press in reporting the widespread involvement of laymen in Baptist life," said W.C. Fields, Nashville, director of Baptist Press.

The Brotherhood Commission is assigned by the SBC to involve men and boys in the SBC's missions outreach, which includes more than 5,000 missionaries in the United States and 81 foreign countries.

Roy Jennings, executive assistant to Brotherhood Commission Executive Director Glendon McCullough and a former night city editor of the Commercial Appeal in Memphis, will serve as chief of the new bureau.

Jennings, a native of Oklahoma, is also press representative for general news flowing from the Brotherhood Commission. Jim Newton, press representative for the commission's Baptist Men's division and editor of World Mission Journal, and Tim Fields, press representative and magazine editor for the Royal Ambassador (boys) division, will participate actively in bureau operation.

Baptist Press, SBC news service which operates out of the denomination's Executive Committee in Nashville, also has bureaus located at the SBC Home Mission Board, Atlanta; the SBC Foreign Mission Board, Richmond; the SBC Sunday School Board, Nashville; the Baptist Joint Committee on Public Affairs, Washington; and the Baptist



Arkansas woman to write for WMU

Mrs. Richard Lisk (right) of England will be writing for future issues of *Contempo*, the magazine for Baptist Young Women. Mrs. Lisk will be writing study-action material for "Current Missions Group Programs" in October, 1975 and January, February, and August, 1976. She will also write material for BYW meetings in July, 1976 issues of *Contempo*. The December 1975 issue will feature material written by her for the Week of Prayer for Foreign Missions. Mrs. Lisk is a registered nurse and the wife of the pastor of First Baptist Church, England. Pictured with her at a Royal Service-*Contempo* writer's conference in Birmingham are Miss Ellen Dossett (left), editor of BYW materials and Miss Adrienne Bonham (center), supervisor of WMU's adult department.

Southeastern Seminary gets \$20,000 bequest

WAKE FOREST, N.C. (BP)—Southeastern Seminary has received \$20,000 from the estates of two former Southeastern Seminary professors, the late Dr. and Mrs. J.B. Weatherspoon. The bequest will be used for library endowment.

Prior to serving at Southeastern, Mrs. Weatherspoon, the former Emily Lansdell, was president of the Woman's Missionary Union Training School in Louisville, Ky. The school later became the Carver School of Missions and Social Work, which merged with Southern Baptist Theological Seminary in 1963.

Earlier, Mercer University, a Baptist college in Macon, Ga., announced they had received a \$10,000 bequest from the estate of Mrs. Weatherspoon, who died in 1973. Mr. Weatherspoon died in 1962.

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News about missionaries

Mr. and Mrs. Bobby E. Allen, missionaries to Indonesia, have completed furlough and returned to the field (address: Tromolpos 77-JKT, Jakarta, Indonesia.) Both from Arkansas, he was born in Prescott and grew up in Lawrence County, his wife, the former Barbara Fleeman, was born in Manila and lived in Greene County. She also lived in California while growing up. Before they were appointed by the Foreign Mission Board in 1965, he was pastor of Eastern Hills Church, Garland, Tex.

Mr. and Mrs. Claud R. Bumpus, missionaries to Brazil on furlough, may be addressed at 809 E. Cedar, El Dorado, Ark 71730. Both are natives of Arkansas. He was born in Sherrill and grew up in Almyra, Mrs. Bumpus, the former Frances Beindort, is from Simpson.

Before they were appointed by the Foreign Mission Board in 1953, he was pastor of Urbana (Ark.) Baptist Church.

Mr. and Mrs. W. Alvin Hatton, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 320-ZC-00, 20000 Rio de Janeiro, Guanabara, Brazil). He is a native of Abilene, Tex. She is the former Catherine Jordan of Arkansas, born in Dermott, she also lived in Helena and Hot Springs while growing up. Before they were appointed by the Foreign Mission Board in 1947, he was Royal Ambassador secretary for Arkansas.

Mr. and Mrs. R. William Hollaway, missionaries to Japan, may be addressed at 7-34 1-chome, Torikai Chuo-ku, Fukuoka 810 Japan. Hollaway, whose parents were Southern Baptist

missionaries to Japan, considers Arkadelphia, Ark., his hometown. Mrs. Hollaway, the former Linda Louton, was born in Fort Lauderdale, Fla., and grew up in Arkadelphia, Ark. Before they were appointed by the Foreign Mission Board in 1972, he was a student at Southern Baptist Theological Seminary, Louisville, Ky., and minister to youth at St. Matthews Baptist Church, Louisville.

Mr. and Mrs. Charles Tope, missionaries to Kenya on furlough, may be addressed at 303 W. Madison, Clinton, Miss. 39056. Tope was born in Catron, Mo., and grew up in Parkin, Ark. Mrs. Tope, the former La Verne Warnecke of Missouri, was born in Saint Louis and grew up in Sikeston. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Baptist Church, Belton, Tex.

Mr. and Mrs. Fred L. Williams, missionary associates to Brazil, have arrived in the States for furlough (address: First Baptist Church, 1st and Broadway, Broken Arrow, Okla. 74012). Williams, a native of Arkansas, was born in Fort Smith and grew up in that area. Mrs. Williams is the former Geraldine (Gerry) Washington of Claremore, Okla. Before they were employed by the Foreign Mission Board in 1971, he was pastor of Bethel Baptist Church, Owasso, Okla.

Miss Miriam Willis, missionary to Yemen, has completed furlough and returned to the field (address: Box 4404, Taiz, Yemen). She is a native of Little Rock, Ark. Before she was appointed by the Foreign Mission Board in 1943, she attended Parkland School of Nursing, Dallas, Tex.



EXCELLENCE

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BAYLOR INVITES Arkansas exes, parents of Baylor students, prospective students and friends to a buffet and meeting, Saturday, October 12 at the Holiday Inn, 2402 N. College Ave., Fayetteville. Representatives from Baylor will be there to present a program and answer questions about Baylor today. For the 11:30 a.m. buffet, reservations should be made at the Holiday Inn. The cost of the buffet is \$4 per person. Reservations for the program beginning at 10:30 a.m. are not needed.

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Gods concern about leaders

Oct. 6, 1974

II Samuel 7:8-10a, 21-29



Robertson
lead the people of God in so many directions, and can lead them into such tremendous opportunities. Since so many people are following, the price of error is quite high. God's concern about his leaders, his instruments or representatives among his people, is expressed graphically in the life of David, King of Israel.

God is concerned about the leader's desires

God's leader, David, has been used of God to bring peace to Israel, and now he relaxes in his house of luxury, but his sensitive conscience will not let him rest. His problem is that he lives in a house of cedar but God's house is still in the form of a tent or tabernacle. So, David's desire is to build an elaborate temple for the worship of his God, so that his house would not overshadow God's house, and the Ark of the covenant would rest in a worthy and permanent building.

We would quickly say this is not a wrong desire, it sounds like a worthy desire from a godly man. He shared his dreams with Nathan the prophet who at first approved, but was to be informed by God that it was not time to build the temple and David was not the man to build it. Rather God would establish a house (dynasty) for David, and eventually the Messiah, the King of Kings would be born in his lineage.

In spite of this God is very much concerned about the desires of David. He not only was aware of what his leader wanted to do, but was concerned enough to share his will and promise with him. God is still concerned about what his leaders are concerned about, and will share with them his wisdom and will so they will know the rightness or wrongness of their ventures. The God we serve does not leave us to flounder around without guidance any more than he was willing for David to do so. God was concerned that his leader fulfill his divine will rather than his own for God sees every person and every event of history in their perspective and knows far more about what we should be doing

than we do. God is concerned that his leaders be effective, and the only way to do this is to fulfill the purpose and plan of God.

God is concerned about the leader's prayers

The response of the King to God's refusal and promise is a moving prayer of humility, thanksgiving, and commitment. The scripture states that David went in and sat before the Lord, which implies that he was close to God, on intimate terms with him, and was comfortable in his presence. Every leader of God, seeking to lead people to follow the will of God, should be on those same speaking terms with him ready to spend time in his presence so that he is shaped and fashioned to the point that God can use him effectively. God is concerned about our prayers, hears us anxiously, and gives us guidance as he did the King of Israel. Our desires may not seem to be of the same magnitude as David's, but are important to God nonetheless.

The prayer of this great man celebrates the Lord's greatness and uniqueness, his ultimate goal is to glorify God both in his praying and his living. David knows that he was only an insignificant shepherd boy when God set him apart for his use, and even then he knows that whatever good he accomplishes is because of God working through him. David's plea is that God would fulfill his promise to make his house or dynasty a lasting and godly one, and even this he knows will be the work of God from start to finish.

The theme of this man might be "To God be the glory, great things He hath done". There are times when we as His leaders forget to praise God and give Him all the praise and glory for whatever He has done through us. A church building, even a mass of people who follow Christ partly due to our ministry, all are the works of God through us. They are not monuments to us but cause for praise to our wonderful God.

Conclusion

Beyond a doubt God is concerned about his leaders, regardless of what role they fill. If you are a layman you may be a leader where you work, or where you play, or where you worship. Wherever it is, whatever you do in the plan of God, remember God is concerned about you, so let him use you for his glory. If you are a pastor remember your work from start to finish is to glorify God, not merely to fulfill every ambition of yours. God's will may be to minister faithfully to God's people, witness to the saving name of Jesus Christ, and let another build the building.

The important thing for us is to fulfill the will of our knowledgeable God and glorify his name, even though we may never receive any credit or glory here for our feeble efforts in this life. Our submission to the will of God is more important than all our striving to feed our ego or fulfill our selfish ambitions.

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Foreign mission briefs

Nairobi, Kenya—Walter Knapp, son of Southern Baptist missionaries Mr. and Mrs. Douglas M. Knapp of Tanzania, was guest pianist for the Nairobi Music Society recently. His program was chosen from Bach, Beethoven, Mozart and Brahms. He dedicated the concert to Jesus Christ and one of the encores was a selection of his own hymn arrangements. He is currently studying at North Carolina School of the Arts, Winston-Salem.

Alges, Portugal—"And the truth shall make you free" was the theme for the youth camps held here recently. Over 142 young people attended. According to Mrs. John M. Herndon, the young people have experienced freedom in many ways since the April revolution including Bible studies and round-table discussions about politics, communism and their role in the changing society. She said they

"always came back to the main and important truth that their real freedom and contribution to society can best be realized through the truth and conviction of their witness in Jesus Christ."

Penang, Malaysia—Seminary extension classes will be offered beginning January 1975 in East Malaysia, on the Malaysian peninsula and in Singapore through the Malaysia-Singapore Baptist Seminary here. A dean will correlate the studies in each area. Certificate, diploma and degree courses will be offered. Classes will be conducted in English and Malay, with Chinese to be offered soon.

Singapore—Eleven of the 12 Baptist churches here have been organized into the Singapore Baptist Convention after four years of study and preparation. The major officers are Chinese business executives. Two representatives from each church serve as directors.

Mutual concern

Oct. 6, 1974

2 Cor. 1:1-11

Do you really care? The next nine weeks of study will help you answer this question. This present topic centers upon the mutual concern which Christians should have for each other.

The setting

The Corinthian church was in a very strategic location. Corinth was at the crossroads of the sea traffic between east and west. It was a great metropolitan center where sin of every sort was rampant.

Paul wrote a letter concerning the sin that had infested the church. It seemed to be ineffective.

This second letter seems to be Paul's answer to certain charges that had been alleged against him. The language is that of one who has been hurt, and yet is greatly concerned. It is apparent that he had been wounded to the quick, but not one word of resentment falls from his pen. Paul really cared.

Salutation (v. 1-2)

Paul's salutations are quite similar, designating himself as an apostle, servant or prisoner of Jesus Christ. He no doubt deliberately reiterates his claim to apostleship here because it had been questioned at Corinth. The letter is addressed to the "church of God" at Corinth and all the "saints" in Achaia. There is significance in the fact that he called them the "church of God" not Peter's, not Apollo's, not Paul's, but God's.

The believers, he called "saints." "Saints" was used to designate all Christians as ones set apart though they were not always saintly. The term indicates ownership rather than activity. It denotes whose they are, not what they are.

"Grace" and "Peace" form a usual greeting. Grace is the formal greeting of the Gentiles and peace is the formal greeting of the Jews. Paul was writing to both.

Succoring (v. 3-4)

Paul speaks of God as being blessed because he was worthy of praise. He had witnessed the compassion of God in dealing with the weakness and sin of the Corinthians. He describes Him as the father of mercies.

To be in a tight place with no way out without divine intervention is expressed in the word, "tribulation" and "trouble."

Paul had experienced this refining process. He was aware that the concern we receive from God is not simply for our personal enjoyment, it is given to us that we might be able to help others. God prepares us for what He is preparing for

us.

Suffering (v. 5-7)

The mathematics of God's mercy is wonderful! As the trials abound, the comfort of God abounds as well! In verse six Paul teaches the wonderful truth that a Christian's affliction brings a double blessing: first to him, "effectual" means that it works in him; and then through him to others. We as Christians ought to be willing to endure trials since we know they bring blessings to us spiritually and blessings to others as we share with them God's comfort.

Solution (v. 8-11)

Paul bares his heart here and shares with the believers the trouble he endured in Asia. He does so, not for sympathy but

to teach the lesson he learned. Man's extremity is God's opportunity. He learned that lesson well and sought to share it with all the saints.

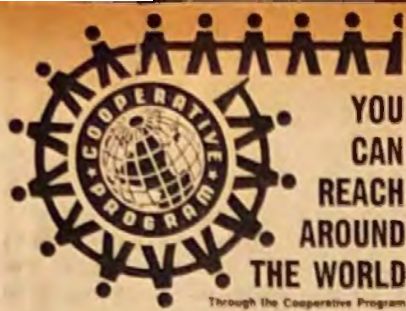
The trouble Paul refers to is not certain. Whatever they were, they were sufficient to crush Paul and cause him to pass sentence on his life. He learned the lesson of trusting God alone, but was quick to acknowledge the prayer help of his friends.

His own trials had taught him to really care. They had taught him how to share. Do you really care?

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RIDGECREST, N.C.—HAPPY BIRTHDAY COOPERATIVE PROGRAM, HAPPY BIRTHDAY TO YOU. As part of the Woman's Missionary Union's year-long emphasis on mission support, a birthday party celebrating the 50th anniversary of the Cooperative Program was held during WMU Week at Ridgecrest Baptist Conference Center this summer. Miss Alma Hunt, executive secretary of the Woman's Missionary Union, Birmingham, is shown here with Miss June Whitlow, director of the WMU's education division, and James L. Powell Jr., assistant director of Cooperative Program promotion at the Stewardship Commission, beside the giant cake prepared for the occasion. A similar celebration was held during WMU Week at Glorieta Baptist Conference Center, Glorieta, N.M.



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100 Men to witness in Korea; 50 Men to witness in Taiwan (wives invited), all attending First World Conference of Baptist Men, Hong Kong, November 26-30, 1974. Write: Brotherhood Commission, SBD, 1548 Poplar Avenue, Memphis Tenn. 38104.



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A job seeker filled out an application form thusly:

Date of Birth: Aug. 5, 1940

Weight: 6 lbs, 10 ounces.

Height: 20 inches. — *The Lion.*

The Northern Lights restaurant in Selawik, Alaska, an Eskimo village just south of the Arctic Circle, sells 150 gallons of ice cream a month even when the temperature outside is 40 degrees below zero. (Maybe they're eating it to keep warm.)—*Funny Funny World.*

When Congressman William Hudnut of Indiana arrived in Washington following his election, the first call he got was from a constituent—a woman in Indianapolis complaining that her garbage hadn't been picked up.

"I'm your Congressman, now," he told her. "I'd suggest you call the city department of sanitation."

The woman was disappointed. "I really didn't want to go that high," she said. — *Brief Cases*

When your "outgo" exceeds your "income", then your "upkeep" will become your "downfall".

During his 100th birthday interview, the salty centenarian told the reporter, "If I'd known I was going to live this long, I'd have taken better care of myself."—*Modern Maturity*

Retirement can be a joy if you figure out how to spend time without spending money.

Reporting attendance

Churches reporting attendance should send on a post card attendance figures, accompanied by church, town, and date of Sunday reported. Cards must reach us by Thursday morning after that Sunday, so they need to be mailed Sunday night or Monday morning. Only reports on postcards with date of Sunday reported will be used. No phone calls, please.

Attendance report

Sept. 22, 1974

Church	Sunday School	Church Training	Church Additions
Alexander, First	84	43	1
Alpena	66	31	
Bentonville			
First	231		
Mason Valley	99	52	
Berryville			
First	175	76	7
Freeman Heights	133	53	
Rock Springs	92	62	1
Booneville, First	264	238	
Bryant, First Southern	45	26	
Cabot, Mt. Carmel	210	96	2
Concord, First	100	47	
Conway, Second	326	84	3
Crosssett, Mt. Olive	365	177	
El Dorado, Trinity	141	29	
El Smith			
First	1290	387	16
Grand Avenue	760	286	1
Mottell Mission	72		
Northside	93	61	
Trinity	157	45	
Temple	155	67	4
Windsor Park	693	182	4
Gartfield, First	72	36	
Grandview	87	66	
Hampton, First	143	77	
Hardy, First	128	48	
Harrison			
Eagle Heights	309	120	2
Woodland Heights	75	42	
Helena, First	255	109	
Hope			
Calvary	188	86	1
First	453	106	2
Hot Springs			
Grand Avenue	387	193	2
Leonard Street	102	72	
Park Place	365	89	
Jacksonville			
First	382	76	
Marshall Road	265	99	2
Kingston, First	53	35	
Lavaca, First	281	108	
Lexa	171	73	
Little Rock			
Cross Roads	115	85	11
Crystal Hill	156	75	5
Geyer Springs	727	204	
Life Line	566	152	4
Martindale	131	45	
Shady Grove	101	61	
Sunset Lane	221	87	2
Woodlawn	118	49	4
Magnolia, Central	603	163	3
Monticello			
First	282	77	
Second	310	108	
Murfreesboro, First	115	55	
North Little Rock			
Levy	382	128	
Park Hill	755	73	
Paragould			
Calvary	241	156	
East Side	222	104	
First	464	114	4
Paris, First	366	118	
Pine Bluff			
East Side	214	116	
First	563	135	3
Green Meadows	56	38	
Second	137	55	
South Side	654	109	18
Tucker	11	11	
Oppelo	14	11	
Watson Chapel	342	113	3
Prairie Grove, First	147	74	
Rogers			
First	512	116	1
Immanuel	438	115	6
Russellville			
First	536		
Second	148	80	
Springdale			
Berry Street	91	46	
Caudle Avenue	117	41	
Elmdale	332	108	1
First	1113		6
Oak Grove	80	30	
Van Buren, First	515	188	
Mission	35		
Vandervoort, First	57	35	
Walnut Ridge, White Oak	73	38	1
West Helena			
Second	172	89	2
West Helena, Church	253	78	1
Wooster	96	64	

Inflation affects buying power of CP budget

NASHVILLE (BP)—Southern Baptists' gifts to the cooperative Program (unified budget) have continued to exceed the rate of inflation, Robert Bingham, Home Mission Board program services section director, said at a conference here to discuss ways of promoting the convention's \$150 million Cooperative Program goal for the 1975-76 financial year.

However, conferees also heard evidence that the projected goal will actually have only \$87 million in real buying power.

John H. Williams, assistant to the treasurer and director of financial planning of the Southern Baptist Convention (SBC) Executive Committee, said the projection of \$150 million for 1976 would represent an increase of 48.9 percent in the Cooperative Program budget, increasing 12 percent in 1974, 14 percent in 1975 and 16.7 percent in 1976.

But the purchasing power would be only \$87,584,522, for a decrease of 71.2 percent, using the 1967 Consumer Price Index (CPI) as a base, Williams said.

He explained that by setting the CPI in 1967 at 100, by December of this year the index was projected to be 152.4, and by December 1976 to be 171.3. This is based on 10 percent inflation during 1974, with continued, but smaller increases, continuing until 1976.

The goal of \$150 million dollars has been set to coincide with the 50th anniversary of the Cooperative Program in 1975. Rudy Fagan, executive director-treasurer of the Stewardship Commission, told conferees that "Rope of Sand," the commission's film commemorating the 50th anniversary will be released during Baptist state conventions this fall.

Missions study Crisis communities may lose 500 churches

ATLANTA (BP)—A study of churches in crisis communities, conducted by the Southern Baptist Home Mission Board (HMB), has concluded nearly 500 of the denomination's churches will not exist in 10 years if present trends continue.

A community in crisis is one making significant changes in racial or ethnic, housing, industrial or commercial characteristics.

The study of nearly 1,000 churches assumed that the average Southern Baptist church designs its programs toward the white, middle class of America.

Therefore, if a community is changing to one of the defined crisis criteria, it will become something other than a middle class, white community.

The survey was a comprehensive questionnaire sent to 217 directors of missions in metropolitan associations to select the churches and compile data.

A 75 percent response (average response for mail-out questionnaires is 25-30 percent) showed that almost 18 percent of the metropolitan association churches are in communities in crisis—989 churches out of a possible 5,543.

Don Mabry of the board's department of survey and special studies carried out the survey for a project committee of the Southern Baptist Convention's (SBC) coordinating committee.

He reports more than 50 percent of the churches lost membership during the five year study (1969-73), with 44 percent of those losing 50 or more persons. Seventy-two percent had a net loss in average Sunday School attendance. (However, home Bible fellowships are not usually counted). About 52 percent of the churches have less than 150 in Sunday School.

"The data indicate the bulk of churches facing crisis communities are slowly dwindling down until they will cease to exist," says Mabry.

The project committee, headed by Warren Rust, also of the HMB, requested the survey to determine trends heretofore only suspected.

"The survey results will be shared with all program leaders of the Southern Baptist Convention so we can begin to act collectively to bring responses to bear on the problem," says Rust. "No single agency can handle it."

Sixty-five percent of the churches have less than 200 in average attendance and one-third have less than 100 in attendance. "This indicates churches

facing community crisis are the smaller churches which would have less leadership, buildings and money with which to meet the ministry needs in a community facing crisis," according to Mabry.

More than half the churches have total receipts of less than \$50,000 and 30 percent have less than \$25,000.

"Many are moving toward a time when they cannot afford a full time pastor living on the field and serving the church," says Mabry.

Size and location of churches did not exempt them from the crisis; even debt plays no significant role. More than two-thirds of the 989 had little or no indebtedness at all in 1973.

Also the evangelical thrust of the churches seemed to have no bearing on the losses. Only 15 of the churches reported no mission gifts in 1973. Twenty percent gave \$2,000-3,000 last year. More than 30 percent gave \$5,000-25,000 and 15 percent gave \$25,000 or more in total mission gifts outside the individual churches.

In baptisms more than 10 percent had 50 or more average for the 1969-73 study. The average number of baptisms SBC-wide is 12 per year.

Statistics are nearly the same for additions by letter.

"This shows a strong evangelical thrust," says Mabry, "but the net gain is small since the mobility of most of these communities is extremely high. These churches are increasing their memberships significantly, but having small net increases because members move out of the communities almost as fast as new members join."

The study indicated that apparently people are willing to travel back to their old neighborhoods for church in any but a racially changing situation. The racial situations were where the largest losses were reported. Smaller losses were in neighborhoods changing to lower class white, industrial, commercial or multi-family housing.

"Since 17.6 percent of the churches in the responding associations are in crisis communities, if this same percentage were applied to the 11,000 churches, there would be 1,936 churches located in crisis communities," adds Mabry.

"The dimensions of this problem suggest it is significantly large enough to warrant some diligent searching for solutions."

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