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Arkansas Baptist Newsmagazine

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September 5, 1974

Arkansas Baptist State Convention

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State missions overview
page 9

September 5, 1974
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

Jesus admits to many responses

(Conversion experience series)

The acknowledgement of two facts by God's people would bring all of Christendom into closer ranks. While these two facts, "God admits to great diversity in his family" and "Jesus admits to many responses" are confirmed repeatedly in the scriptures, only a few really accept them.

Surely all responses are not full experiences of saving grace but many mark a step in the path which leads to salvation. People are known more for their differences than their sameness. Some answer to Christ earlier from closer in as others hear from further out at a later time.

Some joyfully receive Him on the first invitation as others linger to the threshold of death. Some respond from a rich spiritual heritage as others step out of total darkness to greet Him.

There is little sameness indeed in the responses made to the Lord. The glorious fact is that Christ accepts the responses, which in fact may represent only a step, but a vital step, in the right direction.

Every experience of grace is an individual work of God and remains its own unduplicated uniqueness in God's artistry. There is no universal mold in which all souls are pre-formed to meet God's pleasure.

The full completion and interpretation of some of these mysteries may well have to await the final appraisal of the master artist. There are many people who in their own way, considered strange indeed to others, have responded satisfactorily to Christ.

Paul and Zachaeus were not saved alike. The Philippian jailer did not respond as did the Samaritan woman. Nicodemus did not respond as did Bartemaeus, nor did Matthew as John.

It is a carry-over from the barbarians to discredit, devalue, discount, or destroy those who were not just like them. Unless one could act and think as did the barbarians they were discarded or destroyed.

God admits to much diversity in his family and Christ admits to many responses. We can be happier, live longer, have better manners, and avoid a lot of ugly sins if we can accept God's unique, unduplicated, work of art as it appears in the lives of others. (Acts 10:15)

Perhaps the person whose Christian experience seems so utterly inadequate to another might fare better if he could see the original material with which God started (Jer. 18:4), and also examine more fully his own.

The final test of any response to the Lord can be noted when Christ becomes real and lives within that life. (Col. 1:27)

I must say it!

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The SBC Annuity Board's pension plans are on solid ground in light of the pension reform act passed by Congress because plans already meet or surpass the requirements.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73 SEPTEMBER 5, 1974 NO. 35

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Choosing church literature

Currently, a few churches in our state are using non-Southern Baptist literature. Some of these purchase all their literature from another press. Others buy their lesson materials from several sources, including our own. There are, however, several important reasons why every Southern Baptist church should be using Southern Baptist literature.

Our literature has been compared many times, by non-biased sources, with other lesson materials. Always these people have found Southern Baptist materials to be the best. Among the reasons for this superiority is the fact that our lessons are prepared slowly and with great care by highly-trained people. No quarterly is sold until it has been checked and rechecked by numerous people for doctrinal accuracy, sound educational principles, and the most effective communication. It would be impossible for a small special interest press to exercise this care.

Of prime concern to a Southern Baptist church is doctrinal correctness. First, the finest people in our denomination are sought to prepare our Sunday School materials. Their writing is checked by competent workers at the Sunday School Board. These doctrines have as their guideline "The Baptist Faith and Message," a statement of our teachings adopted by the 1963 Southern Baptist Convention. No independent press material is so carefully checked for its doctrinal soundness.

Our literature is educationally sound. Just as our lesson materials are planned and checked for doctrinal correctness, so are basic learning principles utilized. Thought and learning patterns for each age level, review for maximum learning, and units based upon age level

Guest editorial

We can smile

The statement "These are times that try men's souls," could well have been penned to describe our own days.

While circumstances of life in this world have never been ideal since the entry of sin, it seems that each succeeding generation is more buffeted and battered by constantly developing complications about which our forebears knew little or nothing.

Scientific discovery and development have produced technological advance far beyond the wildest imagination of the dreamer who lived but a hundred years ago. Luxuries and comforts that only princes could afford during even the nineteenth century, today would be regarded as crude and totally inadequate for any except a primitive society.

Man is securely seated in the lap of luxury and has material benefits and comforts almost beyond comprehension.

.....

But for the most part, man is not satisfied, nor happy.

Even though many pursue a frantic, frenzied, frenetic search for contentment and happiness— these qualities consistently elude them.

attention spans, are all a part of our literature. The mere fact that material is easy for the teacher and the pupil doesn't guarantee that learning will take place.

Perhaps the most frequent criticism of our literature is that it takes too much work for the teacher to prepare. First, it is obvious that a class will grow and develop in direct relation to the teacher's effectiveness. The more a teacher puts into preparation, the more effective he will be. We are fortunate that our teacher's helps are the best that can be found.

Finally, our literature is co-ordinated with the major emphases of the SBC. This means that the members of a Southern Baptist church will have opportunity to learn about the things we are doing together. Much of our strength is derived from our fraternal cooperation. If this is to be accomplished there must be communication. Our literature serves as one channel through which we are provided information.

The question arises, "Why is there so much promotion of the private presses?" The answer is obvious— profit. It should be remembered that our Sunday School Board is a non-profit institution which sells its materials for less money than its competition. Furthermore, any income above operating expenses is returned into the Lord's work. The money assists in associational, state, and national projects. Hence, it is a supplement to the Cooperative Program.

Although no one would claim that our literature is perfect, it is certainly superior to the rest. If your church is using non-SBC literature you should prayerfully consider the advantage of our own. In so doing the Lord's work in your church may be strengthened.

Jesus said to his people, "Ye are the salt of the earth..." (Matt. 5:13) And this is still true even in this kind of world and society.

Salt, among other qualities, is noted for its purifying and preservative powers.

Christians, then, are to exert a salutary effect upon our entire environment and society.

Someone may ask, "Since I have no special talent or ability, how can I do this?"

There are many ways— but let's turn the spotlight on one thing all of us can do to make life a little more bearable for our companions along the way.

We can smile!

.....

Someone else has said, "The smile that lights the face will also warm the heart."

No matter who, or what we are— what our place in life may be we can make someone else's load lighter by giving him a sincere smile.

It's the Christian thing to do! —C.L. Pair in the "Arizona Baptist Beacon"



One layman's opinion

Daniel R. Grant / President, OBU

Would persecution help American Christians?

When I consider how much freedom and prosperity most American Christians have, my usual response is one of deep gratitude. Recently I had cause to wonder whether we may actually need the experience of doing without this freedom and prosperity, at least for a while.

Recently, I had the distinct privilege of flying from Louisville to Little Rock with Dr. Gerhard Claas, General Secretary of the German Baptist Union, and Program Chairman for the 1975 Baptist World Alliance Meeting in Stockholm. He told so many thrilling stories of the life of European Baptists, especially those living

under Communist governments, that I found myself wishing we were flying to Los Angeles just so I could hear more of his experiences. I was most impressed by the stories of Baptists living, growing, and evangelizing, in spite of complicated government restrictions.

One country began to have so many requests for baptism into Baptist churches that the government became alarmed and began to require official approval before baptism could take place. A list of those applying for baptism is submitted to the appropriate government official and he normally approves only a fraction of those

applying. Then he attends the baptismal service to observe whether there is any baptism of persons not on the approved list. Dr. Claas told of an unusual development at this point. Frequently, those whose applications for baptism have been rejected by the government will go with the pastor late some night into a river for a series of "black market baptisms." Churches have begun to swell in membership with a mixture of "official baptisms" and "black market baptisms," but all rejoice in their salvation in Jesus Christ.

I am looking forward to attending the 13th Congress of the Baptist World Alliance in Stockholm next July, and I hope very much I have the privilege of shaking hands with some of these east European Baptists who live the Christian life in constant fear that they may have stepped over the line of what is permitted by the government.

There is always the danger of saying glibly, without realizing the full implications, that what we American Christians need is a little persecution. I am not sure I am ready for it. However, Gerhard Claas has helped me and his new friends whom he addressed at Ouachita Baptist University to appreciate more fully the freedom and prosperity which we enjoy. He also makes me wonder if our Christianity would not come to be more real if governmental persecution were an ever present possibility for us.



The president speaks

Don Moore / President, ABSC

His body- crucified, fragmented

Few things bring greater shame to God and disappointment to the world than division within the Body of Christ, the Church. Wasted years from cluttered minds and clogged channels often are the result of church strife. Children grow up disillusioned, adults hobble along spiritually crippled from the first and last church "fuss", and the lost go to Hell. Many Christians are so busy trying to "make their point", champion their cause, or get even over a disagreement that the Spirit of God has little chance to bring about growth and involvement in soul winning.

"Haven't we always had church fights? Don't all churches fight?" The answer is "no"! I am fearful that many church members have come to accept the position that this is normal. These people will cry crocodile tears over the thorn pierced brow, the riven side, the shredded back and the mangled hands of Jesus' physical body. The horrors of such torture is almost more than one can bear. The same people will turn around and mutilate the spiritual body of Christ. Nothing reflects more spiritual illness than a willful disruption of a churches fellowship. If a man mutilates his own body he is sent away because of mental illness. "So we, being many, are one body in Christ, and everyone members one of another." (Romans 12:5) "If one member

suffers, all the members suffer with it." (1 Cor. 12:26) If then, I bring suffering to the body of Christ, I am bringing pain to myself. We have better sense than to do that physically. We do not exercise the same judgment spiritually.

My head keeps my hands from attacking my eyes, feet, etc. The head of the Body (church) is Christ. Do you suppose Jesus is not capable of being the head and therefore can't keep it "all together"? No. Church squabbles just reveal who is not under the control of the Head.

If church folk would fight over things of significance, God and the world might understand. To list the things over which people fight would be like writing a cartoon they are so ridiculous. It might help if everyone of us listed the issues that are great enough to justify splitting a church fellowship. I believe the Pastor and Deacons of any church can and must maintain unity and harmony in any church.

For the sake of our witness to the lost, our growth in the Lord, our effectiveness in service, and our reflection of His Glory, let us "Be kindly affectioned one to another with brotherly love...Be of the same mind one toward another." (Rom. 12:10, 16) Then we can "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1)

Letter to the editor Appreciates camps

I would like to express my appreciation to those who plan and conduct our state Baptist camps. My son attended the second week at Siloam Springs and my daughter has just returned from G.A. camp at Paron. Both of them experienced many spiritual blessings and were richly rewarded with good times and Christian fellowship. These things don't just happen, but are a result of much work on the part of many people. Please give my thanks to all of them and may they continue to reach many more young people in the summers ahead. - Mrs. J.D. McGee, Little Rock.



Church holds dedication of building replacing one destroyed by fire



West Side Church now worships in this \$61,000 building.

The West Side Church, Warren, dedicated its new building Aug. 4. The new facility of 5500 square feet consists of an auditorium which seats more than 275, a baptistry, nursery, eleven class rooms and three bathrooms. The structure has central heat and is air conditioned. The auditorium is carpeted and has all new furniture. The congregation has also purchased a new piano. The new plant was erected at a cost of \$61,000 but has a replacement value of more than \$100,000. The building replaces one which was destroyed by fire in October, 1973.

Special guests for the occasion included Editor J. Everett Sneed, who brought the morning message, Superintendent of Missions Raymond Reed, and the former pastor, Kenneth

Stiles.

The dedicatory message was brought by Dr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, who spoke from II Chronicles 7:1-3. In his message he emphasized the importance of the church as he said "The church is the mother of all that is good in our society. No one has ever wasted a day they spent in the house of God."

Others participating on the program included Terrell Wallace, pastor of the Wilmar Church; Mrs. Kathrine Sanders; and Andrew Hayes.

The church was begun in 1961, under the leadership of Dean Newberry, who was pastor of Immanuel Church, Warren. Twenty-six people from Immanuel and nine from other churches organized the

original mission.

Don Williams, who was superintendent of missions at the time, served as the first pastor. The second pastor was Bob Rose, who was a student at Ouachita University at the time.

Allen Chenault succeeded Rose in June of 1963. Under Chenault's leadership the church purchased the property on which the present building is located. Immanuel Church, Warren, and the State Missions Department bought the property. A four-room house located on the property was used for Sunday School and Training Union classes. In 1964, a building was purchased from a church of another denomination which provided facilities for all of the services.

James Heflin was the next pastor. Under his leadership an auditorium was built and the mission was constituted into a church.

Other pastors of the church were Herman Williams and Leonard Muston.

Kenneth Stiles became pastor in June, 1972. In January, 1973, the church paid off its indebtedness and the note was burned on Feb. 25 of the same year.

The church burned on Oct. 10, 1973, after the Wednesday night service, destroying both buildings. Stiles led the church in the erection of their new facility but resigned in June. R.R. Shreve is now serving as interim pastor.

Ordinations

Tom Biggar has been ordained to the ministry by Lakeshore Drive Church, Little Rock. Moderator was Bob Kessinger, and clerk was Jack Royce. Pastor Jerry Wilcox brought the ordination message.

Biggar, a native of Kentucky, served as associate BSU director at U.A. Little Rock from August, 1973, through June, 1974. He holds the B.A. and M.A. degrees from the University of Virginia, and the M. Div. degree from Southern Seminary.

New subscribers:

Church	Pastor	Association
First, Alpena	Dean Smith	Boone-Newton
Crossroads, Blytheville	Leroy Douglas	Mississippi
First, Casa	Eugene Corder	Conway-Perry
Union Hill, Clinton	Chester Right	Faulkner
Rye Hill, Ft. Smith	Ron McBride	Concord
First, Gould	Ray Meador	Harmony
Wabbaseka	Philip Hinkson	Harmony
Cass, Ozark	John Schopp	Clear Creek
Union Avenue, Wynne	Shelby Bittle	Tri-County

Youth Choir Day set

Ouachita University's fourth annual Youth Choir Day will be held Sept. 21. Singers from Baptist churches around the state are invited to attend and participate in the half-time concert at the football game, but reservations must be made with Ed Coulter, in the OBU president's office, by Sept. 6.

Hungry campers file through the serving line in the dining hall.



Baptist Vista's 25th anniversary made possible by many workers

The years 1949 and 1950 are recognized as the beginning years for Baptist Vista Encampment, owned by Clear Creek Association.

Hundreds of people have served in some capacity, given, or helped in some way during these years to make the camp possible. A 92 page "Anniversary Book" of history was published in time for this year's main encampment. It was dedicated to "The large number of people, who through the years have made Baptist Vista possible and what it is today."

A seven-man assembly board is charged with the camp's operation. Programs are planned either by heads of associational program organizations or by the program organizations themselves.

W O Taylor was associational missionary at the time Baptist Vista began. Following him have been B.D. Smith, 1952-1953; S.A. Wiles, 1954-1960; and Paul E. Wilhelm, 1960 to the present.

The first retreat in 1949 was not held at the camp site at all but at First Church, Mulberry. In 1950, however, a camp

program began that has continued at the assembly grounds on Mulberry River, north of Ozark. The enrollment for the main encampment has grown from 52 in 1950 until it now regularly runs more than 600. This is in addition to many other activities and rental encampments.

A total of 611 were enrolled in the main encampment at Baptist Vista July 15-19. This is the second highest enrollment in the 25 year history of the camp.

There were 37 professions of faith, eight surrendered for special service and 83 made dedications. Paul E. Wilhelm, missionary, was camp director.

Baptist Vista's importance in the life of the association is reflected in a statement made by T.H. Jordan, then pastor of First Church, Van Buren, in the early 1950's. Jordan told an associational meeting, "It is indeed a missionary project. Not only are souls saved, but visions are received that forever change the course of many lives. No one can attend the camp without being made to realize that God dwells in a very real way on these grounds."

(Right) The entrance plainly states "Baptist Vista"



Camp director Paul Wilhelm uses this bell to call campers together.



Campers overflowed the seating capacity of the tabernacle.

Staff changes

Kerry G. Powell is the new pastor of First Church, Forrest City. He has pastored churches in Tennessee, Texas, and Virginia, and comes to Forrest City from Temple Church, Norfolk, Va. Powell is a graduate of Carson-Newman College and Southwestern Seminary. He and his wife, Carolyn, are the parents of three sons.



Powell



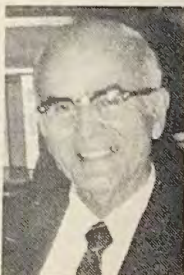
Speakman

Ray Speakman has been called by Dollarway Church, Pine Bluff, as minister of evangelism. Speakman, a native of Harteselle, Ala., is blind. He is a graduate of Athens College, Athens, Ala., and is a student at Mid-America Seminary. He has pastored churches in Alabama. He is available for revivals and may be reached through the church.

Raymond Atwood is now serving as pastor of First Church, Hamburg. He has pastored churches in five states. He is married to the former Wanda Walden, and they are the parents of a son and a daughter. They also have two grandsons.



Atwood



Bledsoe

D.B. Bledsoe has announced plans to retire from the pastorate of Forrest Park Church, Pine Bluff, in October. He has served the church nearly six years. Bledsoe holds degrees from Henderson State College, U.A. Fayetteville, and Southwestern Seminary. Before entering the ministry in 1946, he was a public school principal and superintendent of schools. He has pastored churches in Arkansas and Missouri. Bledsoe has served on the Executive Board of the Arkansas Baptist State Convention, and currently serves as a trustee for Ouachita University and for Southeastern Seminary. He is married to the former Mildred Harper of Strong. They are the parents of five children.

Reese Morrow is serving as pastor of Reydel Church. He is a native of Piggott. Morrow holds the B.A. degree from Ouachita University, and has studied at Southern Baptist College and Mississippi College. He is a student at Mid-America Seminary. Morrow is married to the former Marilyn Kay Woodliff.

Jimmy Taylor has been called as pastor of Second Church, Russellville. He comes to the church from First Church, Glenwood. He also has served churches at Camden, Lake Hamilton, and Russellville. Taylor received his education at Wayland College, Plainview, Tex., and at Ouachita University. He and his wife, Betty, are the parents of two sons and a daughter.

C.S. Maynard is serving as interim pastor at El Paso Church in White County. He was the pastor of Capitol Hill Church, Little Rock, (now Brookwood Church) for 23 years.

Malcolm Griffin has joined the staff of East Side Church, Mountain Home, as full-time assistant to the pastor. He held this post during the summer. Griffin is a native of Dell, and his wife the former Paula Axley, is from England, Ark.

Sylvan Hills, North Little Rock, has called **Paul LeCrone** as minister of music. He comes to the church from Oklahoma Avenue Church, Shawnee, Okla. He is a graduate of Oklahoma Baptist University and a student at Mid-America Seminary. He is married to the former Kathy Powell of Tulsa.

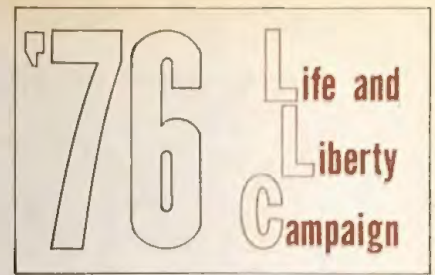
Arkansans get degrees at Baylor University

Degrees were granted to 22 Arkansas students at commencement exercises this spring at Baylor University. More than 1,000 students received degrees.

Baylor President Abner V. McCall, delivering the traditional charge to the graduates, said that "creativity in the improving of individual lives and in human relationships is the crying need of the world today."

Among the Arkansas graduates, two were honor graduates. Georgia P. Lambert of Gurdon was graduated summa cum laude. She received the B. Mus. degree and was the highest ranking graduate in the School of Music with a 4.0 grade point average. She tied for highest rank with the university.

David Grey Martinez of Ft. Smith was graduated magna cum laude. He received the B.A. degree and majored in Greek.



by R. Wilbur Herring



Dr. Herring

What will it take to get us under the burden of prayer for a revival in America? Our state-wide prayer chairman, K. Alvin Pitt has the burden and he is beginning to get under the load to lead our people over the state in regional prayer meetings and

to encourage our pastors to lead their people in prayer for the spiritual awakening that we so desperately need.

What will it take on God's part to bring us to our knees in humility and contrition? In the midst of plenty can we have a burden? At a time when the average person has the largest salary he has ever had and is living in the largest home he has ever owned, and in his garage he has two cars or a boat and trailer, can he be in want for anything? If this were prosperity in the true sense of the word maybe there would be no need to plead for prayer warriors in the midst of plenty. But dear friends, the word prosperity means a "state of well being", and our nation is not in that healthy condition at this time.

The glitter of materialism has blinded our eyes from our true condition. The church at Laodicea thought that it was rich, and so increased with goods that it had need of nothing. But the Lord's appraisal was that they were "wretched, and miserable, and poor, and blind, and naked;" The Lord's admonition to such Christians was that of repentance. The big question at hand is simply this, "Will our pastors have spiritual eyes to see and lead their people to repentance and prayer or will we continue in our state of false contentment with the things of this world?"

Will it take suffering on our part to return us to supplications and prayer? This might not be far off, for many of us as servants of the Lord already have the witness from the Spirit that judgment on America has begun. It is a shame that the children of God are inclined to go "their way" until we are motivated by much suffering to return to the ways of the Lord.

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

The incarnation of Christ

by Ralph W. Davis
(Tenth in a series)

The doctrine of redemption is the central doctrine of the Bible. The theme of the Bible is the person and work of the Redeemer. This Redeemer must be at once God and man. "In teaching that Christ had a perfect human and a perfect divine nature, and is one person, the Bible teaches the whole doctrine of the incarnation. This doctrine is the key to the whole Bible. If this doctrine is denied all is confusion and contradiction. If it is admitted all is light, harmony and power. Christ is both God and man, in two distinct natures, and one person forever" (Hodge, *Systematic Theology*, Vol. 2, p. 384.)

Paul in Philippians 2:7 (RSV) states that "he emptied himself, taking the form of a servant." Of what did Christ empty himself? It was impossible for him to give up his divine nature. He continued to be the Son of God. A.T. Robertson states that he took upon himself "limitations of place (space) and of knowledge and of power, though still on earth retaining more of these than any mere man." (*Word Pictures in the New Testament*, Vol. 4, p. 444.)

William Barclay states that Jesus emptied himself of omniscience for there were things that Jesus did not know (Mark 13:32); of omnipotence for he grew physically tired, weary and exhausted; and of omnipresence for he was subject to the laws of space and time. (*The Mind of St. Paul*, pp. 62, 63). He could not have been a perfect man if he had retained these three attributes. There were times that he did retain them and Robertson helps us at this point by saying he "retained more of these than any mere man."

E.Y. Mullins insists that the self-emptying "meant the retention of divine qualities and powers, but under the restraint and limitations of a human life. There was a voluntary suspension of the full exercise of divine attributes in the incarnation. But potentially all divine resources were present" (*The Christian Religion in Its Doctrinal Expression*, pp. 184-185.) He never emptied himself of his moral attributes of holiness and love.

Perhaps the clearest view is given by W.T. Conner who agrees with Strong that Christ retained divine power and

knowledge but there were two limitations upon his use of the knowledge and power: (1) He exercised this knowledge and power only as it was necessary to the fulfilment of his messianic mission; and (2) this exercise of the divine prerogative was mediated to him by the Holy Spirit. (See Conner, *A System of Christian Doctrine*, p. 165.)

It is only a Saviour who is both God and man who is all we need and all we can desire. "As God he is ever present, almighty and infinite, to save and bless; and as man he can be touched with a sense of our infirmities, was tempted as we are, was subject to the law which we violated, and endured the penalty which we have incurred. We are therefore complete in him, wanting nothing." (Hodge, p. 396.)

Next week: Both God and man



Woman's viewpoint

Iris O'Neal Bowen

Prayer and a king snake

I was talking to a relative a few days ago and she was distraught over a prayer she said had been answered. It seems a huge rat had made his appearance on their premises and none of the de-ratters-traps, poison, even the exterminators-were able to cope with the situation.

Finally, at the end of her tether, she remarked to her young son that maybe they should ask the Lord to send them a king snake.

"How would that help?" he wanted to know. "Because," she told him, "king snakes eat rats, and he could get our rat when nothing else could."

It wasn't a hard prayer to answer, for their back yard runs down into the woods, and Daddy's penned up dogs are always barking at something down there.

The very next day after the impromptu prayer, Daddy came in, much pleased with himself.

"Guess what I did," he demanded. "I killed a big, black king snake trying to get into Jack's dog house!"

Mother was horrified. "You killed a

king snake? Why, for pity's sake, did you have to kill it?"

"Why are you so disturbed? I thought you hated snakes!"

"Usually I do, but not that king snake! Did you know, Dear Husband, you just killed the answer to my prayer?"

"I did?" He looked puzzled. "I don't usually go around killing answers to prayers, and I wouldn't have, this time, but you see, Jack was in his dog house, and this snake was striking at him, so I had to kill him. Besides, I never heard of anyone praying for a snake."

"Well, I did," she answered. "I asked the Lord to send us a king snake to kill that old rat, and you've gone and just killed my answer to prayer."

When I suggested that the snake's mate might be around to finish the job, Mother screamed, "Don't say that! I've heard the mate always comes back to get the one who killed her mate!"

I didn't feel like I helped much, with my advice. Maybe I should have just prayed for them.

News briefs

□ Elmdale Church, Springdale, has voted to send the Pastor, W.R. Edwards, and his wife on an evangelistic crusade to France. The trip is to be financed through special offerings.

□ First Church, Horatio, has recognized two Acteens as Queens. Liz Hendrix and Dana Kirk were honored, as was Annette Armer, Girls in Action member, who received a certificate in Adventure 2.

□ Shady Grove Church, north of Van Buren, has ordained Gene Caswell, Ted Gentry Sr. and Ted Gentry Jr. as deacons.

□ Crossroads Church, Little Rock, celebrated the pastor's first anniversary with the church on Aug. 4. Bill Fleming was honored.

□ Members of the youth choir of Park Place Church, Hot Springs, have returned from a five-day trip through North Arkansas and South Missouri where they presented a concert and drama in Baptist churches.

□ First Church, Black Rock, held a dinner to honor Pastor John Eason and his family on the first anniversary of his pastorate.

□ Pleasant Hill Church, Rogers, viewed slides made on a recent trip by the Marnatha Singers to Altus, Okla., where they sponsored a camp for G.A. Girls.

□ The Evangelizo Singers of First Church, Brinkley, financed a choir-mission trip to Joy, Ill., by "jumping for Joy." A 24-hour trampoline marathon earned the group \$500.

□ Dolph Church has ordained Orville H. Browning as a deacon.

STATE MISSIONS



The OBJECTIVE of the Department of Missions is to support the Arkansas Baptist State Convention in its task of bringing men to God through Jesus Christ by developing and promoting, in cooperation with churches and associations, old and new outreach ministries into all changing facets of modern life in response to the Great Commission (Matthew 28: 19-20)

Direct Missions

BUILDING AID GRANTS have been approved for 11 churches and missions totaling \$37,500.

The REVOLVING LOAN FUND has provided \$56,500 in loans to 9 churches and missions. The total assets in this fund now amount to \$88,140 and hopefully will reach \$100,000 by the end of this year.

NEW PROPERTY SITES have received approval of \$40,050 for establishment of missions and church development on 7 locations.

PROGRAM SUPPLEMENTS have been awarded 7 associations for missionary salary aid and to 18 churches for pastoral salary aid.

STUDENT PREACHING AID has gone to 14 student pastors. DISASTER RELIEF to Forrest City included 300 Bibles and 400 New Testaments provided through cooperation with the American Bible Society.

A NEW WORK SEMINAR is planned for Jan. 27-28, 1975, for Superintendents of Missions and associational missions committee chairmen.

Chaplaincy Ministries

INSTITUTIONAL chaplains employed by the convention still serve the Booneville Unit of the Children's Colony, Boys' Training School, Cummins Prison, Girls' Training School, and the Hot Springs Rehabilitation Center.

PROFESSIONS OF FAITH have totaled 224 in the past year.

A STUDENT CHAPLAIN from Ouachita University serves at Cummins Prison for weekend activities. Other students have worked part of the past year with two Children's Colony units.

FULL TIME chaplaincy positions have been accepted by three former pastors who are employed by their respective businesses or institutions. They are Jack Clack, Valmac Industries, Russellville; John Hagan, Tucker Prison; and Bill Flynt, Ozark Guidance Center, Springdale. A total of 12 Southern Baptist men are currently serving full time in some chaplaincy ministry in Arkansas in addition to those employed by the convention.

An annual CONFERENCE FOR CHAPLAINS was conducted at Camp Paron with a total attendance of 30.

SEMINARY EXTENSION is an additional assignment given to the Director of Chaplaincy Ministries. Arkansas has 7 centers with 21 enrolled carrying 129 course enrollments. By correspondence 11 students carried 21 course enrollments.

Deaf Ministries

Eleven Arkansas Baptist churches and one black church cooperate with MINISTRIES TO THE DEAF by providing transportation, interpreters and adequate Bible teaching and worship services.

Two NEW MINISTRIES to the deaf have been established since January 1, 1974.

SIGN LANGUAGE CLASSES have been taught in 10 churches, one junior high school, and the Arkansas Enterprises for the Blind.

There have been 52 PROFESSIONS OF FAITH among the deaf since January 1, 1973.

The ARKANSAS BAPTIST CONFERENCE OF THE DEAF met to set goals, planned guidance and fellowship for deaf persons across the state.

A One-day WORKSHOP FOR INTERPRETERS was held in conjunction with the Arkansas Baptist Conference for the Deaf.

Special Missions Ministries

CONFERENCES ON WITNESSING TO OTHER FAITHS were held in Ft. Smith and Blytheville with 61 churches represented. More than 1200 people were in attendance during the conference sessions.

The MIGRANT MISSION CENTER at Hope has witnessed more than 100 professions of faith since Feb. 1.

The MISSION CENTER in Hot Springs continues to minister to needy families with material and spiritual help resulting in 36 professions of faith since Jan. 1.

Twenty-three STUDENT SUMMER MISSIONARIES worked in resort-recreational areas and innercity ministries for 10 weeks this summer.

The first US-2 MISSIONARY, Miss Ann Williams from Riverside, California, is serving in Caddo River Association in resort ministries.

The first CHRISTIAN SERVICE CORPS couple to work in Arkansas was assigned by the Home Mission Board. Mr. and Mrs. Ralph Wilkerson (retired), Waco, Tex., spent 10 weeks working at their own expense with migrant Mexicans in Bartholomew and Hope associations.

DISASTER RELIEF amounting to \$6,000 was made available to Tri-County Association to aid the victims of the tornado in the Forrest City area.

Direct Missions

THE OBJECTIVE of direct missions is to offer assistance to Arkansas Baptist churches and associations in reaching others for Christ by providing tools and resources for establishing new missions, strengthening existing churches, and by encouraging state mission education, outreach and support.

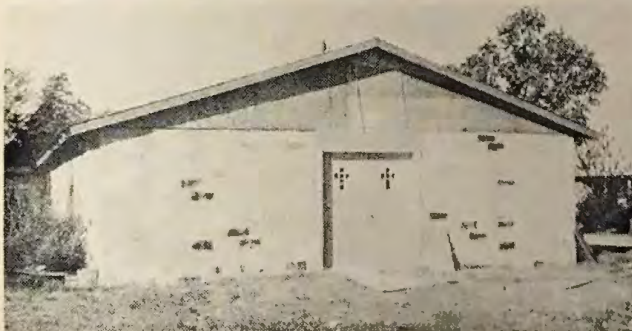


*R.H. Dorris
Department Director*



BUILDING AID. The old and new stand in stark contrast. The Shannon Road church, Harmony association used a missions grant and loan to complete the new auditorium this summer.

BUILDING AID. The "before" of the Jericho church, Tri-County association (below) is no comparison to the new auditorium finished early this year with aid from the Missions Dept.



BUILDING AID. A complete new plant will be occupied in November by the Horseshoe Bend Baptist Chapel, under the sponsorship of the Walnut Street church, Jonesboro, and mission department help.



NEW MISSION SITES. Missionary James Dean, Little River association, looks over a new two acre site for a mission at Daisy. The Missions Dept. helped to acquire 7 sites within the past year.

CHRISTIAN SERVICE CORPS worker, Mrs. O.R. Wilkerson and her husband, of Waco, Tex., taught migrant Mexican farm laborers this summer in Bartholomew association.

BUILDING AID. The men of the Summit church, White River association, turned out for groundbreaking ceremonies for a new educational building. The missions Department made the initial gift.



MISSIONARY EDUCATION and support is gained through classes at Siloam Springs assembly where an overview of state mission outreach ministries is presented.



RETREATS, WORKSHOPS and conferences are held annually for directors of associational missions. These offer mutual and self-help opportunities to these leaders.



PASTORAL AID is given churches that cannot otherwise afford a pastoral ministry. Student pastors serve a number of these churches and missions.

Chaplaincy Ministries

THE OBJECTIVE of Chaplaincy Ministries is to assist Arkansas Baptist Churches and associations in their services to others through institutional, business-industry, hospital, and military chaplaincies, military personnel ministries and seminary extension.



*Wilson C. Deese
Director*

VOLUNTEERS help Chaplain E.A. Richmond, Boys Training School, to have an adequate Vacation Bible School, Sunday Schol and other activities.



COUNSELING with students is one of the major duties of Chaplain Joe Rubert of the Hot Springs Rehabilitation Center.



CONFERENCES. Chaplain James Kelly, Home Mission Board, and Dr. Charles Ashcraft host a group of chaplains at an informal luncheon.

MILITARY CHAPLAINS. Pastors Bratton, Berry, Golden, Dodd and Sanders plan activities for two weeks duty with the Arkansas National Guard at Fort Chaffee.



GROUP COUNSELING. Chaplain Dewie E. Williams, Cummins Prison, finds much value to inmates through group activity. Like other chaplains he conducts worship services and teaches Bible classes.



PASTORAL COUNSELING is offered by Chaplain Bill Flynt at the Ozark Guidance Center, Springdale.



RETREATS. Chaplains Harry Jacobs, Cummins Prison, and James Threet, National Guard, enjoy some relaxation at the annual chaplains retreat.

Deaf Ministries

The OBJECTIVE of Deaf Ministries is to assist Arkansas Baptist Churches and associations to establish, enlarge and conduct ministries to deaf persons so that every such person in the state will have opportunity to "hear" the gospel of Christ, and respond to it in surrender and service.



Robert Parrish
Director

MUSIC is as important to the deaf as the message. The hands paint an expressive picture in "singing" "Jesus Loves Me."



PREACHING in the language of the deaf is a vital part of worship to non-hearing persons.



COMMUNICATION with deaf-blind persons is a pressing need. Next year will see a special effort to expand training into this field of ministry.

75th ANNIVERSARY. Pastor John Wright, First church, Little Rock speaks to deaf members of his congregation in recognition of the beginning of work with the deaf in the Southern Baptist Convention which was begun in the First church.



TEACHER TRAINING. One aim of deaf ministries is to encourage and train the deaf to become self-sufficient in teaching and training other deaf people. Hearing persons are also encouraged to enroll in sign language classes.

ADULT BIBLE STUDY. Regular classes in Bible study are conducted for the deaf in several churches in the state, like this one conducted by Chuck Woody, pastor of the deaf department, First church, Little Rock.



Special Missions Ministries

The OBJECTIVE of Special Missions Ministries is to assist Arkansas Baptist churches and associations to establish, enlarge, conduct and improve special missions ministries for the alleviation of human needs, and to confront men with the message of Christ in so doing.



Tommy Bridges
Director



RESORT MINISTRIES. Student summer missionaries meet other youth in camping areas for impromptu songfests, to distribute tracts and to share Christian experiences.

DAYCARE CENTERS. This weekday ministry provides wholesome teaching and supervision for children, but also opens a door for ministry to many unchurched and unsaved parents.



US-2 MISSIONARY. Ann Williams began work this summer for two years in Resort Ministries in Caddo River association around Lake Ouachita.



DISASTER RELIEF is provided solely from the Dixie Jackson offering, and gives immediate tangible help to hurting people.



On the cover

WEEKDAY CLUBS at the church provide helpful ministries in addition to opportunities for witnessing to those who need Christ. (Home Mission Board Photo)



ASSOCIATIONAL MISSION CENTER. Harry Woodall, director of Central association's center, does much counseling in connection with his many other ministries to persons in need.



MIGRANT MISSION CENTER, Hope, not only aids Mexican migrants, but Director Robert Gross (second from right) teaches Spanish class members, Mrs. O.R. Wilkerson, Waco, Texas, Mrs. Frances Miller, Hope, and Danny Prichett, US-2 Missionary assigned to the center through this year.

Disaster Relief



SPIRITUAL AND MATERIAL help is offered Emmett Wesner, Forrest City by Chairman James Swofford of the Relief committee of Tri-County association.

Dear Bro Lewis,

We want to thank you and the Southern Baptist Convention for the money that was given to us after our house was destroyed by the tornado. Your concern is a great comfort to us at this trying time in our lives.
 God Bless You,
 Joe and Janet McCar
 6/25/74

June 27, 1974

Dear Brother Lewis,
 We thank you and the Southern Baptist Convention for the money given us in our time of need. We thank God for you.

Yours in Christ
 The Fred Lewis Family

6/25/74
 Dear Bro. Lewis,
 We want to thank you and the Southern Baptist Convention for the money given us after the tornado, damaged our home, in Forrest City. We appreciate it so very much. We have thanked God so many times that we are still alive. We have been through such a trying time, but with God's help and the help of friends like you and those at home we will make it alright. May God Bless you always
 Mrs. Emmett Wesner Sr.

Arkansas Baptist State Convention

On behalf of the pastor and membership of the Salem Baptist Church, because of your kindness, moral financial and spiritual gesture, we are grateful to God for you.

Your gesture will become a part of our church record.

May God bless you continuously.

Yours truly,

Rev. James A. Toney,
 pastor

Foreign mission briefs—

Recife, Brazil—Miss Ida Mae Hays, Southern Baptist missionary to Brazil, has been selected to be listed in the 1975-1976 edition of Who's Who of American Women. Miss Hays is the Woman's Missionary Union regional representative for six states in north Brazil. She spent a year studying Portuguese in Campinas, Brazil, before moving here. A native of Howell County, Mo., she was Acteens director for Oklahoma Woman's Missionary Union for two years before her appointment by the Foreign Mission Board in 1971. She is a graduate of Southwest Baptist College, Bolivar, Mo.; Union University, Jackson, Tenn.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Devonshire, Bermuda—More than 100 children turned out for Vacation Bible School near an unfinished church in St. Georges that was left abandoned 100 years ago. The large attendance was a surprise to the faculty, according to Mrs. Robert L. Harris, Southern Baptist missionary press representative. The Bible school was led by summer missionary Randy Bradley who with his wife, Claudia, worked with the young people at First Baptist Church of Bermuda. They are students at Southern Seminary, Louisville, Ky.

Woman's Missionary Union

Support missions in September

For the 63rd consecutive year Woman's Missionary Union has planned, prepared and distributed special materials for use in a Season of Prayer for State Missions. From the first, plans were developed for an observance in each age-level mission organization. More recently involvement of the entire church has been sought with helpful materials provided jointly by the Missions Department and Woman's Missionary Union.

Records reveal that the first known special prayer observance for state missions was on Oct. 2, 1911, when women from all Baptist churches in Little Rock met together at First Church.

Of course, there should always be an opportunity for "expression of impression", but it was not until 1927 that an offering for state missions was promoted and it amounted to \$1,070.78. In 1935 this offering was officially named "Dixie Jackson Offering for State Missions" in memory of Mrs. J.G. Jackson who served as corresponding secretary (now called executive secretary) of Arkansas Woman's Missionary Union, 1914-1929.

In 1973 a record offering in excess of \$110,000 was received to supplement the allocation for state missions from Cooperative Program receipts. This brought to \$1,131,581 total special, designated gifts from Arkansas Baptists through this channel for work administered by the state missions department.

The slogan used for promoting the record 1973 offering was \$99,999 from 999 churches. Dollar-wise the goal was surpassed, but church-wise only about 60 percent of the goal was attained. Again, involvement of an ambitious number of churches is recognized as needful if people in Arkansas are to be aware of opportunities and participate more effectively in support of mission endeavors within the state.

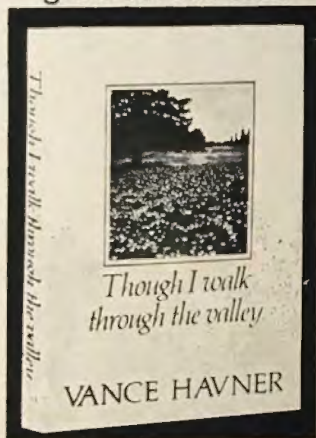
This is another year. And Arkansas Baptists have the most challenging program of state missions in history. Every Arkansas Baptist is called upon to supply two cardinal elements of Mission Support during September. After becoming informed about mission work done through the missions department of the Arkansas Baptist State Convention, pray for established work, workers, beneficiaries. Then, give that the work may not only be continued, but that it may be expanded.

Suggestions were developed around the theme, "Feel the need?... Fill the need!" for all age-level missions organizations. These were sent to WMU leadership. Supplementary materials are available for organizations and for church-wide emphasis (i.e. posters, illustrated brochure, hymn book cover, special offering envelopes, etc.)

"Feel the need?... Fill the Need!"

Offerings should be plainly designated for state missions and remitted to Dr. Charles Ashcraft, P.O. Box 550, Little Rock 72203. -- Nancy Cooper, WMU Executive Secretary and Treasurer.

How VANCE HAVNER'S
faith surmounted the
greatest trial of all



Last year death took Vance Havner's beloved wife and co-worker of 33 years. **THOUGH I WALK THROUGH THE VALLEY** is his response... a tender love story... a deeply moving personal testimony that shows how our walk through the valley can bring us closer to the infinite light and love of God. \$3.95

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What's so
special
about
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CONFERENCES

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Mission Action
Study (Program and Books)
Study Group Leader
Mission Support

Baptist Women Members
Baptist Young Women
High School Acteens Leaders
Experienced Junior High Acteens Leaders
Inexperienced Junior High Acteens Leaders
1st and 2nd Grade GA Leaders
3rd and 4th Grade GA Leaders
5th and 6th Grade GA Leaders
Three - five year old Mission Friends Leaders
Birth-two year old Mission Friends Leaders

Sept. 8, 1974

Chosen to bless others

Genesis 12:1-3, 7; 17:1-8.



Wilhelm

Again and again Abraham was promised that he would be blessed of God, receive blessings, and himself become a blessing to the world. It was not a goal, or an assignment, but God's will for his life. This is the

pattern God always follows when allowed, and should have appeal to every person.

Divine promises

God promised Abraham at Haran, following the death of his father that: (a) God would show him a land he had not seen before; (b) He would make him a great nation; (c) He will bless him, and make his name great, and he shall be a blessing; (d) God would identify with Abraham with benefit and protection; and (e) God promised all families, or every family on earth would be blessed because of him.

With Abraham we begin to view the colorful beginnings of a nation that is to have a unique mission among the nations of the world, a mission that is to pave the way for the coming of the long-awaited Saviour.

At Sichem (Shechem), in Canaan, near Bethel, God again appeared to identify the promised land as being Canaan and to pledge the land to Abraham and his seed. Abraham built an altar at Sichem and soon after at Bethel.

When Abraham was 99 years old God again appeared to promise to "multiply him exceedingly," to father many nations through him, kings would be his descendants, the land of Canaan was to be an everlasting possession. An everlasting covenant between God and Abraham was established and God would be their God.

A call to separation

We have no way of knowing how much Abraham knew about God before his call, or calls, but evidently he was in close enough fellowship with him to understand, without question, the divine summons to his world mission.

The call to Abraham was a call to separate himself, as a call from God so many times is. He was to leave his home land, his people and follow the Lord. His

family was not now so much those he had known, but those that God promised to give him.

A new land would be his home. Jesus later made the same explanation regarding separation for service. Before the existence of an Israelite nation, before Mosaic law, an alliance was made between Almighty God and a solitary heart. A personal God had spoken and a commitment had been made on the part of man. A covenant with fellowship for its present and fulfilment for its future.

Years in faith and trust

Genesis, chapter 12, verse 4, simply says "Abram departed, as the Lord had spoken unto him." Abraham moved out of Haran for a land promised, unseen as yet, and inhabited by Canaanites. His march of faith continues and is shown in his generosity toward Lot in division of the land when flocks were so large as to cause trouble. Later the Scripture records his rescue of Lot. Then a page of unselfish stewardship is found in his offering to Melchizedek at Salem. His trust that God would bless him and Sari with a son has encouraged many. His intercession with the angelic messengers for the safety of Lot and the sinful cities of Sodom and Gomorrah demonstrate concern. Abraham's submission to the command to offer Isaac as a sacrifice at Mt. Moriah pointed 2000 years into the future when God himself would offer his own Son on Calvary.

Abraham's imperfections revealed

Lest we give Abraham credit for being perfect rather than having faith in God we need to remember he was human. The heartaches experienced in his own life and projected into the future were caused by his own failures.

Some believe he violated his instructions when he took Lot with him from Haran. Or, that his flight into Egypt to avoid the hardships of famine in Canaan was without divine direction. His encouragement to Sari to deceive Pharaoh leaves questions regarding his maturity and courage.

Then, the most far reaching mistake of all was the bringing Hagar out of Egypt and later bearing a child by her, a birth that has world wide significance even today, a child he later permitted Sari to drive out of camp along with its mother. From the time Canaan was promised to Abraham and his seed, it has been the center of controversy, conquest, and

war.

Abraham a blessing

A man who lived nearly 4000 years ago left a spiritual heritage that is of personal interest to the whole world. The present day Israel bases its claims to the land it occupies on its relationship to Abraham and God's promises to him. The Arabs with great determination insist on the same right based on the same relationship and previous occupation.

With Abraham's acceptance of God's commands, the foundation was laid for the covenant between God and man on which great religions of the future would be based. Today, Christians, Moslems, and Jews all feel a close tie to Abraham.

Worthy references to Abraham are not limited to the Old Testament but also appear most of the way through the New. For example, the covenant of Abraham with God for mankind is lifted to a high spiritual level by our Lord in his reference to Lazarus's position following his death and the conversation between Abraham and the rich man in Luke 16.

Paul speaks of a spiritual Israel and that entrance into it is through Jesus Christ, the only begotten Son of God, who in the flesh is a descendant of Abraham.

If nothing greater than Hebrews 11:8-10 could be written of a man's life it would be enough. But Abraham through his family, the nation of Israel, and other nations, his own examples of faith in God, has touched a world and hundreds of years of its existence.

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Not our kind

Sept. 8, 1974

Acts 10

Simeon Peter's blunderous ways during the cross scene are sorrowfully remembered. "He began to curse and to swear, saying, I know not the man." (Matt. 26:74)



Peoples

He now proclaimed the crucified Christ and lifts the lame in the name of his living Lord and, seemingly, declares to the whole world that "there is salvation only in the name of Jesus." (Acts 4:12)

New blunder from the old Peter

Peter was Peter, still. He had conquered his sin of fear and boasting. But, hear him in our lesson today, as the Lord commanded him to do something; he says "Not so Lord." This could be the biggest blunder of his life.

We've climbed those ladder steps to the roof top and visited Peter in prayer, and heard the testimony of his vision from heaven a thousand times. But, let's go again.

The noon meal was a little late. Perhaps the ladies were delayed by a lengthy sermon in the morning service of the revival. "Peter went up to pray" but it seemed his body was more interested in sleeping than his soul praying. Instead of the ladies sending his lunch up, God sent his dinner down. On his tray was food he had never eaten— and didn't order. "Someone got my tray mixed up, Lord, you don't mean me, remember I'm the seed of Abraham, this is unclean, unreligious...."

But, "Peter what God hath cleansed that call not thou common." (Acts 10:15) Peter sat through three features of the same vision and still was not convinced. The Lord persuaded Peter to leave the roof and answer the door bell and the vision would soon be unraveled. Cornelius' men met with the mysterious mission. But it was, also, the answer to the mysterious vision.

The unclean Gentile world would soon find cleansing by the power of the gospel. The door would be opened by the keys of Peter.

Cornelius the Centurion

A Roman from head to foot. A soldier of exalted rank. A devout man who gave alms and formally prayed. But a man empty of God's salvation and peace. He stands as a symbol in the scripture, of the man across the tracks. A person on the other side of our wall of prejudice.

From the call of Abraham to the death and resurrection of the Lord Jesus, the coveted mercies of God had been restricted within the narrow bounds of the Hebrew race. The God who had carefully confirmed his work to the Jewish nation, was now ready to open these doors to the Gentiles.

Why Peter? It sometimes is best to get the most "hard-head" man in your church to run interference for you.

God built the wall. He could tear it down. God instructs Peter to take the gospel bulldozer and tear away the wall and build the road into the streets of the Gentile world. Peter says "Not so Lord". The walls of prejudice, built by the minds of men, must tumble.

Prejudice makes peculiar faces

I think we can conclude that never has prejudice been so deep into the hearts of men as between the Jew and Gentile. It was two prong— nationally and religiously. The Jew felt he would be contaminated if he even stood where a Gentile had stood. (John 18:28) Never would he keep any company with the Gentiles. (John 4:9)

Now, if this religious situation had existed in our day, you would have seen such signs— "We Serve Jews Only" — "Jews" — "Gentiles" over separate water fountains and lounges. Never would they have ridden in the same bus.

Jesus instructs Peter to cross this line, conduct a gospel meeting. Can't you see the headlines in the **Jerusalem Herald** as the word reached the home town, and Peter would surely be called on the carpet by the religious board. (Acts 11:ff) His defense was "God hath shewed me that I should not call any man common or unclean" (v 28) and "What was I that I could withstand God." (11:17)

In the last two decades, we have made great strides in tearing away these racial walls of prejudice and hate. Men of all nations are now welcomed to sit together to worship the God that has made all men one.

I can remember only a few years ago that I invited a Japanese convert to bring the Sunday morning message in the church where I was then Pastoring. It

caused no little stir.

And, how can we ever forget the struggle we have endured with our own racial difference in our own backyard. But, thank God all these differences can be settled at the foot of the cross.

Our prevailing prejudices come in a greater variety than the color of the skin. There are unfair denunciations of denominational Christians. You can be legally right and lovingly wrong. Fundamentally sound and forgivably rotten.

There is the well worn words "generation gap", which is no more than prejudice of time. Then there are walls of wealth erected by the poor as well as the wealthy. And, jagged fences are stretched tightly between the educated and unschooled and steeped with the nails of prejudice.

Never let us rebuild the middle wall of partition which our Saviour died to throw down. "God hath made of one blood all nations of men". Let us know no partialities. But, earnestly seek the salvation of peer and pauper, of matron and harlot, of gentlemen and vagabond.

God is yet laying His right hand on a Cornelius and His left on Peter, impelling them toward each other.

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A smile or two

A fisherman who had been nabbed by a game warden for exceeding his limit on black bass was hailed into the local county courthouse, where he quickly admitted his guilt. "That'll be \$10 per fish and court costs," pronounced the judge. After paying his fine, the angler approached the judge and cheerfully asked, "And now, Your Honor, if I may, I'd like several copies of the court record to show my friends.—Good Reading

The man stood at the hotel desk, looking not quite certain of himself. "Which would you like, sir," inquired the clerk, "an inside room or an outside room?" "Inside, I reckon; kinda looks like rain."

Darwin's Theory of Evolution suggests that first came the baboon and then man. Politics is proving that it can go either way.—*Funny Funny World*.

Store manager: "What do you mean by

arguing with that customer? Don't you know our rule? The customer is always right.; Floor walker: "I know it. But he insisted that he was wrong."

Mary walked up to the bank clerk's window and said: "I would like to buy some traveler's checks." The clerk asked: "What denomination, please?" Mary replied, "Baptist."

A parent decided he had better attend the PTA meeting after he got a note from school saying: "Plese kum to our parint-teechers meating."

When asked what he considered the most important qualification for a politician, Winston Churchill said, "It's the ability to foretell what will happen tomorrow, next month, and next year...and to explain afterward why it did not happen."—*Southern Wings*,

Attendance report

August 25, 1974

Church	Sunday School	Church Training	Church Additions
Alexander, First	87	52	
Alpena	74	17	
Augusta, Grace	84	50	1
Berryville			
First	175	61	
Freeman Heights	154	57	
Booneville, First	237	218	2
Bryant, First Southern	50	28	
Cabot, Mt. Carmel	230	86	2
Clinton, Friendship	109	40	
Concord, First	91	40	
Conway, Second	371	114	
Crossett, Mt. Olive	400	191	1
El Dorado, Trinity	169	47	
Forrest City, First	578		
Ft. Smith			
First	1273	235	4
Grand Avenue	769	290	3
Moffett Mission	2		
Trinity	137	39	
Windsor Park	642	249	1
Garfield, First	79	32	
Gentry, First	189	77	
Glenwood, First	173	81	3
Grandview	86		
Greenwood, First	263	83	
Hampton, First	126	61	
Hardy, First	151	49	
Harrison			
Eagle Heights	317	151	6
Woodland Heights	95	43	1
Heber Springs, First	299	55	
Helena, First	267	83	4
Hope			
Calvary	197	80	
First	477	99	2
Hot Springs			
Leonard Street	79	58	
Park Place	349	84	2
Hughes, First	181		
Jacksonville			
First	365	60	
Marshall Road	296	81	7
Jonesboro, Neffleton	269	102	
Lavaca, First	314	117	2
Lexa	160	67	3
Little Rock			
Crystal Hill	143	59	
Geyer Springs	680	206	9
Life Line	541	129	
Shady Grove	131	81	6
Sunset Lane	219	103	1
Woodlawn	109	44	
Magnolia, Central	631	206	8
Monticello, Second	290	87	1
Murfreesboro, First	140	62	
North Little Rock			
Gravel Ridge	210	125	5
Levy	421	70	
Park Hill	692	47	3
Paragould			
Calvary	230	141	
East Side	211	86	
Paris, First	410	90	3
Pine Bluff			
First	614	90	
Green Meadows	50	25	
Second	144	70	
South Side	673	318	3
Tucker	13	12	
Oppelo	20	12	
Watson Chapel	353	113	4
Prairie Grove, First	152	82	4
Rogers, First	627	183	4
Sheridan, First	277	88	1
Springdale			
Berry Street	111	63	
Elmdale	319	72	3
First	1169	10	
Oak Grove	75	21	
Van Buren, First	546	182	
Mission	45		
Vandervoort, First	58	42	
Walnut Ridge, White Oak	95	59	
West Helena, Second	178	107	

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.



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Board meets or surpasses pension reform measures

by Theo Sommerkamp

DALLAS (BP)—The Annuity Board of the Southern Baptist Convention is already meeting or surpassing the requirements set up by the pension reform act passed by both houses of Congress, the board's president said here.

The pension reform act, "As it now stands, will not materially affect the operations of the Annuity Board," said Darold H. Morgan. "It will specifically exempt church retirement plans from coverage."

The reform bill, passed overwhelmingly by both the House and the Senate, requires employers to meet one of three minimum standards: (1) Vesting 25 percent after five years, increasing gradually to 100 percent after 15 years; (2) Full vesting after 10 years; (3) Vesting of 50 percent after a worker's age and years of service total 45, increasing gradually to 100 percent over the next five years.

The term "vesting" refers to the guarantee to a worker that he have a right to these pension funds the

employer cannot take away.

Employers, the reform bill states, must file extensive records and reports with the government regarding their pension program and must also report periodically to those who are covered by the retirement plan.

Morgan explains how the Annuity Board meets or surpasses these requirements: "Plan A (The Southern Baptist Protection Plan) has all its rights fully vested from the first day. Plan B (Age Security) and Plan C (Variable Benefits Plan) are fully vested in not more than 10 years in any case and begin their vesting with the very first day," he pointed out.

"The Annuity Board holds sufficient funds to pay every beneficiary such benefits as he or she has earned up to the present time by employment. In the area of administration and fiduciary responsibility, the board meets all requirements of the reform bill," Morgan continued.

"When it comes to reporting, the Annuity Board reports its total operations annually to the Southern Baptist Convention and also furnishes individual report statements each year to every member of any of the plans," the Annuity Board's president declared.

The huge majority of 407-2 by which the reform legislation passed the House and the 85-0 vote in the Senate evidences congressional concern over reported abuses and limitations of industrial pension plans, Morgan said.

"These plans often were discriminatory, afforded limited vesting rights and frequently were not sufficiently funded to make the payment of benefits possible," he added.

"This reform legislation will correct such abuses and set forth very definite requirements for the operation of such plans, in the future."

Morgan cautioned pastors and other church vocational workers not already enrolled in a formal retirement plan to think carefully before setting up individual retirement accounts, which are provided for by the bill.

Under the reform act, any person not

belonging to a formal retirement plan can set up an individual retirement account, commonly called IRA to which he contributes "tax-free" or sheltered dollars up to 15 percent of his total income, not to exceed \$1,500 a year, Morgan said.

The individual retirement account, for example, could be set up through private insurance, a bank trust or special type U.S. Treasury bonds.

"The Internal Revenue Service has for some time permitted ministers and other church employees to tax-shelter up to 20 percent of their income, and even to backdate this to the beginning of service with their current employer," Morgan noted. (The provisions of the Internal Revenue Service policy are not eliminated by the new law; they are two different things, he explained.)

"Consequently these two changes embodied in the pension reform bill do not afford any greater benefit to the people the Annuity Board serves," he said. "For the Annuity Board to have been included in the pension reform bill would have substantially added to its operating cost without providing any compensatory gains. Instead of creating advantages, such inclusions would have brought on an adverse affect to benefits paid to our annuitants in the future," Morgan reported.

Morgan spoke only to the impact of the legislation on plans maintained through the Annuity Board. He said several agencies, because of the unusual nature of their responsibilities administer separate pension plans of their own.

They include the SBC Sunday School Board for all its employees and Foreign Mission Board for its overseas mission force (home office personnel of the Foreign Mission Board are covered by the Annuity Board). In addition, several state Baptist institutions maintain separate retirements plans of their own.

The Annuity Board works very closely with these agencies in the investment of their retirement funds held in trust, he said.

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