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Arkansas Baptist State Convention

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July 29, 1976

Arkansas Baptist

NEWSMAGAZINE



100 years at Cabot
page 8



I must say it

Charles H. Ashcraft / Executive Secretary

There are no unimportant people

There are not many mistakes more serious than to underrate the importance of another human being. The importance of people does not rest in the evaluation of their fellowman. Only their Maker can do this.

It is exceeding unwise for anyone except God to appraise the worth of his creation who bear his image and whose atonement was for all. Anyone for whom Jesus shed his blood is not unimportant.

In that this atonement was for all, logic demands all are therefore important. Any abridgement of this acknowledgment of mutual or universal worth makes for a very ugly situation.

It may be convenient to classify some cultures, nations, races or individuals as very important but there is no greater infraction than to downgrade, desecrate, prostitute, discount, profane, discredit, curse or hold in contempt any person or human entity, dead or alive.

No culture should be written off as of no consequence because people whom God loves comprise that culture. No nation is inferior to another just because they are different or are misunderstood. They, too, are comprised of people whom God loves.

No race is superior to another because each are people brought into being by God. No individual is of so much importance that others around are of no rating.

Those who may unjustly be considered unimportant are important to someone, who may in turn be very important to others. A small hated nation may be of little consequence to other nations until it becomes known this nation possesses the major stock of a much-needed commodity.

The poor peasant may be a nobody to all his contemporaries until the king wishes to purchase his garden.

No one factor could help so much as the mutual respect of all human beings for others. If they are evil, they are still objects and subjects of God's love and ours.

If they are wrong, they need love and compassion. When we acknowledge, recognize and appreciate people for what they are and what, by God's grace, they might be, we will have made a long step to solving the world's ills.

How about this project? Will you choose a very unlovely, unloveable, unattractive person and gear your attitude, spirit and behaviour to cultivate that person for an experience with the Lord?

You may be surprised at finding a (1) lasting friendship, (2) a radiant convert, (3) a new member in your church family, and (4) an experience for yourself which may really convince you, "there are no unimportant people"

I must say it!

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The president of Oklahoma Baptist University has been elected executive director-treasurer of the SBC Home Mission Board to succeed Arthur Rutledge.

Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

ERWIN L. McDONALD, Litt. D Editor Emeritus

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Overcoming temptation

Many people feel that they have sinned by the mere presence of temptation. Temptation, however, is not sin. Sin is the succumbing or surrender to temptation. A Christian is assured of the ability to overcome or resist temptation by being in the center of God's will.

The temptations which immediately followed our Lord's baptism, involved three very different avenues of attack: satisfaction of physical appetite or desire, popularity or public acclaim, and power or earthly domination. Christ clearly withstood each of these temptations. The writer of Hebrews summarizes it by saying of our Master that he "... was in all points tempted like as we are, yet without sin." (Heb. 4:15)

The scripture promises the follower of Christ "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10:13) Thus, the Apostle Paul graphically portrays three important truths regarding temptation. First, temptation is certain. The word translated "temptation" means a test which is designed to make us stronger. So through the resistance of temptation the Christian becomes stronger and more mature.

The scripture, also, points out that any temptation that comes to us is not unique. Whatever pressure is brought to bear on our life, others have endured it and by God's grace have conquered it.

Finally, this scripture promises that there will be "a

The editor's page

J. Everett Sneed



way of escape." The word "escape" means "an egress, a way out or an exit." The idea is that of a person apparently surrounded by an army, then suddenly a route to safety appears. No person need fall to temptation, for God through his grace and power has provided a way of escape.

But under what conditions can we be assured of God's providing an escape? In Romans, I Peter 2:7 the protective work of God is beautifully illustrated. The word "precious" indicates that the Christian is loved by the Father, just as much as his only Begotten Son. So we can rest upon him in a time of testing. An individual who is in God's will is protected by God's arc of love. Any temptation which enters must first go through God's permissive will.

There are several practical steps which prepare a Christian for the inevitable temptation or testing. Among these are — prayer, Bible study and fellowship with other Christians. Jesus instructed his disciples "... pray that ye enter not into temptation." (Luke 22:40) Jesus answered the temptations of the Devil with scripture quotations. Finally, a person can do much to protect himself from succumbing to temptation by his selection of friends and circumstances.

God in his wisdom permits testing, but he limits the temptation so that we may overcome it. God in his love enables us to meet the temptation thus providing opportunity for growth in his marvelous grace. The promise for every Christian is that God will, if we are fully committed to him, assist us in every difficulty, comfort us in every sorrow, and help us to overcome every temptation.

Guest editorial

How to identify Southern Baptists

The name "Baptists" covers a multitude of people and churches. Almost anywhere one looks in the United States there's a church called "Baptist." It may be a storefront church in the inner city, a church in the open country or one in the prestigious suburban housing developments.

The building may be a converted pool hall, a tavern made into a sanctuary, a one room structure more than 100 years old or a multimillion dollar campus of buildings.

What goes on in these churches is so different as to make it appear impossible that they are all "Baptist" congregations. The worship in these is all the way from purely formless, unplanned and completely spontaneous services to formal services with high church music, robed ministers, intellectual discourses for sermons and stiff orders of worship.

The misleading thing is that not all these churches are the same kind of Baptists. They have major differences as well as minor ones. The name "Southern Baptists" has come to be associated with biblical preaching and teaching, warm evangelism and world mission commitment.

But not all Baptists fit this image. Yet anyone or any group can open shop and attract people by using the name "Baptist." Indeed many who call themselves Baptists and

benefit from the image of Southern Baptists actually criticize Southern Baptists and profit financially from misrepresenting Southern Baptists.

Some of these "independent" Baptists actually steal Southern Baptist churches and have developed a strategy to help them with their theft. They pose as sympathetic, cooperating Southern Baptists until they win enough following to force a showdown. They misrepresent Southern Baptist leadership and programs while picturing their own heroes as messiahs. They eventually try to lead a church to abandon Southern Baptist literature for "orthodox" materials produced by independent literature houses and to abandon giving to world missions through the Cooperative Program for giving to missionaries sent out by independent churches.

Should Southern Baptists take steps to protect themselves from being confused with these parasites and church stealers? One messenger to the 1976 Southern Baptist Convention thought so and enough messengers agreed with

(continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Reaffirmations on Christian education

When something truly important is written, it is not always recognized to be such by its first readers. I have a strong hunch, however, that one of the most outstanding documents ever to come out of a Southern Baptist meeting is the "Reaffirmations" that grew out of the recent National Colloquium on Christian Education held in Williamsburg, Virginia, early in June. It is 10 brief statements on what Baptist colleges and schools stand for. While no two Baptist colleges are alike, it was a thrilling experience to join with representatives of 71 Southern Baptist institutions in these reaffirmations.

It is always dangerous to quote only parts of an important document, but these excerpts should convey the spirit:

1. Our covenant relationship . . . we reaffirm . . . the covenant relationship between our churches and our schools, a covenant which finds its unity in the purpose of God, the mind of Christ, the work of the Spirit, and the authority of the Scriptures, and which causes the churches and the schools to work together in freedom and faithfulness.

2. Unity in diversity. We reaffirm the unity in diversity that has enabled Baptists to witness in faithfulness and creativity . . . We reaffirm our belief in, and support of, the Cooperative Program as the best instrument yet devised for the support of the complex

work of our denomination.

3. Christian witness in a secular culture . . . believing as we do that God through Christ has intervened directly in the world . . . for the salvation of his children, our schools and our churches confront the secular views of materialism and nihilism with the Christian message of faith, hope, and love, and with the Christian principle of the individual's infinite worth.

4. The Christian idea of a liberal education. We reaffirm that liberal arts studies have provided the context in which the Christian view of education can make its greatest impact.

5. Stewardship of finance. We reaffirm the Biblical view of Christian stewardship that all persons, and all things, and all places belong to God and that all things are to be used . . . for His honor and glory.

6. Christian absolutes. We reaffirm that there are Christian absolutes which history does not change nor time erode . . . that the Ten Commandments are not man made but God given, and that they cannot be modified or amended.

7. The Great Commission. We reaffirm our responsibility for . . . the Great Commission . . . and for creating an atmosphere on our campuses in which young people can be made aware of, and challenged by, the opportunity for missionary service.

8. Student teacher relationships. We

reaffirm our responsibility . . . to instill in students a thirst for knowledge; to enable them to develop life goals; to help students to discriminate among values; and to encourage in them a Christian world view, responsible Christian citizenship, active participation in the life of their church, and the development of a sense of vocational mission . . . We reaffirm our commitment to seek and employ the Christian teacher.

9. Stewardship of management. We reaffirm our responsibility for the stewardship of management in every area of institutional operation . . . to make the best use possible of all institutional resources . . . committed to our care.

10. Christian citizenship. We reaffirm our commitment . . . in developing moral courage, social sensitivity, and ethical responsibility as an inseparable part of Christian citizenship . . . (and) to provide training for responsible Christian leadership in every area of life.

I am proud to join in these reaffirmations on behalf of Ouachita Baptist University.

Letters to the editor

Proper missions aid

For seven years I have worked as a Southern Baptist missionary in India. It has been a real joy to visit many churches throughout Arkansas this past year and share what Southern Baptists through the Foreign Mission Board have been allowed to do in India. Hospital and medical clinics, relief, village agricultural projects have been developed. One of the largest Baptist Bible Correspondence Courses in the world has literally flourished. Thousands have been won to faith in Christ, several churches have sprung up, and a Baptist Convention of Churches of that state, Karnataka, has been organized.

However, amid the joy of sharing what God is doing in India, has come a sense of frustration and sadness to find, time and again, churches and individuals who, through misinformation, have unwisely used the Lord's money by contributing directly to independent evangelists in India.

Let me plead with all Arkansas Baptists to support their own Southern Baptist work and the national churches and institutions associated with that work in India. This way they will be assured that their gifts will be used properly and with integrity. — John H. Wikman M.D.

How to identify Southern Baptists

Continued from page 3

him to have the matter studied.

A study is appropriate and some steps would be appropriate. We should not, however, divert our attention from our main thrust to concentrate on these dishonest and unethical church stealers.

Some identifying symbol or logo could be adopted for use on Southern Baptist church signs, Southern Baptist literature and other materials and publicity of Southern Baptist churches. Some patented or copyrighted identification mark could protect Southern Baptists from thieves posing as shepherds.

If such is ever done we do well to be cautious about requiring all Southern Baptist churches to conform to anything but the truth. We should be as narrow as the biblical truth but as wide as the love of God. — Editor C. R. Daley in Kentucky Baptists' "Western Recorder"

The minister and his ministry

Minimizing the ministry

by Larry Baker
(14th in a series)

How important is the minister in America today? How important in today's church? Those questions must be answered adequately if the church is to be its best in our world.

At one time, the minister was given highest honor and prestige — and known as the "parson," the person in a community. In those days, to enter the ministry was to enter life's highest calling. Thus, Spurgeon advised his son, "If God calls you to be a preacher, never condescend to become a prime minister." Church members reflected that attitude as well.

But times have changed. In fact, the opposite may be true in our day. Many feel the ministry is unimportant in our society. Some, feeling drawn to the ministry as a vocation, refuse because they underestimate its value. And, often, the minister is viewed as a necessary evil in the church — as something one must have but would do without if possible.

We are minimizing the ministry in our day! Not everyone, perhaps; but many are. And that's widely true.

Look at the signs. Some churches mistreat their pastors. When a small group of people in a church dismisses a pastor



Dr. Baker

after a few months' ministry simply because they feel "his work is through" something is badly amiss.

But there are other ways to mistreat a minister. Some churches have members who suffer congenital dyspepsia and chronic negativism, who sit on the sidelines and criticize or complain about everything the minister says or does. Some churches mistreat their ministers in terms of salaries — keeping salary low and asking the pastor's family to live on less than the average family in the church or community. Often churches mistreat their ministers by placing unreasonable demands on their time and energies — expecting seven days and seven nights every week invested in tasks ranging from preaching to building or lawn care.

But ministers, by their actions, sometimes minimize the ministry as well. Some practice their calling in an undisciplined, slipshod, slovenly manner. Some take hold of a church as though it were a lump of clay or a piece of wood to be shaped to their will. Some may lord-it-over their people, manipulate them, and run roughshod over their feelings, needs, and emotions. Others neglect the churches they are called to lead — treating them as bases of operation, running around doing any-and-everything except the difficult and demanding task of building the church.

What causes laypersons to minimize

the ministry? Here are some suggestions. Perhaps an anti-authority mindset that marks our society. Or an emphasis on lay ministry and lay renewal that does not also emphasize the ministry. Again, perhaps a corruption of the concept of the priesthood of all believers that says "I can do or believe anything I want to." Maybe a faulty concept of what it means to be a minister. Or, an over-reaction to abuses by other pastors. Another factor may be involved: we have preached and taught for so long the heresy that the church belongs to the people that they believe it, and "do as they please."

But what causes a minister to minimize the ministry? Basically one thing: he has not come to terms with who he is, whom he represents, and the supreme importance of his calling to build the church.

Dare we minimize the ministry? No! To do so is to damage God's church and his cause. Next week we shall look together at some insights which may help us — laypersons and ministers alike — get the place of the minister in focus.

Dr. Baker is pastor of First Church, Fayetteville.

briefly

The annual pastors and church staff golf tournament was held recently in Little Rock with Amon Baker, minister of music at Immanuel Church, Little Rock, winning the championship flight. Mitch Tapson, music minister at Brookwood, Little Rock, was runner-up. Defending champion, Johnny Jackson, pastor of Forest Highland, Little Rock, finished third leading all pastors. In the second flight the winner was Dewie Williams, chaplain at Cummins Prison, and Harold White, Harmony Association missionary, was runner-up. Pastors leading in this flight were Roy Cook of South Highland, and Butch Lowry of Brookwood.

Washington-Madison Association conference of pastors and staff on July 6 was a surprise celebration honoring the associational missionary, Pete Petty, and his wife. Petty has been associational missionary for five years. Gifts were presented to the couple and a cake, bearing the inscription of Col. 1:3 was served to the 24 in attendance.

"Truth," a 19-member gospel singing group made up of young musicians from 11 states, will present a concert Aug. 3 at 7 p.m. at **First Church, Nashville.**

4 Arkansans get seminary degrees



Gilliland



Kimbell



Pilot



Robbins

FT. WORTH, Tex. — Four students from Arkansas received degrees during summer commencement exercises held in Truett Auditorium at Southwestern Seminary, July 16.

Receiving master of divinity degrees were Mark C. Gilliland Jr. of Siloam Springs, James Ronald Kimbell of Magnolia, Douglas Montgomery Pilot of El Dorado, and Lanny Sidney Robbins of

Hot Springs.

Seminary president Robert E. Naylor presented degrees and diplomas to the 142 candidates from the seminary's three schools. Among the 14 doctoral degrees conferred was the second doctor of philosophy degree ever to be conferred by the seminary.

Robert L. Lynn, president of Louisiana College, Pineville, La., was the commencement speaker.

The old Comstock Store, a prominent landmark for early settlers, was used for worship when the church was formed.



The church's present facilities were completed in 1971 and are valued at more than \$100,000.



Growth brings ministry, ministry brings growth

by Millie Gill
ABN staff writer

Ministering to Cherokee Indians on the Oklahoma border is a special ministry of Uniontown Church congregation Uniontown, Ark. It is one result of progressive growth in membership and facilities.

Membership growth, which was a result of special evangelistic witnessing, created a need for a bus ministry. This bus ministry then provided a means of ministering to the Cherokees, who had been a mission concern of the Uniontown congregation for some time.

A summer Bible School was the beginning of the Indian ministry, with 86 of the Cherokees coming by bus the first night of this school. Mini-Bible schools

and a week-long Billy Graham film revival have been follow-up ministries to the Indians.

Buses have played a dual role in these special programs. They have been used to carry equipment and teachers to an open field meeting site for the programs, and they have been used to bring the Cherokees to services. This ministry began with one bus, and three more buses and a van have been purchased.

Edward G. Baker, Uniontown pastor, says the mini-schools have been tools in leading the Indian people to know the Lord. Eight to 10 professions of faith were made at each of three of these

schools.

Baker says the film revival was very rewarding, too. At this revival the pastor saw an 86-year-old man, whom he had known all of his life, come forward and make a profession of faith. Since that time the Indian man's health has become so poor that he cannot board the bus to come to church.

For this film revival the Uniontown congregation attached a screen to the side of one of the buses. They set up a projector on top of a pickup truck, brought out chairs and used a trailer for a stage. Baker says his church members became so well trained in these tasks that within 10 minutes after they arrived at the field they were set up for the film showing.

Language and customs are barriers in witnessing to the Indians, says Baker. The ministry had to progress very slowly. He says that as they thought a goal was about to be reached, an Indian custom appeared as a barrier. Then they had to back up and take a new look.

Unless the witness gains the confidence of the Cherokees, he cannot reach them. Uniontown people found that the Indians listen but do not talk much because of customs. Those who know English sometimes feel it is a violation of loyalty to tradition to speak a language other than their own.

The Baptists must take into account the ties to customs and explore the depth of the ties a family has before they



Fruits of the church's labors are the Eli Dick Family who are Cherokee Indians.

can witness to the Cherokees. There can be no blanket approach, Baker says, because some Cherokees have adopted modern ways, while others hold on to primitive ways. Some Indian people, even some who attend Uniontown Church regularly, see the medicine man (Conjur Man) in time of illness.

A young married Indian couple have surrendered to special service as a result of the Uniontown Church ministry and have served as missionaries to an associational Girls in Action camp. Baker says they are now enrolled in college, preparing for the seminary and the mission field.

Another reward received by Uniontown from this ministry is the addition of an Indian family, except for two children. As special recognition for this Indian ministry the church was invited by the Cherokee Baptist Association of Oklahoma to participate in an area-wide crusade.

Nine men from the congregation have surrendered to the ministry as a result of the evangelistic efforts of the church. Four of these now work in the Clear Creek Association as pastors.

Pastor Baker says one of these men has led in establishing work in the town of Altus, Ark., where there had been no denominational work. He has also led a successful building program in Altus.

Another of the nine men is in Cass on a part-time basis. There he has opened a Job Corps Center as a part of his ministry. Many of the people from the center have made professions of faith.

Uniontown, in continuing to support missions, giving and evangelism, two years ago sent a youth group to New Mexico and Arizona. During this month-long trip they spent one week at an independent mission remodeling buildings. Another week they attended the Church Training session at Glorieta, going from there to Apache Junction, Ariz., to conduct a Bible School. Seven persons made professions of faith at this school staffed by Uniontown people.

As attendance and outreach programs have grown, so have the meeting facilities of Uniontown Church. The congregation, with a membership of 25, first met in a store building. Today they meet in facilities valued at more than \$100,000, and membership is 237.

Building had been a topic of discussion of this congregation for several years, but was put into action when Baker challenged them in a Sunday evening service by telling them to "either make definite plans to build or hush."

The challenge given by the pastor was so effective that one of the older men in the congregation pledged that evening

to go home and began drawing plans, which he had visualized and dreamed of for some time. This began the first of three building phases for Uniontown.

They began the building program with a \$500 building fund that had existed since Baker attended the church as a small boy. Beginning with this and trusting in the Lord for additional funds they completed their final auditorium in 1971, availing themselves of funds from the Arkansas Baptist State Mission Department revolving loan fund to complete the building program. R. H. Dorris, Director of State Missions, was present for the dedication of this facility.

A dormitory at Baptist Vista Baptist Camp has also been a part of the Uniontown building program. This dormitory was filled to capacity the first year it was available for occupancy.

Uniontown still continues to grow and dream of ways of reaching out to witness. Their latest vision is to send the youth of their congregation on a mission effort to Central America. There they will spend a month witnessing to Spanish-speaking people.

Baker says this is still in the future, but it is this kind of planning that keeps the young people and the church active in missions and evangelism.

Arkansas all over

buildings



The Day of Prayer for Associational Missions, July 11, was observed in Carey Association with the dedication of the new office building in Fordyce. Participating in the special service were associational officers (left to right) Cline Ellis, pastor of First Church, Fordyce, Chairman of Evangelism; Don Williams, Director of Missions; E. L. Ward, pastor of First Church, Thornton; and O. W. Hogan, pastor of First Church, Hampton. Former Directors of Missions, now retired, A. P. Elliff, Fordyce, and D. W. Stark, Bearden, also shared in the service.

Second Church, Monticello, broke ground Sunday, July 11, for a new building, which will provide more education and office space. Pastor John Robbins expects the work to begin about mid August. The education building will contain space for children birth through five years, four offices, kitchen, and multi-purpose conference room. Also planned are two external fireproof stairways for the existing education building and expansion of the auditorium.

Calvary Church, Osceola, has broken ground for the second phase of the building program which they began a few years ago with a sanctuary. The 6,000 square foot education building will be constructed in east and west wings off the present building. The east wing will contain children's and youth department and a nursery, complete with bathroom and kitchen of its own. A choir room will be located directly behind the sanctuary. The west wing will have a prayer room, church office, pastor's office and study, kitchen and fellowship hall, and classrooms for the adult department. Taking part in turning ground were Pastor Joe Epting, Associational Director of Missions John Gearing, Mayor R. E. Prewitt, and Don Whitney, building committee chairman.

First, Cabot celebrates centennial

First Church, Cabot, celebrated its 100th anniversary on June 6. The platform was decorated with antique church furniture for the occasion.

Pastor Keith Loyd brought the morning message on "What should I expect of my Church?" His text for the occasion was Ephesians 3:14-21. He said, "The word of God has always been central in this church." Loyd said that Jesus would not have become engaged to the church if she were not his primary instrument. As fine as other organizations are they are not "the bride of Christ."

Loyd said, "One of the things a person can expect from a church is that it will preach the gospel." He pointed out that the gospel is the "good news," and that man is bankrupt since the garden of Eden. Man needs God's good news. And everything else should be secondary. The good news always works where it is preached.

Loyd emphasized the fellowship of baptized believers. "This is a group," Loyd said, "who always recognize that they are worthless in themselves. They are sinners saved by grace." Loyd emphasized the symbolical importance of both baptism and the Lord's Supper in the fellowship of a church. "There is a diversity of calls within this fellowship," he said, "but all are to proclaim the message of salvation."

In conclusion he emphasized the rules of Christian conduct. He said, "The most unhappy people I know are those who have had an experience with Christ

and are not serving him. Christians are to be a people who possess love." This means putting others ahead of ourselves. Christian conduct demands that we are to serve or minister to others. Our service ought to "cost us something to be a part of the fellowship."

After a noonday meal, which was served by the church, the afternoon service began with the ringing of the Liberty Bell. The afternoon centennial service featured a dramatic presentation by the youth of First Church, Cabot, entitled "In God we Trust." The outstanding musical presentation was directed by Angus Emerson, director of Education and Youth.

A history of the church was given by Pastor Loyd who said, "In 1875, the Baptists of Cabot attended a union Sunday School with people of other denominations in the work shop of J. C. Wylie." It was through the leadership of Deacon William M. Patton that the Baptists were organized into a church fellowship. The services were first held in an old store building that was also used as a school. The building was located where the new bank of Cabot now stands.

The first permanent home for the church was a one-room frame building which was erected about 1885, and stood at the same location of the present facility. In 1916 a house of worship was erected at a cost of \$6,000. The congregation added two educational wings. In 1947 the south wing was erected, and

in 1951 the Dorothy Hamilton Bodie Memorial wing was built. Mrs. Hamilton was the granddaughter of Mr. and Mrs. William M. Patton.

The first pastor of the church was T. B. Espy. Twenty-five pastors have served the congregation during its 100-year history.

In 1952 the Brotherhood sponsored the organization of a mission in the Mountain Springs community. Bernard Ford was called to serve as half-time pastor and under his leadership the mission grew to a full-time program. First Church, Cabot, took over the work of the mission and supplied offices and teachers for the mission organization. The mission has now been organized into a fully self-supporting church.

First Church has grown from a small group of people to its present resident membership of 1,005, and all organizations of the church are active.

Three former pastors were present for the centennial and brought greetings to the congregation. These were H. L. Lipford, John Collier, and Wilson Deese. Three other pastors sent taped greetings to the church. These were J. Samuel Philips, Truett Blackmon, and Harold O'Bryan.

The closing message was brought by J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Speaking from Acts 2:41-47, Dr. Sneed emphasized that for the church to continue to be a grow-

On the cover



A house of worship was built in 1916 at a cost of \$6,000.



The present building is the 1968 version. Cost was about \$250,000.

ing church it must be a proclaiming church, a praying church, and a praising church. After commending the church on its great heritage, Sneed urged the congregation to relate God's love to everyone with whom they had contact.

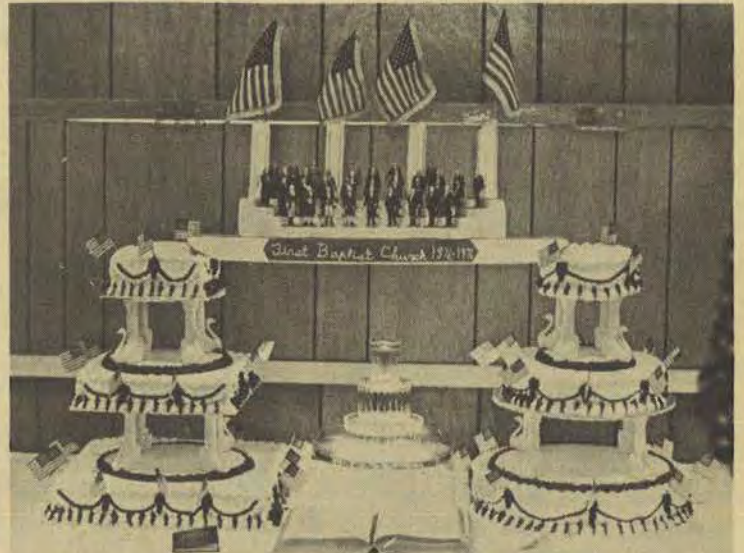
In discussing the future of the church Pastor Loyd emphasized the difficulty of determining the future size, ministries, and influence of the church. He said, "However, there is one thing that is certain — no other institution on earth has such a guarantee of success as does the church of our dear Lord! Jesus, himself said, 'Upon this rock I will build my church, and the gates of hell will go down before its mighty onslaught.' So long as it is his church, built by him, Jesus is going to be responsible for seeing to its future! The church which seeks to earnestly reach the lost for Christ, and touch those who hurt and care for them, is the church which will remain for a long time. We pray that our church will always be such a church!"

Young people of the church presented a drama called "In God We Trust." (ABN photos)



BELOW, LEFT: Keith Loyd is pastor of the Cabot church now.

BELOW, RIGHT: An elaborate birthday cake was prepared for the centennial celebration.



ABOVE: Former pastors attending were H. L. Lipford, John Collier, and Wilson Deese.



RIGHT: An old pump organ was used during the services.

does college mean... a vacation from GOD?

NO! LISTEN....



*dan hobbs
ft. smith*

Growing up in a smaller church, I was a little hesitant to attend a large one. At First Baptist I have found the same family atmosphere that I experienced at home. That's been a lot of help as a student in Christian growth.



*judy goff
fayetteville*

Students need to be ministered to in many areas. College meets academic needs, but each one of us faces many personal delimitations and challenges. First Baptist offers various ministries which help you to deal with those things.



*tim heumier
san angelo, tx.*

Going to college led me to a deeper awareness of my need for Christian growth. First Baptist has provided a warm fellowship of Christians and it helped me grow in my personal faith in God.



*wendy welch
ft. smith*

I have experienced God's love for me because of people at First Baptist Church. They are people of position and authority who care for me personally. The pastor is a warm human being and a good friend.

First Baptist Church Fayetteville

*caring for students
at the University*

Your state convention at work



Warren



Forester



Simpkins



Kendrick

3,000 Baptist students attend community colleges

Arkansas now has six community colleges, most of them only three years old. Some are meeting in temporary places, awaiting construction of new campuses. Others are meeting on their new campuses for the first time this year. There are 8,740 students enrolled in Arkansas' six community colleges. Baptists are a third of every college population in Arkansas. On some campuses, Baptists are closer to 50 percent of the student population. So a conservative estimate of Baptists enrolled in community colleges is over 3,000.

The community college phenomena occurred so quickly and is still so new that the direction of Baptist Student Union ministry on the campuses is not clear. Will we be able to afford Baptist Student Centers on these campuses? Will we be able to provide Baptist Student Directors?

Already Baptist Student Union is organized on all the campuses except the newest, Mississippi County Community College. Several years ago several of Arkansas' full-time Baptist Student Directors were assigned the work at nearby community colleges. Benny Clark of Arkansas State University was assigned Eastern Arkansas Community College at Forrest City. George Sims of University of Arkansas at Monticello was assigned Phillips County Community College. Arliss Dickerson of Henderson State University was assigned Garland County Community College.

In some instances part-time local help has been secured. David Warren, on the staff of First Church at Forrest City, now directs the BSU work at Eastern Arkansas Community College. Clark continues to give supervision to the work but does not visit the campus as much as he did. All of the classes at Eastern Arkansas Community College are meeting on the new campus.

At Phillips County Community College, Mrs. Ellen Forester directs the work, now with Sims supervising the

work. Mrs. Forester is the wife of Norvin Forester, director of education, youth, and music at First Church, Helena.

Mrs. Rosie Simpkins has served for three years as part-time Baptist student director at Westark Community College. Westark is the oldest of the community colleges and has the largest enrollment, between 3,000 and 4,000 students. Westark is the only community college at which Arkansas Baptists have property. BSU owns two adjoining houses here and use one for the Baptist Student Center.

Bill Kendrick, pastor of Oregon Flat Church of Harrison, directs the Baptist Student Union at North Arkansas Community College in Harrison. The college's new campus opened this fall.

Arliss Dickerson, BSU Director at Henderson State University, is working with the Baptist students at Garland County Community College which has not finished its new campus.

The Baptist Student Union now works on 27 of Arkansas' 30 campuses.

Renewal evangelism

by Neal Guthrie
(second in a series)

Phase Two: Initiation

One of the most effective ways of initiating the journey into lifestyle evangelism and ministry is with a Lay Renewal Weekend.

The weekend: After a period of thorough preparation, a weekend in the church program is given to renewal. A group of people from other churches will come at their own expense to the host church for the



Guthrie

Missionary guests for GA camp

Miss Frances Knight, missionary to Nigeria, will be sharing her experiences with GAs at Camp Paron, Aug. 2-7. Before assuming present responsibility of teaching missionaries' children, she worked with Girls' Auxiliary of Woman's Missionary Union in Nigeria. Her responsibilities included planning and promoting GA work throughout Nigeria, directing the camping program, and editing the GA magazine, *The Messenger*.



Miss Knight

Also, sharing mission experiences will be Miss Anne Mosteller, MK from Thailand. Miss Mosteller, a student at Ouachita University, is spending four weeks with Arkansas GAs and Acteens this summer at Camp Paron.

Only one week is left for girls in grades four to six to attend GA Camp. The first two weeks were filled with much excitement and activity as girls learned about missions first hand, celebrated our country's bicentennial, swam each afternoon, studied God's Word, participated in indoor superstar olympics, recreation, GA puzzle party, crafts, a campfire-candlelight service, and much more!

There is still time for girls to register for the last week of camp, Aug. 2-7. Send registrations now to State WMU Office, P.O. Box 552, Little Rock 72203. See that your girls have this summer-time "extra" in missions education. — Julia Ketner, GA Camp Director

weekend. Friday night a church-wide dinner is followed by small group conversations. Saturday morning there are neighborhood gatherings in homes with team members. Saturday night the schedule is much like Friday night. On Sunday the Sunday School hour and the morning service are led by team members. A trained coordinator directs the weekend program.

Out of this beginning will come small groups organized and coordinated by the local church leaders for the journey into lifestyle evangelism and ministry. Contact Neal Guthrie, Evangelism Department, ABSC, P.O. Box 552, Little Rock, Ark. 72203.

Missionary preaches same message to rich and poor

by Ruth Fowler

ABIDJAN, Ivory Coast — At one meeting breakfast was served on gilded china, and at the other, no one had enough to eat. But the message was the same. God's Son came to die for our sins and arose again.

Southern Baptist Missionary D. Edwin Pinkston was invited to preach twice Easter Sunday morning. His first sermon was for a sunrise gathering in Cocody, the wealthy section of Abidjan at the British Ambassador's home. All the English-speaking community were invited. There were about 80 people present, among them were ambassadors, doctors and highly paid businessmen.

The other was later that morning in Poto-Poto (translated mud-mud) where the homes are made of packing crates and scraps of used metal roofing. Most of the inhabitants are either unemployed or the lowest paid of Abidjan's working force. The trail leading to the church passed around and through mud holes and rotting garbage. The wooden church building had a dirt floor.

Earlier the meeting had been held on a large veranda overlooking a beautiful tropical garden. After the service, everyone enjoyed a breakfast served on gilded china by white uniformed butlers. Even the wealthiest at the second

service were poorer than one of these butlers.

Everything was different, even the odors. Smoked fish and garbage was all around at the second service, while the first was held in the midst of fragrant flowers and freshly mowed grass.

The sounds were different. The language was different. The songs were different. In the second service they sang African choruses accompanied by hand clapping. In the first, stately British and American hymns were sung. Most of the second group were illiterate; the first group, highly educated.

One thing was the same — the message.

"I had changed my clothes and shoes, but I didn't have to change my sermon," Pinkston said. "The message of Christ's dying for our sins and rising from the dead was just as applicable for the residents of Poto-Poto as for those of Cocody."

The people's reaction to the message was much the same also.

"In both groups, there were expressions of thrill and joy on some faces, and boredom and indifference on others," Pinkston said. "I am thankful that the gospel we preach and the Christ we serve meet the needs of all people on all social, cultural and economic levels."

'What shall we study?'

The answer to this question determines the effectiveness of most adult training groups because fitting the training sessions to the wants and needs of group members improves both their attendance and participation.



Jackson

Very little unit selection is needed by groups using *Baptist Adults*. Groups using either *Source* or *Young Adults in Training* will find some resource selection essential each quarter because these two quarterlies offer more sessions than a group can cover by using one session each week. Groups preferring a wider range of resources offered in one periodical should plan in greater detail and further in advance. Adults should follow some guidelines in their resource selection.

First, select studies to meet needs. Second, stay within Church Training study areas. These are Christian doctrine, Christian ethics, Christian history, church polity and organization and training in the performance of church functions. Many individual and church problems relate directly to the lack of training in these basic essentials of good church membership.

Third, maintain a healthy balance of study. Balance is essential for Christian growth. Balance is important for different individuals possessing a variety of levels in maturity, skills and learning to effectively help one another grow in discipleship.

The Adult Church Training Curriculum brochure is a good tool for use in resource selection. The brochure lists all unit and session titles for 1976-77. It will be mailed to all pastors and Church Training directors soon. Other copies may be requested from the Church Training Department, Box 552, Little Rock, Ark. 72203. — Gerald Jackson

Postage costs and the Cooperative Program

The recent rise in first class postal rates from 10 cents to 13 cents has resulted in a change of mailing habits among many families. Similar rises in other postal rates, particularly second and third class mail, have caused major problems for many businesses, as well as religious periodicals.

There is, however, one point at which Southern Baptists have a distinct advantage over any increase in postal rates. It is the cooperative method we use in combining and channeling our financial resources through the Cooperative Program.

If every one of the 1200 churches in the Arkansas Baptist State Convention mails a monthly Cooperative Program contribution to the Baptist Building, and the state convention office sends a monthly check to the SBC Executive Committee in Nashville, this results in an annual postage cost of \$1,873.56.

Consider the alternative. There are

approximately 2600 foreign missionaries and 2200 home missionaries, plus 21 agencies and causes (excluding local state convention ministries) that are supported by every church that contributes through the Cooperative Program. If each church sent a monthly contribution directly to every missionary and denominational cause, the church would spend \$7,520.76 annually in postage alone. The total annual expenditure for 1200 churches in Arkansas would be \$9,024,912.00!

Of course, the analogy is not perfect, and the comparison is not completely accurate. Nevertheless, there is enough truth in the comparative costs to convince even a grade school mathematician of the significant savings in 13 cent stamps made possible by the Southern Baptist way of channeling funds through the Cooperative Program. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

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God's Word in man's language

Aug. 1, 1976

Jeremiah 31:31-34; Nehemiah 8:1-8
Acts 8:26-39; II Corinthians 3:1-3

The purpose of this lesson is to consider the churches' task of making the Bible available to and understandable by all persons.

For centuries the Bible was not available to people in general. In fact there was a long time in the history of man when God's message was shared orally. At the appointed time God called upon some of His followers to write His word. This was done by hand. For many centuries only the hand written copies of God's message were available to men. However, since the invention of printing the word of God from heaven is being presented to many people in many lands.

Another problem presented itself for hundreds of years, namely, the unwillingness of the Roman Catholic Church for the Scriptures to be read by the common people. Thanks be unto God this has been overcome and the Bible has been printed in hundreds of languages and presented to the people all over the world.

Language of the Bible (Neh. 8:1-8)

In the written word, recorded by Nehemiah, we see that the people of that day were hungry for the word of the Lord even though they had broken the covenant of God. On this particular occasion Ezra was God's spokesman and his audience was made up primarily of Jews who had returned to Jerusalem from captivity in Babylon. The long absence from Jerusalem (home for the older Jews) and their neglect and/or lack of opportunity to worship had resulted in moral decay of these returning Jews.

A close look at our scripture reveals that many of the people assembled in an area in front of the Water Gate and requested Ezra, their spiritual leader, to read the law of God to them. A wooden structure was erected to accommodate Ezra and others, and from which the law was read.

Ezra praised the God of his people. Those who heard responded with an "Amen" and lifted their hands toward heaven. Then they bowed and



Eaker

worshiped God. This dear man of God gave these spiritually hungry people a message from God as revealed in the language of the Bible — a language they could understand.

A lecture from the Bible (Acts 8:26-29)

Turning to the New Testament passage we see Philip who is under the control of the Holy Spirit as he becomes a lecturer of the written word of God.

A court official of Ethiopia had been to Jerusalem to worship God. While there he acquired a copy of the book of Isaiah. On his return trip home he was reading aloud from the book of the prophet Isaiah but without understanding. At the same moment that the official was reading from Isaiah 53 the Holy Spirit directed Philip to ride with him and explain the passage of scripture to him. Philip told the unenlightened reader about Jesus and he believed and was immediately baptized.

This task of Bible teaching on the part of Philip required a Spirit-led individual who had already responded to Jesus as Saviour and Lord through faith and love. The eunuch needed help in understanding the word of God. God had Philip ready to expound the Bible and a profession of faith in Jesus was the result.

What we see in this Bible story is true for today and shall always be true. God sent His message to man. He used His own to write His message in the language of the people. Individuals who belong to God, who study His word, and are led by the Spirit are motivated to teach unbelievers the only way of salvation which is in Jesus.

Loyalty to the Bible (II Cor. 3:1-3)

Ezra, an Old Testament Christian, gave the hungry hearts of his day a message from God. Philip, an early New Testament Christian, explained the Scripture as recorded by the prophet Isaiah to the Ethiopian and he was saved. Paul was saved by Jesus and commissioned to live for Jesus, tell about Jesus, and to write about Jesus.

As we consider this passage from Paul's letter to the Christians at Corinth we see that the charge of self-praise had

already been levelled against Paul. He was also accused by some of preaching the gospel for material gain. Here he is anxious to deal with the problem and to remove any false ideas that may exist.

As a minister of the gospel he has never made use of testimonial letters written by other Christians and he does not intend to write one in his own interest. He was aware of the false teachers at Corinth and the fact that they had brought long letters of recommendation with them. But he tells them that he and those with him do not need letters of recommendation and they should already know this.

Paul's converts at Corinth were themselves the living record of the genuineness of his missionary activity. So the only letter he needed was living letters — the Christians themselves. By looking at the change in their lives anyone could tell that something good had happened to them. The Spirit of the living God had convicted them of their sin and caused them to turn from sin to the Saviour.

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A faithless people; a faithful God

Aug. 1, 1976

Exodus 32:1-6, 9-10; 34:1, 6-7

As our minds consider the scene of a disobedient Israel before the mountain of God, our thought is perhaps, "how quickly did they forget." But even as the thought is formulated in our mind, we realize that Israel is no different



Dr. Bryant

from our own nation in her failure to keep covenants with God. In all of our good beginnings and with all of our good intentions, we are still subject to the temptations of Satan and it is his desire to disrupt the sacred contracts between God and his creation by whatever means at his disposal. The nation which fails to recognize these divine workings will always find itself quickly carried away to other gods. This was the plight of Israel on many occasions, as it has been in our country down through its two hundred years of growing as a nation.

A faithless people (Ex. 32:1-6)

Moses had been on the mountain for six weeks. The time was for him a period of adoration and intense instruction as he communed with the Lord God in a closeness that had not been allowed to many men since the beginning of time. But the time was also for Israel's good purpose, for they had been witness to many awesome sights of God since their bondage in Egypt and journey to Sinai. It was to be a time of patient commitment, following their pledge to the covenant and laws of God as Moses received further instructions concerning the promises they were to receive in their new relationship with the Lord God.

But their awe of God's unseen presence soon became commonplace and the absence of the faith and strength of Moses left them to their own devices, and they proceeded to erect a god that they could see. This golden calf was a projected self-image which demanded the release of the fleshly desires which had been placed under control by the covenant with God. The result was a scene in which the people worshipped themselves through the instrumentation of the idol they had erected.

In a period of holy conscience, Aaron made a proclamation attempting to guide the worship of the calf toward God. He proclaimed that the next day would be a feast to the Lord. This resulted, however, in a further departure from the covenant as it was an attempt to identify with God and make him a party to the breaking of one of his own laws.

What was characteristic of Israel is also easily distinguished in the lives of God's people today.

1. One of the most difficult principles of our Christian commitment to God is the patience to wait on the Lord to work out his marvelous plan for man. Patience is a Christian virtue which many seek to have but few are able to maintain without a constant, conscious awareness of the Lord's presence. Very often one begins with a definite commitment in true faith, only to retreat to the flesh and more concrete objects for support. Paul alludes to this as he questions the validity of beginning the new life in the Spirit and then attempting to perfect it by the works of the flesh. As he indicates, it is indeed a foolish attempt at best. (Gal. 3:3)

2. The attempt of Aaron also has its counterpart in the modern day religious movements. There are many who have tried to make the Christian faith socially acceptable by baptizing it into the worldly practices which are winning by far more converts to their destructive ways. But by uniting these two opposites, the result is an increased departure from the positive, spiritual demands of Christianity to a growing, more confused facade of religion.

The response of God (Ex. 32:9-10)

God responded to Israel's disobedience by commanding Moses to go down to them. In his remarks he does not claim them as his people but refers to them as belonging to Moses. He also informed him of the extent of their turning away from the covenant and called them a stiffnecked people. This term refers to the stubbornness which they constantly displayed in the face of God's care and covenant with them.

The people had angered God with

their sins against his recent covenant but in the response of anger (32:10), and then in his relenting of his wrath (32:14), God revealed his true nature to Moses. Knowing the events before they happened, God was not taken by surprise nor did he waver in his response to them. His anger remained true to his just nature, but his relenting judgment depicted his quality of mercy. It was this mercy that stayed the consuming rage of God from destroying Israel, which would have left Moses to father a nation as the Lord indicated in verse 10. Israel, however, was not completely pardoned through the pleas of Moses, for God withdrew his presence and sent instead an angel to lead them to the promised land. (33:2-3)

The revelation of God's own nature is more clearly seen today in light of the coming of Jesus Christ. There is a recognition that God does indeed have a just anger against sin, and that the sin debt will be paid. Jesus Christ ultimately pays this debt and herein is the mercy of God perfectly revealed. However, we must recognize also that like as Israel suffered the loss of the leading presence of the Lord through her broken covenant, we, too, can lose the closeness of the relationship with our heavenly Father by breaking our covenants with him.

The faithfulness of God (Ex. 34:1, 6-7)

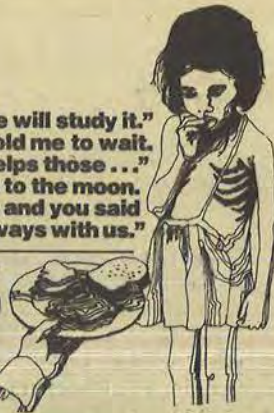
Israel had broken faith with God in their worship of self, but God did not break faith with them. After the interceding of Moses in behalf of the people, God began to restore the covenant with the people. He first requested the construction of two tablets to replace those broken in the heat of Moses' anger against the people. Here God would again write his law. As Moses stood before God with the hewn tablets in hand, God revealed his glorious name and nature to him. As Moses had requested (33:18), the Lord allowed him to stand in the cleft of a rock and view that which would be revealed (33:23). That which the Lord revealed of himself sets forth his qualities of mercy, truth, and justice. These qualities presented Moses with the character of his God, who could take the initiative to restore the covenant to a people who did not deserve it.

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Attendance report

I was hungry and you said "We will study it."
 I was hungry and you told me to wait.
 I was hungry and you said "God helps those ..."
 I was hungry and you went to the moon.
 I was hungry and you said
 "The poor are always with us."

**I WAS HUNGRY,
 AND YOU
 FED ME.**



July 18, 1976

Church	Sunday School	Church Training	Church Adds.
Alexander, First	82	24	
Alpena, First	50	19	
Bentonville, Central Avenue	71	32	
Berryville			
First	166	65	1
Freeman Heights	151	48	1
Rock Springs	59	37	
Bigelow, First	58	38	
Booneville, South Side	98	70	5
Bradley, First	119	44	
Cabot			
First	382	72	1
Mt. Carmel	219	125	3
Caledonia	34	27	
Camden			
Cullendale	502	130	
First	399	81	
Charleston, First	168	69	
Concord, First	86	32	
Conway, Second	324	124	
Crossett, Mt. Olive	366	168	
Dell	106	61	
Des Arc, First	218	73	5
El Dorado, West Side	393	387	2
Forrest City, First	590	50	4
Ft. Smith			
East Side	303	105	2
Grand Avenue	890	185	7
Mission	10		
Haven Heights	270	138	4
Temple	131	63	
Trinity	156	50	
Fouke, First	88	20	
Gentry, First	143	47	
Grandview	54	35	
Green Forest, First	199	56	8
Greenwood, First	291	130	
Hampton, First	132	53	
Harrison			
Eagle Heights	263	131	1
Woodland Heights	104	61	
Hope			
Calvary	164	91	1
First	312	55	1
Hot Springs			
Leonard Street	136	58	1
Memorial	92	44	1
Park Place	253	59	
Hughes, First	142	49	
Jacksonville			
Bayou Meto	158	79	2
First	405	81	2
Marshall Road	155	69	4
Jonesboro, Nettleton	222	84	
Kingston, First	54	31	
Lavaca, First	348	125	
Little Rock			
Crystal Hill	138	64	
Life Line	458	114	4
Martindale	121	46	
Woodlawn	135	71	
Magnolia, Central	572	132	
Monticello, Second	264	64	
Mulberry, First	195	95	4
Murfreesboro, First	172	66	
North Little Rock			
Calvary	393	126	1
Gravel Ridge	177	62	
Levy	405	87	2
Paragould			
Calvary	222	194	2
East Side	224	102	
First	429	96	1
Paris, First	362	70	3
Pine Bluff			
Centennial	132	47	
East Side	161	78	
First	606		4
Lee Memorial	217	136	5
South Side	523	97	
Tucker	20		
Oppelo	20	16	
Watson Chapel	360		
Prairie Grove, First	176	40	4
Rogers, Immanuel	507	92	9
Russellville			
First	464		2
Kelley Heights	37	19	
Springdale			
Berry Street	87	35	5
Caudle Avenue	156	83	2
Elmdale	269	73	3
First	1401		5
Texarkana			
Arabella Heights	73		3
Hickory Street	97		
Shiloh Memorial	150	61	3
Trinity	202		1
Vandervoort	81	31	
Wooster, First	143	56	
Wynne, Harris Chapel	81	50	

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A smile or two

The weatherman found himself embarrassed to walk down the street because he had been so wrong on his forecasts so often. He finally requested a transfer. "Why do you wish to be transferred?" headquarters inquired. "Because the climate doesn't agree with me," the forecaster answered.

□

Men need to learn that we can be brothers without having to be identical twins.

□

The noted newspaperman, Heywood Broun, was listening with disbelief to a speaker at a political rally who was giving his version of the facts. "How can he do this?" whispered a fellow writer. "He's murdering the truth." Broun disagreed. "He'll never get close enough to it to do it bodily harm," he said.

□

Size isn't everything. The whale is endangered but the ant is doing fine. — *Orben's Comedy.*

□

A little girl came home with a box of dirt and cautioned her mother to be very careful with it. "What in the world is it?" her mother asked. "It's Instant Mud Pies," the budding homemaker said.

□

A willing church worker had agreed to call on members in hospitals and speak words of encouragement only.

Approaching a bed where an elderly woman was sitting up, she began cheerily, "Well, you certainly don't look as if you'll be here much longer."

NEW EXECUTIVE — William G. Tanner (right), president of Oklahoma Baptist University, has been elected executive director-treasurer of the Southern Baptist Convention Home Mission Board, succeeding Arthur B. Rutledge, who will retire Dec. 31 after 11 years in the post. (HMB Photo by Paul Obregon)



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Georgia pastor to stand trial

ATLANTA (BP) — Herschel Arnold Markham, 42, pastor of Mt. Vernon Church in Fairburn, Ga., was bound over for trial here on charges of "terrorists threats and acts."

Markham was arrested early Friday, June 18, in downtown Atlanta after holding police at bay for more than an hour when he claimed to have a bomb in an attache case. Later he called it a "literary" bomb — not a "literal" one.

He earlier caused a stir at the Southern Baptist Convention in Norfolk when he contested a report of the denomination's Christian Life Commis-

sions concerning MACOS (Man: A course of Study) curriculum material now in use in public and private schools. He called the materials communistic and satanic.

After his arrest, Markham was ordered to undergo psychiatric evaluation. He was released on \$1,000 bond Monday, June 21. In a subsequent court hearing, Judge Ed Brock of Atlanta municipal court transferred Markham's case to the criminal court of Fulton County here for trial after doctors said Markham was capable of standing trial

and of defending himself.

Markham's attorney told Judge Brock that his client was calling attention to materials being used in the schools.

"People should be aware of what is being used in the schools, but the pastor could have used less extreme methods to demonstrate them," Brock was quoted by court officials as saying. No trial date has been set.

Court officials say the charge is a misdemeanor, carrying a maximum penalty of a \$1,000 fine or 12 months in prison or both.