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August 10, 1978

Arkansas Baptist State Convention

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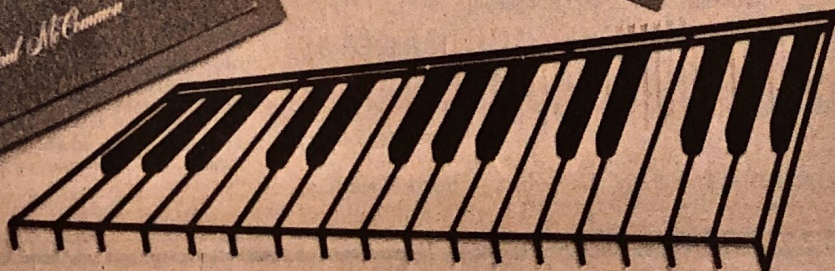
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Music Week, Aug. 20-27
page 11

August 10, 1978
Arkansas Baptist
NEWSMAGAZINE





I must say it

Charles H. Ashcraft / Executive Secretary

Easy believism

One preaching which has resulted in great confusion, hundreds of unsaved church members, and thousands of frustrated lives is the doctrine of easy believism. It begins with walking down the aisle, or raising a hand, or signing a card, or memorizing a creed, or repeating a suggested prayer, or simply inviting Christ to come into one's heart and it stops there. A real conversion experience may start at these points, but it doesn't stop there. The original meaning of believe (Acts 16:30-31) was committal in its deepest sense. II Timothy 1:12 carries the full thrust of believe, which is far more than the shallow believism of our day. It embraced (1) a deep meaningful and personal acquaintance with the Lord, (2) a faith to the point of committal, (3) a real commitment of life, (4) a relationship of security, and (5) an exact point of historical reference, all in II Timothy 1:12.

There are no minimal requirements for salvation. Salvation is a maximum matter. It requires maximum faith, maximum repentance, maximum confession and this offers maximum salvation. Faith or belief should never be mentioned except in a manner to indicate committal, nor should confession and repentance be omitted from this context (Romans 10:8-11) (Acts 17:30).

The words believe and commit, both found in II Timothy 1:12, are closely related and when used together yield the real content of the believing experience. Commit means "what is put alongside of" and believe means "adhere to, trust, rely on." These two words combined assures alignment with Christ, identity with him, a definite stand for him, a respectable degree of mobility as one is put alongside of Christ and adheres to him, always trusting, always relying on him. This far exceeds the superficial notions recommended by many statistical-minded evangelists. All else stands in the shadow of this vital dynamic personal commitment to the person of God in Christ which brings one alongside of Jesus, always adhering unto him, coming immediately to the place of "no turning back." This is the essence of Paul's confession of faith (II Timothy 1:12). As he was able to say I am personally acquainted with him with whom I have adhered and am convinced that he is able to protect that which has come alongside him at that pivotal point (Acts 9:3-20) in time. Paul had something which could be possessed, professed, enjoyed, preached and believed with maximum confidence and results. Every person has the right to hear a clean, clear, precise, exact and persuasive presentation of how to become a Christian. In a sense it is not easy, but it is moreso than living a life of doubts and frustration. One should be happy and comfortable in his faith because he will have to live with it, die with it, face the judgment and eternity with it. Easy believism which stops with walking down the aisle will not do. Let us move on into the full maturity of our saving faith by full commitment (Heb. 6:1-2).

I must say it!

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Eleven persons with Arkansas ties have been appointed Journey-men to serve in SBC missions for two years. An article tells about their varied assignments and their backgrounds.

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The cover calls attention to books suggested for study in churches during Music week Aug. 20-27.

Our extra money 16

What do churches do with that extra money that comes from bequests or better than average giving? A Baptist pastor suggests that churches take a good look at how they use it, especially in light of the Bold Mission Thrust.

Arkansas Baptist

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Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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Securing church property

The editor's page

J. Everett Sneed



In recent months several Arkansas churches have had property stolen or destroyed. These burglaries have not been confined to one section of the state or to churches located in a particular type of area or community. Crime was once thought to exist only in the innercity, but it has now appeared in affluent urban areas as well as remote rural communities. Consequently, churches must take steps to prevent robbery and vandalism as well as provide a positive ministry for those who commit such crimes.

Various types of crimes have been perpetrated against churches. For years church safes have been a favorite target of the more hardened criminal. Today, however, much of the stealing and vandalism in churches is the work of youth. The mature church safecracker is not usually interested in vandalism. He simply wants to get the money and escape quickly, whereas, youthful vandals may be seeking a "thrill."

It is impossible to identify the kind of youth who is likely to be involved in stealing or vandalism, for studies show that they come from all types of social, economic and cultural backgrounds. Youths from affluent homes have been arrested for shoplifting, who had on their person more than enough money to pay for the item stolen.

Police studies show that churches which are more difficult to enter are less likely targets. Deadbolt locks and good burglar alarms are excellent deterrents. The doors and windows should always be locked when the building is vacated. The local sheriff or police department will gladly evaluate the security of a church plant.

A church should also list the serial numbers of all equipment that can be easily removed from the church building. The serial numbers (not model numbers) of things such as typewriters, projectors and cameras, should be placed in the bank safety deposit box of the church. These numbers may assist the police in recovering the stolen property.

If theft or vandalism should occur, nothing should be touched until the police have made a thorough investigation of the premises. Criminals often leave valuable clues that may lead to an arrest.

Leaving large sums of money in the office safe invites trouble. Most inexpensive safes are easy for the experienced criminal to open. The congregation should be told that money is never left in the church.

The action of the congregation when a suspect is arrested is important. The members may imagine that a church should not press charges. Such an unfortunate opinion can be harmful to the suspect. When crime is not punished, the offender is encouraged, making churches more vulnerable for future theft or vandalism.

It is equally as wrong for the congregation to turn its back on the person involved in the crime. Churches have a responsibility to minister to persons with problems. At the point of death, our Lord ministered to a thief, an example which we ought to follow.

Through better church security and ministering to those who have stolen from us, we help to prevent crime. The true Christian spirit is to utilize every opportunity to minister in the name of our Lord (Matt. 25:31-46).

Guest editorial Soaring auto costs

It is not too early for budget committees planning for a church's financial ministry in 1979 to begin considering the rapidly rising costs for the pastor and staff to operate their automobiles necessary to perform their ministries.

Allowance for automobile expenses should never be included in the compensation package projected for the pastor. Auto expense is an operational expense; it is part of the overhead. It will not buy groceries, clothes or send the children to college. It is not to be compared to the cost of going to the plant, office or school for the layman; the pastor's car is an indispensable tool for the effectiveness of his ministry. If the pastor only had to drive from his home to the church building, the expense would be a small thing and concern for it would not have to be a matter of budget committee discussion.

But the pastor's car takes him to the hospitals, to Baptist meetings, on emergency runs for parishioner's needs; the list goes on and on. The automobile is no less essential for an effective ministry today than would be proper clothing, books and training. If the church is to be the church in the world

rather than just within four walls, the pastor must perform his ministry of preaching/teaching, witnessing and serving out in the world. That means there must be efficient and dependable transportation available 24 hours per day.

Recent figures presented by *Changing Times The Kiplinger Magazine* are helpful. The cost of running a four-cylinder subcompact (Pinto, Fiesta, Chevette, Omni, Toyota, Datsun, Honda, etc.) for 14,000 miles per year is \$45.96 per week. Most pastors will drive approximately 20,000 miles per year which increases the total operational costs while reducing the cost per mile. Kiplinger's figures come out nearly \$2,400 per year costs, or 17.7 cents per mile for 14,000 miles. Luxury models (Cadillacs, Lincolns, etc.) run \$4,332 per year for 14,000 miles, that's 31 cents per mile. Of course, you don't see many persons on the Baptist payroll driving these!

More and more ministers are using the smaller cars and often this demands an older, larger car must be maintained also for family needs. All of this means budget committees and churches should make adequate provisions. —Editor Gene Puckett in the "Maryland Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

God's will in Ben Elrod

There are those who suspect one of the main responsibilities of Dr. Ben Elrod, Senior Vice President and Director of Development at Ouachita Baptist University, has been to serve as subject matter for this weekly column.

It is certainly true that I have been inspired to write about him on several

occasions. I can recall writing one article on "Ben Elrod and the Serpent" when he had an unfortunate encounter with a copperhead snake at his cabin on the Caddo River. Ben was shamefully unappreciative of all the advice and counsel he received concerning his relationship with the snake.

Sometime later I shared in confidence with the readers of the *Arkansas Baptist Newsmagazine* another incident that took place on his beloved Caddo River. It really was written in commendation of his wife, Betty Lou, for never revealing that he capsized their canoe after rejecting her advice concerning the safest route around a fallen tree.

Then there was my article defending Ben Elrod against charges that he "faked" a gall bladder attack in order to avoid hearing my annual "State of the University Address" last fall. Finally, I wrote recently to express concern that new grandfather Ben did not recognize that I should have double talking time about my two grandchildren than he has for his one.

Now the time has come to write still another article on Ben Elrod. God's call has just taken him from Ouachita to be the President of Georgetown College in Kentucky, a fine Baptist college with 149 years of rich history and tradition. It is hardly enough to say that Ouachita's loss is Georgetown's gain, or that we will miss him very much. We can only be grateful that he has shared the past eight years of his energy, dedication, and wisdom with Ouachita, and contributed in such a strategic way to this period of unparalleled progress. I know all Arkansas Baptists join me in wishing Dr. and Mrs. Ben Elrod well as he follows God's leading to this new field of service.

Ben Elrod's record of leadership in fund raising, planning, and development for Ouachita has been so outstanding that some might be discouraged about the task of finding his successor. God's wisdom overrules such thoughts. As God has called Ben Elrod to Georgetown College, just as surely he has the right person to continue the momentum that Ben Elrod has begun in Ouachita's development program.

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Opportunity in Little Rock area in Christian environment. Light office work, some typing required. Send personal information and references to

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Food and fellowship

Virginia Kirk and Jane Purtle

Old fashioned Southern food

Have you ever wished you knew how Grandmother (or Mother) made some dish that's never served these days? This month we try to capture a few of the secrets that are fast slipping away from us. No doubt some of these recipes were served to the preacher when the summer meetings were held in the hills and flat lands of Arkansas. They still taste good.

Apple Pan Dowdy

Crust:

- 1¼ cups flour
- ½ cup shortening (or margarine)
- ½ teaspoon salt
- 1 egg (slightly beaten)

Cut shortening into flour and salt. Combine egg with this mixture. Chill. Spread three or four cups of sweetened apple sauce in a greased 9 inch pan. Sprinkle with cinnamon and dot with margarine. Drop the chilled crust in small bits over the top of the applesauce. Bake at 350 degrees until slightly browned. Serve warm or cold for an excellent simple dessert.

Boiled or Milk Icing

- 1½ cups sugar
- ½ stick margarine
- ½ cup milk
- ½ teaspoon vanilla

Cook sugar and milk to soft ball stage over medium heat. Remove from fire. Add margarine and vanilla. Cool. When warm, beat to spreading consistency. If icing hardens too quickly, add milk to soften. The icing was usually spread over a layer cake with jelly between the layers. As often as not, it was runny and sticky but delicious!

Cush

- 2 tablespoons bacon drippings
- 1 teaspoon sage
- 2 tablespoons margarine
- 1 chopped onion
- 3 cups crumbled cornbread
- 2 eggs (slightly beaten)
- 2 cups crumbled biscuits or light bread
- milk
- salt and pepper to taste

Heat meat drippings and margarine in heavy skillet. Add onion. Brown slightly. Add cornbread, biscuits, salt, pepper, sage, and eggs. Stir, browning slightly. Add milk to make a soft, mushy batter and cook until fairly dry, while stirring frequently. Bake at 350 degrees for 15-20 minutes. The baking is optional. Yield: 4-6 servings. This dish is kinfolks to cornbread dressing.

Fried Corn Bread

Put 1 or 2 cups cornmeal (plain or self-rising) into bowl. If plain, add ½ to 1 teaspoon salt. Add boiling water to the meal, stirring until a thick mixture is formed. The dough should stick together but be stiff enough to form into cakes. Cool slightly and pat out small thin cakes (about 2 inches in diameter). Fry the cakes in bacon drippings until slightly brown. Good with vegetables, soup, honey, or most anything.

He's Arkansan First music missionaries are honored

ATLANTA, Ga. — A young man dying of cancer, summoned Southern Baptist missionary Donald L. Orr to his bedside. "Would you mind singing the hymn 'Trust and Obey' at my funeral? It was during the singing of that hymn that God spoke to me, and I accepted Christ as my saviour."

That scene in 1967 was just one instance of affirmation to Don and his wife Vi that the power of Jesus Christ can be conveyed through music, and a music ministry. They've had hundreds of other living examples since 1951, when they became the first Southern Baptist overseas missionaries appointed as music missionaries.

In recognition of their "outstanding and meritorious service" in their music ministry in Cali, Colombia, the couple was presented a lifetime membership in the Southern Baptist Church Music Conference group. The Orrs flew in from their mission field to receive the presentation during the annual church music conference, which preceded the Southern Baptist Convention in Atlanta.

As they stood before their colleagues in music, the Orrs were cited for excellence in their ministry and "for the model of faithful discipleship that has marked their pilgrimage."

Arkansans to serve in Brazil

RICHMOND, Va. — Rev. and Mrs. William C. Viser were among 19 people named as new missionaries by the Southern Baptist Foreign Mission Board July 25 in the board's Baker James Cauthen Chapel in Richmond.

Appointed to serve in South Brazil, Viser will be a seminary teacher and Mrs. Viser will be a home and church worker. Currently they are living in Ft. Worth, Texas, where he is minister of youth at University Church and a student at Southwestern Seminary. He expects to receive the doctor of education degree from Southwestern in December.

Born in Memphis, Tenn., Viser was graduated from Ouachita Baptist University, Arkadelphia, Ark., with the bachelor of arts degree. He also received the master of divinity and master of religious education degrees from Southwestern seminary.

For three years he was minister of youth at Rosen Heights Church, Ft. Worth. Earlier he was pastor of Big Fork (Ark.) Church and Hollendale Chapel, Pine Bluff, Ark.

The former Susan Sims, Mrs. Viser was born in Camden, Ark., and grew up

The "pilgrimage," which has the element of pioneer work, has taken the Orrs to International Baptist Theological Seminary in Cali, where they are both teachers. As a professor of church music, Orr teaches music ministry, theory and conducting. Mrs. Orr, a part-time teacher, works with classes in voice and related music subjects.

The Orrs' music ministry has not, however, been limited to seminary work. They have consistently been engaged in church and association musical productions throughout the country and beyond its borders to neighboring South American nations. As a couple, and individually, they have worked with singing groups, community drama and musical groups and in other musically-oriented productions.

But like many missionaries, the Orrs' ministry goes beyond music. "Everyday is a ministering day," noted Mrs. Orr. "For example, taking in a young woman to 'mend' after a beating from her husband, and later trying to bring about reconciliation; helping a family when the father dies, leaving six children, while the wife was in the hospital awaiting the seventh; securing a scarce type of medication for a seriously ill young woman, not a Christian; paying

for the high school books of one of the girls in our choir who is struggling to receive an education; and working with a couples class to witness to unsaved husbands or wives and help them with marital problems.

"But we thank God we can minister — because of your support, prayers, concern, and because of the power of our Almighty God."

A native of Hot Springs, Ark., Orr was graduated from Ouachita College (now University), Arkadelphia, Ark., with the bachelor of arts degree; from Southwestern Seminary, Ft. Worth, Tex., with the bachelor and master of sacred music and the master of religious education degrees; and from Texas Christian University, Ft. Worth, with the master of arts degree.

Before missionary appointment he directed music at West Side Church, Ft. Worth, Tex., and music and education at First Church, England, Ark.

Mrs. Orr, the former Violet Rogers, was born in Verden, Okla., and lived in Hunter, Okla., and Odessa, Tex., as a girl. After attending East Texas Baptist College, Marshall, she was graduated from Baylor University, Waco, Tex., with the bachelor of arts degree.

She taught school in Baldwin Park, Calif., for a year and sang on a religious radio program in Hollywood. Although she had a promising audition with the San Francisco Opera Association, she decided her place was not in opera but in church music.

She returned to Texas and entered Southwestern Seminary where she received the bachelor of sacred music degree. While a seminary student she worked on the staff of a magazine for the blind.

The Orrs have two grown sons, Randy and Ricky; their younger children are Roger, born in 1958, and Roxanna, 1960.



Rev. and Mrs. William C. Viser

Did you know that the Cooperative Program provides television, radio, and Bible correspondence ministries in Taiwan, which is resulting in about 50 professions of faith per month?

Did you know that the Cooperative Program financed an evangelistic emphasis in Zambia in 1977 which resulted in more than 5,000 decisions for Christ?

Arkansas all over

by Millie Gill

Bobby Cannon

has been called as pastor of the Sage Church. He assumed the pastorate on June 28, coming to Sage from the Rosewood Church in Paragould. He and his wife, Nadine, are parents of two children, Merita, and Jamie.

James Criswell

has been called to serve as pastor of the Moro Church. He has been serving as pastor of the West Fork First Church.

Jack L. Ramsey

has resigned as pastor of Lee Memorial Church, Pine Bluff, effective July 26. He



Cannon

assumed the pastorate of Eagle Heights Church, Harrison, on July 30. The Pine Bluff Church under Ramsey's leadership purchased three lots and improved them for parking; and a new educational wing was built and paid for. The Sunday School enrollment increased from 351 to 522 with the average attendance increasing from 169 to 256. There were 159 received by baptism, three by statement, and 135 by letter during his three years of service.

Maureen Thompson

has resigned as collegiate director and educational secretary at First Church, Conway. She has accepted the position as head resident in Arkansas Hall at the University of Central Arkansas, effective Aug. 15.

Max W. Deaton

has just completed two years of service

as pastor of Dallas Avenue Church, Mena. Deaton, in this time, has led in the church having 196 additions with 64 joining by baptism and 32 by letter. They have supported two summer missionaries and the church has begun a homebound and resthome ministry. There have also been additions to the church staff; finances continue to increase; and the church has licensed four men to the gospel ministry, ordained one, and ordained three deacons.

Coy A. Platt

of Rosie died on July 15 at the age of 66. He was a member of the Rosie Church where he served as a deacon for 38 years. Platt was a retired carpenter. He is survived by his wife, Leona House Platt, one son, two daughters, one brother, two sisters, and seven grandchildren.

11 Arkansans are Journeymen

RICHMOND, Va. — Ninety-five young men and women bound for one of 42 different countries stood before a crowd of more than 750 on Friday, July 21, and were commissioned as the newest and largest group of Southern Baptist missionary journeymen.

"It's the largest by one," said Stanley A. Nelson, Southern Baptist Foreign Mission Board journeyman program coordinator. Previously the largest journeyman groups were in 1977 and 1976 when 94 were employed.

During the two-hour service in Richmond's Bon Air Church, the new missionaries heard what's ahead in the two-year program for college graduates age 26 and under.

As they live in foreign countries telling others about Jesus Christ, some people will receive their words as "the stench of death . . . to others it will be the fragrance of life," said R. Keith Parks, the board's Mission Support

Division director.

Implying that the new missionaries will encounter difficult moments on the field, Parks noted that "God will be a refuge, give his personal presence, grace, peace and strength to you."

The missionary journeymen will work as teachers, nurses, evangelists, homemakers, secretaries, and office workers in eight geographical areas of the world. This year's group includes nine married couples. Also a brother and sister were among those in the 14th group of missionary journeymen to be employed since the board started the program in 1965.

Of the journeymen, 20 were commissioned for East Asia; 16 for Europe, the Middle East and South Asia; 15 for West Africa; 14 each for Middle America and the Caribbean, and Eastern and Southern Africa; eight for Eastern South America; and four each for Southeast Asia and Western South America.

The new journeymen come from 24 different states, with Texas having the largest representation, 16.

Prior to their commissioning, the group completed six weeks of special training at Meredith College, Raleigh, N.C.

The 11 Journeymen who have Arkansas connections are:

John Marshall Brown of Star City has been employed as a student worker in Zambia. He received the B.S. degree this year from Arkansas State University at Jonesboro. He is the son of Mr. and Mrs. James W. Brown of Star City, and is a member of Fisher Street Church at Jonesboro.

Shirley Ann Carden will teach missionary kids in Arequipa, Brazil. She is currently a senior at University of Central Arkansas at Conway, and she expects to receive her B.S.E. degree in September. A member of First Church, Conway. She is the daughter of Mrs.



Brown



Carden



Fulks



G. Johnson



D. Johnson



Jones



Bahamian Baptists visit

A group of young women who are members of the Central Baptist Church in Nassau, Bahamas, visited Arkansas last month. They were guests of Beth Patterson and Chere Sneed, who served as missions volunteers in Nassau the first six months of this year. Part of the expenses for the visitors were paid by Arkansas churches and individuals. The group's trip included a week at Siloam Springs Baptist Assembly and trips to Blanchard Springs Caverns, Dogpatch, and Eureka Springs. They also were honored with a reception at the Baptist Building July 14. (ABN photo)

Missionaries

Mr. and Mrs. Calvin L. Fox, missionaries to the Philippines, have completed furlough and returned to the field (address; Box 99, Davao City, Philippines). They are natives of Arkansas. He is from Gentry, and she is the former Margaret Cotton of Paris. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Lebanon (Okla.) Church.

Mr. and Mrs. C. Thurman Braughton, missionaries to the Philippines, may be addressed at P.O. Box 99, Davao City, Philippines. He was born in Altus, Okla., and also lived in Hot Springs, Ark., while growing up. She is the former Kathleen Blount of Little Rock. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Westside Baptist Mission, Antlers, Okla.

Katherine Brand of Perryville, and John Fredrick Carden of Bigelow.

Paul Leon Fulks Jr., a resident of Jonesboro and a graduate of Arkansas State University there, will be a youth director with the European Baptist Convention in Germany. The son of Mr. and Mrs. Paul L. Fulks of Jonesboro, he is a member of First Church, Jonesboro. Fulks was born in Lubbock, Tex.

Gerald and Debbie Johnson will serve in Fes, Morocco, where he will be employed as an English teacher and bookstore assistant. Johnson holds the B.B.A. degree from Ouachita University, Arkadelphia, and Mrs. Johnson holds the B.S.E. degree from OBU. They currently live in Arkadelphia, where he is a salesman and she is a clerk typist. They are members of Second Church, Arkadelphia. Johnson is the son of Mrs. Wyona B. Johnson of Brinkley and his wife is the daughter of Rev. and Mrs. James M. Wilson of Little Rock. He was

born in Brinkley and grew up in Little Rock, which is her hometown.

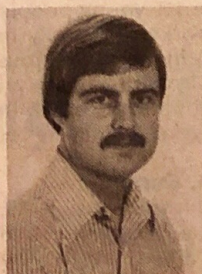
Barbara Ann Jones, who will be a teacher for missionary kids in Davao, Philippines, is a native of Siloam Springs. Her parents, Mr. and Mrs. Gerald Jones, live at Siloam Springs. Jones holds the B.A. degree from Northeastern Oklahoma State University, and has taught in Tulsa, Okla. She also lived in California and Hawaii while growing up.

Richard Mark Lochala of Hamburg will be a staff nurse at Mati (Philippines) Baptist Hospital. He is a graduate of the University of Arkansas at Monticello, and is a member of Eudora Church. His parents are Mr. and Mrs. Roddy C. Lochala of Hamburg, his hometown.

David Stanley Miller was employed as an elementary teacher in Guatemala. He is a graduate of Ouachita University and a member of Calvary Church, Little Rock, his hometown. His parents are Mr. and Mrs. Stanley Miller.

Beverly Kaye Tyson, a Little Rock native, will be a Goodwill Center helper and primary teacher in Natal, Brazil. She currently lives in Trenton, Ill. Tyson is a graduate of Ouachita University and holds the master of social work degree from the University of Arkansas at Little Rock. She is the daughter of Mr. and Mrs. K. L. Tyson of Trenton, where she grew up. She is a member of First Church, Little Rock.

Mr. and Mrs. Harry Adam Black will work in Ghana, where he will be assistant to a field evangelist, and Ivetta will teach missionary kids. Both hold degrees from Southern Baptist College, Walnut Ridge, and she holds the B.S. degree from Arkansas College at Batesville. Black has a music degree from Hardin-Simmons University, Abilene, Tex. Black is a native of Wichita Falls, Tex. Mrs. Black is the daughter of Mr. and Mrs. Kenneth Pinkston Ring of Cave City, (Ark.), but she grew up in Amarillo.



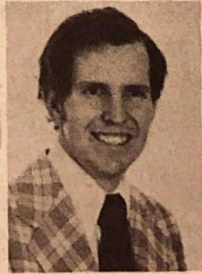
Lochala



Miller



Tyson



H. Black



I. Black

by Millie Gill

University Church, Fayetteville is organizing a chorale to provide music for the morning and evening worship hours. They will also be singing outside of the church at special invitation. This group will be composed of college students, graduate students, young marrieds, and young single adults.

Russellville Second Church will be in revival the week of Aug. 20. Robert Tucker will preach the summer

revival and Jim Pinkerton, pastor of First Church, Crawfordsville, will lead music.

Walnut Ridge First Church is in revival Aug. 6-11. Gene Petty, head of the Department of Religion at Ouachita University, is evangelist. Ralph Manuel keyboard instructor of Southern College is directing music. Frank Shell is pastor.

Trinity Church, Ft. Smith was in revival July 30-Aug. 3. Jimmy Net-

tles was evangelist and Pat Robinson, minister of music of the Ft. Smith church, directed revival music. Bruce Morris is pastor.

Marianna First Church will observe its 110th anniversary on Aug. 20. A special day of services is planned that includes a church-wide dinner at the close of the morning worship service. Letters and pictures from former pastors sharing their testimonies about pastoring the church will be displayed. Members of the church will also share in the history of the church. Tommy Cunningham is pastor.

Broadmoor Church, Brinkley and Wheatley Church

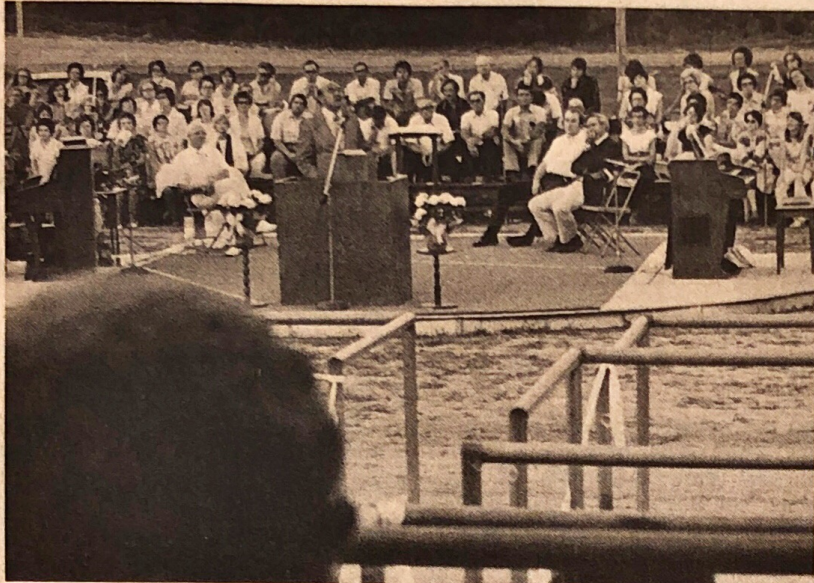
held a joint Sunday evening worship service at the Brinkley church on July 23. Mike Ridgely, pastor of the Wheatley church, preached the message. Both congregations presented special music. A fellowship hour followed. Tim Deahl is pastor of the Brinkley church.

Chapel Hill Church, DeQueen was in revival July 17-23. John H. Graves of Immanuel Church, Vivian, La., was evangelist. David Parker of DeQueen directed music. There were eight professions of faith and two additions by letter. Vic Rettmann is pastor.

Grannis Church conducted a Vacation Bible School July 19-23. The school had a total enrollment of 60 with an average daily attendance of 57. Commencement exercises were held on Friday evening and an offering of \$75 was given for missions.

Cabot First Church held deacon ordination services on Sunday evening, July 30. Johnny White and Ronnie Byrns were ordained.

Star City First Church was in revival July 30-Aug. 6. Bill Fitzhugh was evangelist and Ron Marcum directed music. Dennis Dodson is pastor.



Calvary Association held an area crusade July 16-23 at the White County Fairgrounds, and the revival resulted in 13 professions of faith, three commitments to special service, and 21 rededications. Jack Stanton was evangelist. William M. Burnett is director of missions for the association. (ABN photo)



Reciprocal missions

In August 1975, members of First Church, Malvern went to Kaneohe, Hawaii, to help the Pali View Church with vacation Bible School, youth camp, and a revival. Last month the Hawaiian Baptists returned the favor. Twelve members of the church arrived July 13 in Little Rock, where they were greeted by Malvern First Pastor Zane Chesser (white suit) and Arkansas' Secretary of State Winston Bryant (second from right). The group helped the Malvern Church with VBS, painted some educational space, did some repair work of the church bus, and taught crafts to the Arkansans. The Hawaiian Baptists attended the state assembly at Siloam Springs July 17-22, and they returned to Hawaii July 31. (ABN photo)

Focus on youth

Springdale First Church will return today from a Colorado mission tour. There were 105 young people and sponsors who worked primarily in Florence, Colo., assisting with religious surveys, backyard Bible clubs and revival services at the First Southern Church in Florence. Robert Wagoner is minister of music/youth.

Beech Street Church, Gurdon will be in a youth-led revival Aug. 11-13. Vic Simpson will be evangelist and Randy Garner will direct music. The church's new puppet team will assist with revival services.



Woman's viewpoint

Ruth Ann Wade

'Land of Opportunity'?

Do you realize that you live in the "Land of Opportunity", Arkansas. Is it really? Do you see the opportunities around you every day? As a resident of Arkansas, you see that our Department of Development has tried to advertise the potentials and opportunities of our state. Are you aware of all the opportunities and potentials that God has placed before you during each new day?

During the Spring of 1977 on a bus trip from Booneville to Little Rock I was exclaiming to my companion in the seat beside me, about the beauty of the hills, valleys, and scenery Highway 10 abounds with. (I never realized that hills and mountains can be such "a part of you" until I was away from them for 17 years. Now that I've returned I suppose I appreciate them more than ever before.) My traveling companion said that she didn't realize how much she

had taken such beauty for granted until she saw it through someone else's eyes. She avowed to be more aware.

I wonder how encumbered with "the same ole thing" each day we have become. Is it to the point that we do not see the beauty or the opportunities that God had placed before us in this land — "as you go into your part of this world."

Do you see the spiritual baby that needs encouragement and strength to face the giants in the land? Do you see the thirsty souls longing for the water of life that would make them spring forth to provide a source for many others. Do you see your friends and neighbors "searching" for opportunities in this land and need to be shown the best way — through Jesus Christ.

Have you used your opportunities in "this land of Opportunity"? "In as much as ye have done it unto one of the least of these my brethren, ye have done it

unto me."

Jesus wept over Jerusalem. "How often would I have gathered the children together, even as a hen gathereth her chickens under her wings, and ye would not!" Jerusalem let the opportunity to come close to Jesus, pass her by.

What will you do with your opportunity?

Ruth Ann Wade is a Booneville housewife, mother of two sons, public school substitute teacher, and Sunday School worker. Her husband, the late Guy Wade, was pastor of First Church, Booneville.

Seminaries graduate record numbers

NASHVILLE, Tenn. (BP) — In the echo of a recurring cry for trained leadership, all six Southern Baptist seminaries graduated their largest classes in history this spring.

The total of 1,287 persons who received graduate degrees from Southern Baptist theological seminaries included 370 from Southwestern in Ft. Worth, Tex.; 272 from Southern in Louisville, Ky.; 261 from Southeastern in Wake Forest, N.C.; 187 from New Orleans; 101 from Golden Gate in Mill Valley, Calif.; and 96 from the SBC's youngest seminary, Midwestern, in Kansas City, Mo.

SBC President Jimmy Allen called the unprecedented numbers "a sign of God's blessing" and a challenge to the church to do what's necessary to get these "resources of human effort and skill to the high need areas to witness for Christ."

Allen said he's found the current crop of seminary students an "idealistic" group with an encouraging dedication who will go where the Lord leads them, and that they place less emphasis on "security" than previous generations.

He called for all SBC institutions to make top priority the need to "disseminate information and move lives into the area of greatest investment."

What will forever be like?

What does the future—eternity—hold for each of us?

THE HEREAFTER, by R. Earl Allen, answers the questions every Christian has about life after death. Through a comprehensive examination of the Scriptures, the author outlines Jesus Christ's teachings about heaven and hell, resurrection and salvation, judgment and the Second Coming.

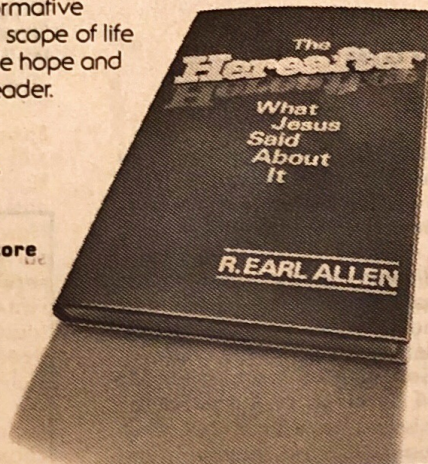
THE HEREAFTER is an informative overview of the reality and scope of life after death, and will provide hope and encouragement to every reader.

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Your state convention at work

Looking ahead: Arkansas events

August 1978

7-11	National Baptist Youth Camp, Paron (girls)
11-12	Pastor-Director Church Training Retreat
13	Language Missions Day
14-18	National Baptist Youth Camp, Paron (boys)
18-19	State Instrumental Workshop, Pulaski Heights, Little Rock
20	Share Joy-Associational Hymn Sing
20-27	Church Music Week
21	Registration fall semester, Southern Baptist College
25-26	Associational Church Training Leadership Conference, Little Rock, First
25-26	Associational Music Director Workshop, Little Rock, First Baptist Church
28-30	Registration fall semester, Ouachita Baptist University

September 1978

7	State Wide WMU Leadership Conference, Little Rock
9	Area WMU Leadership Conference, associational leaders, Baptist Building, Little Rock
10	Baptist Foundation Sunday
10	Area Evangelism Conference, Stuttgart, First
11	Area Evangelism Conference, Fayetteville
11	Area Leader/Member Training Conference, Stuttgart First (WMU)
12	Sunday School Leadership Night (Associational)
12	Area Evangelism Conference, Booneville, First
12	Area Leadership Conference, associational leaders, Stuttgart, First (WMU)
14	Area Evangelism Conference, DeQueen, First
14	Area Leader/Member Training Conference, Camden, First (WMU)

Home Bible study program will have large audience

NASHVILLE, Tenn. (BP) — "At Home with the Bible," a weekly television and radio show that will highlight the new home Bible study program of the Southern Baptist Sunday School Board, will premiere in October on at least 15 television stations, five 50,000-watt radio stations, and more than 600 cable stations.

While the TV and radio programs are coordinated with the content of the "Home Bible Study Guide," people may participate in the Bible correspondence even if they do not see or hear the program, according to Don Fearheiley, supervisor of the Bible correspondence section at the board.

Frank Pollard, pastor of First Church, Jackson, Miss., is the host for "At Home with the Bible." The first segments will be taped in August at the Southern Baptist Radio and Television Commission, Ft. Worth, Tex. Each program will include Bible study on a topic of general interest, interviews and special music.

Stewardship

Mission support survey

Mission support, whether local or international, isn't like Topsy. It doesn't just grow up overnight.

Compassion for the world starts with vision. Jesus saw multitudes and individuals with needs. Listening is vital for mission support. Paul tuned his ears to hear the Macedonian call. Feeling is also essential. Exposure to cruelty should not deaden our sensitivity. Believers respond when they identify with need.

Leadership is essential in mission support. Someone has to share a conviction that Christianity is sharing. More often than not, increased mission support comes because the pastor has a vision.

Others may share in this leadership. A visiting missionary projects foreign needs. A well-informed mission leader creates an awareness in small groups. Mission publications place opportunities at our altars. Mission organizations keep mission consciousness alive and well.

A strong appeal for mission support may originate with the church budget planning committee. It is here that vision, compassion, and resources are translated into actions.

The church budget planning committee should use a Church Mission Support Survey form.

This form helps a church to honestly review its mission support. Has the church increased its mission gifts? Have they decreased? Have they remained on status quo for the last 10 years? These questions need to be answered.

Bold Mission Thrust calls for an increase in mission support. Baptists can double their mission gifts by 1982. But it will not occur without deliberate and prayerful decisions.

Request copies of the Church Mission Support Survey form from your Stewardship Department. — James A. Walker, Secretary of Stewardship

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Restoration goal met

Arkansas Baptist College at Little Rock has exceeded the goal for their "50/50 Matching Fund". The fund was begun to raise \$160,000 so the college could renovate their "Ole Main" building. Another \$160,000 was to be given for the preservation work if the school could match it. ABC President J. C. Oliver (center) received checks for \$1,000 from Robert Willingham (left), pastor of Little Rock's Mt. Pleasant Church, and Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention. Dr. Oliver then said that receipts had exceeded the goal because response from churches, businesses and individuals had been excellent. After the Arkansas Historic Preservation Program designated the college building as a historic site, Dr. Oliver began to seek matching funds and was joined in the campaign by Ken Price and Margaret Kolb.

On the cover



There's something for everyone during Church Music Week Aug. 20-27. Suggested books for study are: Youth/Adult, "Great Hymns of Evangelism"; Children, "Music in Bible Times" or "Singing Praises"; and Preschoolers, "Me, Music, Others".

Church Music Week is a practical way to involve every member of the congregation in exciting and rewarding music studies. It is also an ideal time to discover and begin to enlist new prospects for choirs and instrumental groups.

Can Christians ignore the law?

Have you ever heard someone rationalize their actions by saying, "I'm living under Grace, not under the law?"

In *LAW AND LIBERTY*, noted pastor and author Alan Redpath demonstrates that spiritual truths are everlasting. The Ten Commandments form the basis for the fundamental relationships in life—with God, with family, with society, and with oneself.

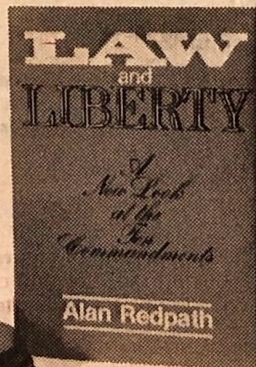
Redpath gives meaning and practicality to each commandment in its bearing on contemporary living. *LAW AND LIBERTY* is a Christian's guide to reconciling the law of Moses with the freedom of Christ.

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buildings

by Millie Gill

Lee Memorial Church, Pine Bluff dedicated their new educational wing on Sunday July 23. The building, which will accommodate 200 additional people in Sunday School, was completed debt free. Another 2,000 square feet has been covered and will be converted into educational space as the need arises.

Grace Church, Augusta began construction on a 1650 square foot addition to its church plant on Saturday, July 22. Special ground breaking services were held prior to the construction date. Participating were Gaither Lockhart, Ron Flurry, pastor, Floyd Matlock, Carroll Wilson, Buddy Duncan, Ott Ashby, Mrs. Lockhart, Harold Flowers, Jerry Duncan and David McIntosh.

The addition will provide the church with three classrooms, a pastor's study, and a number of storage closets. Members of the church will do most of the work.

Church-state stand needs review, Maston says

FT. WORTH, Tex. (BP) — Southern Baptists should form a committee to study the taxation aspects of their long revered position on separation of church and state says T. B. Maston, retired professor of Christian ethics at Southwestern Seminary.

Maston, one of the Southern Baptist Convention's most respected Christian ethicists, said in an article distributed to Baptist newspapers that a growing "taxpayers' revolt" in the U.S. may cause the government to look to now tax exempt properties as a possible additional source of income.

He told Baptist Press that taxation of church property not directly used for worship or education is possible in the future, but not "probable."

Still, he said, Southern Baptists should "take the initiative," and he urged the SBC Executive Committee to name a study group by the time of the SBC annual meeting in June, 1979, to review the entire theory of separation of church and state.

"If we don't do it," Maston said, "governments on the state, local and possibly national levels, may take a good hard

look at tax exempt property, and rightly so."

The Southern Baptist Convention owns six theological seminaries and 12 other national agencies but it does not own or operate numerous other Southern Baptist educational and benevolent institutions. Most are run by state Baptist conventions. Southern Baptist churches are autonomous. Such a committee, if appointed, could make recommendations to the Executive Committee and then the SBC. Any recommendations implemented by the SBC would directly affect only SBC-owned entities.

Tax free holdings of churches, hospitals, universities and other benevolent institutions have contributed to fiscal disasters, Maston said, like that in New York City, where 41 percent of the real property is exempt.

He feels that all income producing auxiliaries of the church should be taxed. Even, local churches, whose only property is a building for worship and education should voluntarily pay something to local and county governments for police and fire protection, he said.

"Without it, citizens who aren't Christians, who aren't members of our churches, are carrying the load," he said, "and that's not right."

The church-state taxation issue is two-pronged, Maston said, in that not only do religious bodies enjoy tax exemptions, but some of their institutions are supported directly by grants and indirectly by student aid and other forms of help.

Extra money from page 16

attained or to be guiltless on this subject. But it is disturbing the way our leaders find new directions, new goals, and new terminology to challenge us into greater service — only to watch as we strip the labels from these exciting packages and apply them to our tired, drab, lifeless efforts.

The solution is a rebellion of concerned preachers, staff members, and lay-people who will stand up and put a stop to the ungodly materialism that holds our churches in a death-grip.

I would love to see us draw a line and say this much we will spend on local needs, but every dime beyond this will go to take the Gospel of Christ into the world. Are there churches that could live on 25 percent of their incomes and spend 75 percent into the needy areas of God's Kingdom?

I keep thinking of a preacher and his wife who came upon a scene where a father was rescuing his two children from a burning house.

Next Sunday the preacher illustrated his sermon with the story of how he and his wife watched a desperate father rushing into the home to bring out his two children. Later, on the way home, he remarked that the congregation had not responded to the story; they had only stared at him. The wife replied, "You forgot to tell them the house was on fire!"

When the needs of our lost world are so critical, when the opportunities before Christians are so thrilling, but when we go on with business as usual building monuments to someone's ego, the only conclusion is that someone has failed to tell God's people the house is on fire. God grant that we will get our priorities right while we still have time to do some good.

Reprinted from the "Mississippi Baptist Record"

Vance Havner writes of the hope that can be yours.

Vance Havner knows from experience that we can use our faith to face difficult times. In his new book of meditations, HOPE THOU IN GOD, Reverend Havner writes of the insights that God has given him.

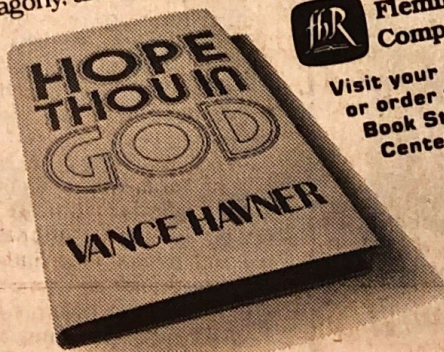
Three years after the death of his beloved wife, Sara, the author shares a bright view of his later years alone. His uplifting faith will make all Christians realize that illness, agony, and death are really "passports to paradise."

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Being a witness

Aug. 13, 1978

Acts 26:1-3, 19-29

by Anton C. Uth

Immanuel Church, Pine Bluff

Festus had agreed to send Paul to Rome to be heard by Caesar but official charges had to precede the prisoner. Festus had a problem. He could not determine what charges to write. Herod Agrippa II came to Caesarea and Festus related



Uth

the issues in question as "certain questions against him of their own superstition and of one Jesus which was dead whom Paul affirmed to be alive" (Acts 25:19).

Paul definitely affirmed that Jesus was alive. The living Lord had made the difference in Paul's life.

Agrippa agreed to hear Paul and our lesson is from Paul's appearance before Agrippa where his defense became a witness and testimony. From this hearing, Festus hoped to establish the charges and write them to Caesar.

Being a witness involves people

Paul had his audience when Agrippa granted permission for him to speak for himself. There are four people involved in his being a witness. First there is Porcius Festus who succeeded Felix as procurator of Judea. Nothing is known of his life prior to his appointment and he died in office after about two years. But he had heard of Jesus as Paul had appeared before him earlier and now before our second personality of our less — Agrippa.

King Agrippa II, son of Herod Agrippa, had been judged too young to be made a successor to his father's kingdom. Later, however, he received the title of king from Claudius. He traveled with Bernice, his sister, and made significant contributions in an effort to prevent the Jewish war against Rome in 66 A.D. He died in 100 A.D. having heard the gospel of Christ from Paul.

Bernice adds to Paul's audience a factor demanding the preaching of repentance toward God and faith toward the Lord Jesus Christ. She lived in an incestuous relationship with her brother and later became the mistress of the Roman Emperors Titus and Vespasian. She, too, heard the gospel of Christ.

The fourth person involved is Paul himself. We have studied several passages of various phases of Paul's life. But it needs to be said again. Royalty of office nor regal acceptance of sin deterred Paul's being a witness. Paul began his witness, speaking for himself.

Being a witness begins in an experience

Paul was happy to answer for himself and he employed diplomacy and tact to elicit Agrippa's attention, "I know you to be expert in all customs and questions which are among the Jews" (vs. 3). Agrippa had to listen for Paul had set the stage.

The theme of his testimony was the resurrection, "Why should it be thought a thing incredible with you that God should raise the dead?" (vs. 8). He continued with a brief review of his zeal against Christians until he went to Damascus. The resurrection story was true and real for he had seen the resurrected Lord. The account of Paul's conversation is related by Luke three times (Acts 9, 22 and 26).

What a beautiful story of redemption! But a warning should be sounded at this point. While there is only one way of salvation — repentance toward God and faith in Jesus Christ — there may be many various experiences. Not all of us will see a blinding light. Not all of us will hear a voice from heaven. Not all of us will fall to our knees. None of these things have to happen for us to be saved.

Most certainly a warning should be sounded in our churches against the two extremes. One calls for a Damascus road experience with a bright light and thundering voice in order to be saved. The other calls for a growth into salvation without being aware of salvation. This second extreme is no experience at all. With integrity to the word of God, there must be an awareness of sin and a deliberate acceptance of Christ. This decision is an experience.

Being a witness calls for a verdict

Paul reiterated his being obedient to the vision of heaven. He had preached and showed his faith at Damascus, Jerusalem, coasts of Judea, and to Gentiles. For preaching of Christ the Jews wanted to kill him but God took care of him.

Festus was knowledgeable of Jewish customs and when Paul mentioned "light unto the Gentiles" (vs. 23) he shouted and accused Paul of letting much learning make him mad. Paul answered with a soft, controlled voice and continued his witness by appealing to Agrippa. Paul considered Agrippa intelligent, discerning and knowledgeable.

Agrippa's response has been the source of many sermons, songs and invitations for people to believe in Christ. The King James Version relates it, "Almost you persuaded me to be a Christian" (vs. 28). Comparing other versions is intriguing: New English Bible — "You think it will not take much to win me over and make a Christian of me"; The Twentieth Century New Testament — "You are soon trying to make a Christian of me"; American Standard Version — "With but little persuasion you would fain make me a Christian"; Phillips — "Much more of this . . . and you will be making me a Christian"; and Revised Standard Version — "In a short time you think to make me a Christian?"

Whatever particular wording we select, some things are certain. Paul was persuading his audience to believe in Jesus Christ. Whether Agrippa meant Paul was in a hurry or he was almost persuaded does not alter the testimony of the gospel that demanded a verdict. Being a witness calls for a verdict one way or the other. Agrippa and all his friends apparently made the wrong decision.

Conclusion

Our lesson closes with Paul standing before his audience with a dream in his heart. "I wish to God that not only you but also all that hear me this day were both almost and altogether as I am, except these bonds" (vs. 29). Paul did not want any to wear the bonds of imprisonment as he had worn and would be wearing for some time. But he wanted them and all others to be saved. With very little imagination we can hear Paul rattle the chains. Agrippa, Bernice, Festus and others apparently rejected the invitation but Paul kept on inviting people to be saved. What a lesson for our churches in our evangelistic zeal for people to be saved. People — an experience — a verdict. We can be a witness.

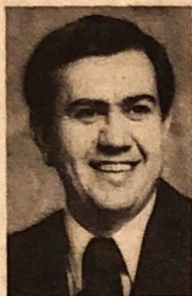
From slave to brother

August 13, 1978

Philemon 7-21

by Robert O. Pruett,
Minister of Education, Hot Springs

The letter to Philemon is a unique letter. This is the only personal letter written by Paul which we possess. Paul probably wrote many many personal letters but they were destroyed. Within this beautiful short letter we see reflections of a wonderful, warm-hearted man. A man used by God to spread compassion for all men, free or slave, Jew or Gentile.



Pruett

Paul's plea for a brother

"For I have derived much joy and comfort from your love, because the hearts of the saints have been refreshed through you, brother" (verse 7). This verse is the very heart of the lesson for this week. Without the knowledge that Philemon was a compassionate brother in Christ, the letter would probably be a useless attempt to save another brother. Paul is saying that since in the past Philemon has shown such pity and generosity to believers, let him do it again. Paul lets his feelings become very evident that this will bring himself much joy in two respects: One, in the joy of knowing Onesimus will be treated as a brother; and two, knowing that Philemon is mature enough in his Christian pilgrimage to love a slave as a brother.

The joy of knowing

Let's look at the status of a slave at this time to maybe help us realize the big favor Paul was asking. Slavery was a universal institution in the ancient world. In Judaism a slave was a member of the family, a person with rights and dignity. However, among the Greeks and Romans, a slave had no rights in law; he was a living tool. Offenses were mercilessly punished. Runaways were branded on their foreheads with the letter "F" (for fugitive) with a hot iron. Slaves were their master's property. They were sold like cattle, being stripped and inspected as an animal. They were trotted around like horses to prove their agility.

Onesimus was probably a slave who was a runaway. Some scholars believe Onesimus might have been an appren-

tice and not a slave, but most feel he was truly owned by Philemon.

Paul finally, after laying his groundwork, makes his request in verse 10. Notice how Paul delays pronouncing the name of Onesimus almost as if he hesitated to do so. Paul doesn't make any excuses for Onesimus and his actions in the past, actually stating that he wasn't worth much to his master. The glorious part of Paul's writing is the statement and play on the Greek word, once he was useless but now he is useful. Useful not only to God but to his master as a good and faithful worker. Once he was blind but now he can see. "Praise the Lord" seems to come from Paul as he tells of Onesimus now being a born-again believer.

Christianity is not to help a man to escape his past and to run away from it; it is to enable a man to face his past and to rise above it. Onesimus had a bad past. He was useless as a slave and he had committed the crime of running away and possibly of stealing from his master before he ran away. Paul knew he must not be allowed to run away from his past but must face up to the consequences of what he did; and that he must accept the consequences and rise above them. Christianity is never escape but always conquest.

A law of the Christian life is that someone has to pay the price of sin. God does forgive, but man must accept the consequences of what he has done. One part of asking God's forgiveness for our sins is helping us to realize this forgiveness. The world doesn't forgive as freely as our Great God.

It is the glory of the Christian faith that just as Jesus Christ shouldered the sins of all men, so there are those who in love are prepared to help to pay for the consequences of the sins and mistakes of those who are dear to them. Christianity never entitles a man to default on his debts. Onesimus must have stolen from Philemon, as well as running away from him. Paul says in verse 18 that he will be responsible and that he will repay in full.

Maturity as a Christian

Paul never told Philemon to let

Onesimus go. Paul never said because you are a Christian you should do thus and so. Paul has often been criticized because he never denounced the institutions of slavery as unchristian or unlawful. Paul rightly called each person to be a Christian in the actual situation which he faced in life. Being a Christian we must call into question each function and institution in our society which violates the rights of an individual. The New Testament teaches throughout that if an individual is truly born again that real change will come. Christian love practiced between master and slave ultimately made slavery meaningless.

Paul was a positive person. He knew what Jesus had said was our Christian duty. From all we know. Paul knew that Philemon knew what he should do as a Christian. He trusted Philemon's obedience to Christian duty because he knew his faith in Christ and his love to the saints.

We don't know what the reply was from Philemon. No one, as far as I know, ever published a reply to this beautiful letter. The main point in this letter is plain and simple: here is Christianity in action. Here is an actual demonstration and illustration of faith working through love!

Conclusion

Perhaps if we would look around today we would see our fellow workers in a situation very similar to Philemon. Good Christian people who know what Jesus said their manner of action to others should be. These faced with stooping to help that one who has wronged them, or the one who is at a lower economic level than they, or one who is from a different life style than theirs are truly going to find out where he or she is in their Christian pilgrimage. Love your brothers and sisters in Christ. When they are down don't push them down farther; pick them up brush them off and ask if you can help them.

I believe Paul said this quite plainly in 1 Thessalonians 5:14-15. "Now we exhort you, brethren warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

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Attendance report

July 30, 1978

Church	Sunday School	Church Training	Church adds.
Alexander, First	90	42	1
Alpena, First	68	15	
Batesville, First	251	79	
Bentonville, Mason Valley	83	28	
Berryville			
First	154	49	
Freeman Heights	172	58	
Booneville			
First	274		3
Blue Mountain Mission	26		
South Side	88	55	
Bryant, First Southern	168	74	1
Cabot			
First	433	88	1
Mt. Carmel	301		
Camden, Cullendale First	554	130	3
Charleston, First	172	72	1
Conway, Second	395	138	4
Crossett			
First	438	86	
Mt. Olive	254	85	
Temple	159	80	
Danville, First	188	41	
El Dorado, West Side	493	490	15
Ft. Smith			
First	1446		7
Grand Avenue	888	160	
Mission	24		
Trinity	149	49	
Fouke, First	100	49	2
Gentry, First	150	47	1
Grandview	67	65	
Hampton, First	146	55	
Hardy, First	125	57	
Harrison			
Eagle Heights	248	105	8
Valley Springs	34	14	
Woodland Heights	115	70	2
Helena, First	206	98	
Hot Springs			
Harvey's Chapel	135		
Park Place	270	81	
Huntsville, First	82		
Jacksonville, First	408	37	5
Jonesboro			
Friendly Hope	140	117	
Nettleton	246		
Kingston, First Southern	62	27	1
Lavaca, First	362	150	5
Little Rock, Crystal Hill	155	79	
Magnolia, Central	568	144	2
Melbourne, Belview	154	59	
Mulberry, First	262	137	3
Murfreesboro			
First	180	75	2
Mt. Moriah	29		
North Little Rock			
Harmony	81		
Park Hill	862		
Stanfill	28	26	
Paragould			
Calvary	268	214	7
Center Hill	89	70	2
East Side	338	165	1
First	433	106	2
Paris, First	355	58	
Pine Bluff			
Centennial	133	66	
Central	106	48	
First	597	95	5
Lee Memorial	235	91	1
Sulphur Springs	149	75	
Watson Chapel	390	126	10
Rogers			
First	509	125	8
Immanuel	443	76	2
Russellville			
First	452		
Second	99	36	
Springdale			
Caudle Avenue	123	51	
Elmdale	296	90	1
First	1507		8
Texarkana, Shiloh Memorial	210	94	5
Van Buren, First	584	153	3
Vandervoort, First	61	21	
Vimy Ridge, Immanuel	79	39	
Ward, First	118	56	
Wooster, First	121	62	
Yellville, First	166	90	4

Did you know that the Sunday School Board supports itself through the sale of literature and receives no Cooperative Program funds?

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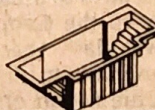
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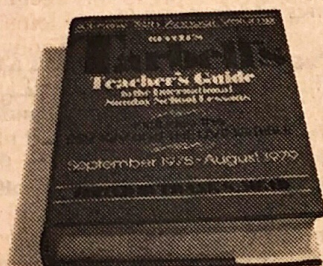
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How should we spend our extra money?

by Joe N. McKeever, Pastor
First Church, Columbus, Miss.

Thirty thousand Baptist churches looked on longingly last year when a woman left two million dollars in her will to a country church up the road a few miles from here. What my church could do with that kind of money, we all thought. We dream of our churches experiencing that kind of sudden prosperity.

Yet this is precisely what is occurring in hundreds of Southern Baptist churches. They experienced good growth in membership, and church in-

another staff member. Naturally, he will need an office and a secretary. And perhaps we should telecast our worship services — even if other local Baptist churches are doing so and the area is saturated.

It is amazing how creative we can become when we begin rationalizing our self-indulgence. J. Edgar Hoover used to say that no one ever committed a crime without first justifying his deed in his own mind.

A staggering need

I sat in a meeting of the Foreign Mission Board in April. In two quick votes, the Board spent \$150,000 to buy nothing. The value of the dollar had sunk so low in a number of countries, our missionaries were finding it difficult to survive. So a cost of living raise had to be given to several hundred people just to keep them at the same level where they had been.

The Board then discussed the poor financial outlook facing the International Baptist Seminary in Switzerland. This year its deficit will be perhaps \$100,000 because the American dollar is losing its value so rapidly. Soon a difficult decision concerning the future of the seminary must be made.

The leaders of our foreign mission enterprise take seriously the plan to have 5,000 career missionaries on the field in 22 years. Our denominational leaders have challenged our 35,000 churches to double the Cooperative Program giving by 1982.

While these challenges seem plenty bold, consider what will be necessary by the end of the century. To support one missionary family on the field will cost \$103,000 annually. The Lottie Moon offering (around \$32 million last year) will have to be \$150,000 million in the year 1999! All of this is based on an annual inflation rate of six percent. A dismal picture, to be sure.

Yet back at home in our churches it's business as usual. So many seem content to up the Cooperative Program a little over last year and to give normal emphasis to the Annie Armstrong and Lottie Moon offerings. The big money, however, we spend on ourselves.

Misplaced priorities

I read the same church bulletins you do. The one from the church which takes an annual offering of \$70,000 for local needs, yet its total Cooperative Program giving in a full year is slightly over \$50,000. And the bulletin from the church running 1,300 in Sunday School that wrote "Bold Goal" over its Home Missions offering target of \$2,000. Their

weekly offering is \$15,000! And who can take the time to count the bulletins of churches that talk glowingly about the Great Commission, but set mission-offering goals no higher than one week's budget income. The actual number would shame us all.

Who can speak up?

Our missionaries feel the contrast deeply but are too considerate and kind to embarrass a host church by condemning its materialism. One missionary saw his dream for a strategic worship center in a populous Asian city discarded because the needed \$250,000 was not available. Yet on his return to the states, he watched in silent anguish as one neighborhood church spent half that much on a parking lot!

Our denominational executives rarely mention this disparity, except in a general way. They feel, with some justification, that the pastors would interpret this as criticism or that someone would take it personally.

Only a **foolhardy** pastor would write an article about this problem, since in one way or another most of us are guilty. We all want as much salary as the church will give us and a house that is comfortably furnished. We suffer the same temptations as our members when it comes to expensive investments in buildings and furnishings.

Some are responding

Across town from my church is a fine neighborhood congregation that is taking seriously the Lord's mandate. They have prayed and talked and planned as to how they can double their Cooperative Program giving by 1982. Their decision was to increase the percentage each year.

Scattered throughout our state are a precious few churches that give a minimum of 25 percent, 30 percent, or more to God's work outside their building. Invariably, they have done so because of strong leadership which has brought them in this direction.

God is raising up more and more churches which send their members each year to erect buildings for struggling congregations in pioneer areas. These people are not content to live in a cathedral when the Christians up the road can't afford a chicken coop.

A time for radical discipleship

I am a dyed-in-the wool Southern Baptist. I love our denomination. Furthermore, I count not myself to have

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come goes up accordingly. In some cases their budget income **doubles** in four or five years — budgets of a half-million dollars and more.

So the membership finds itself faced with the same decision as our friends in the next county with the two million — what to do with this newfound wealth. It is sad to see that many of our churches are failing miserably the test of new wealth: they are choosing to spend the money on themselves.

The process is deceptively simple and natural. A million dollar gymnasium would be nice . . . with architecture that blends with the sanctuary, of course. A full renovation of the educational building with expensive furnishings is always in order. Then we could add

See 'Extra Money'
on page 12