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Arkansas Baptist Newsmagazine

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8-11-1977

### August 11, 1977

Arkansas Baptist State Convention

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A black and white photograph of a woman standing in front of a large, dark wooden double door. She is wearing a floral dress, a matching headscarf, and glasses. She is holding a book and a large handbag. The door has a small window at the top and a handle on the right side. The background shows a brick wall on the left and a window on the right.

Starting on the second  
100 years at Brush Creek

August 11, 1977  
**Arkansas Baptist**  
NEWSMAGAZINE



## I must say it

Charles H. Ashcraft / Executive Secretary

### The meanest sins

People do not go to jail for the meanest sins. They are often commended and promoted for them. Shall we list some of them? 1. An instinctive dislike for certain people. 2. Contempt for any human being. 3. Feeling oneself to be better than another. 4. Tampering with sacred things. 5. Making others feel little. 6. Discrediting a person before his superior. 7. Alienation of affections. 8. Putting all others on the defensive. 9. Getting a man's job because you hate him. 10. Joining a church for a better job. 11. Destroying a good man's good name. 12. Prayerlessness. 13. Refusing a divine call. 14. Restlessness during the invitation. 15. Refusing to speak to anyone. 16. Willful intentions upon the virginity of another. 17. Laziness. 18. Idle gossip. 19. Uncalled for flamboyancy. 20. Living beyond your means. 21. Looking down on any of God's creatures. 22. Outdoing the Joneses. 23. Selling your testimony, and sending me the bill. 24. Eating too much and throwing away the rest. 25. Expecting too little from yourself. 26. Contributing to the delinquency of an adult. 27. Harmless affairs which break up homes. 28. Going to sleep at a stop light on Rodney Parham at rush hours. 29. Ripping off tourists. 30. Smoking in a no smoking zone. 31. Victimless crimes among consenting adults. 32. Robbing God. 33. Usury. 34. Putting a Chevrolet engine in an Olds automobile. 35. Social climbers who use the shoulders of their friends as a ladder. 36. Religious contributions for secular praise. 37. Disgust and pure ugliness. 38. A desire to hurt someone. 39. Dislike of people who are in trouble. 40. A negative mood. 41. Enjoyment of vulgarity. 42. Acknowledged sins repeated. 43. No joy or gladness. 44. Judging others always. 45. Tipping a sorry waitress. 46. Using another to do your dirty work. 47. Climbing a tree to tell a lie when you could tell the truth at ground level. 48. Abusing public servants. 49. Neglecting your aged parents. 50. Purely platonic love ending in pregnancy. 51. Scorn, disgust, resentment. 52. Grieving the Holy Spirit. 53. Overcharging your customers. 54. Hypocrisy. 55. Avoiding disabled, retarded or injured people.

Many people who do these things are among our number one citizens in church, community and the halls of justice. They will not go to jail for these sins, only to hell. Outwardly they are acceptable, but inwardly condemned. If the fury of Jesus in his strongest words of censure is an indication of the enormity of the sins mentioned in Matthew 23, it means the most religious people can be the most sinful. The sins which send people to jail appear rather mild compared to the sins mentioned and condemned in Matthew 23. We should at least be charitable to the people who were sent to prison for lesser sins.

*I must say it!*

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Arkansas already has two volunteers for a new program being set up by the SBC home and foreign mission boards. And an Arkansas woman has volunteered to sponsor them to work, if they are approved, in Central America.

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Owen Cooper, a past SBC president, got to talk with another well-known Baptist layman when he was a guest in the Cooper home recently. Cooper tells about his conversations with the President of the United States.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 31

J. EVERETT SNEED, Ph.D. .... Editor  
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## Child abuse and our responsibility

## The editor's page

J. Everett Sneed



The manner in which children were treated by primitive man is totally unthinkable to contemporary Americans. In primitive societies children were sacrificed to heathen gods, female children were left to die and sometimes every third or fourth child in the family would be killed. In more recent times, before child labor laws were established, the plight of children was tragic indeed. We can be grateful for the progress that we have made.

Yet, today countless thousands of children are the recipients of abusive treatment. The Bible teaches us that "... children are an inheritance of the Lord ..." (Psalms 127:3) and parents have a responsibility to train him up "... in the way he should go ..." (Prov. 22:7). We, as Christians, have a particular responsibility in solving this awesome problem.

Child abuse is defined as any habitual behaviour that is harmful to the growth and well-being of a child. A parent or guardian may abuse a child physically, emotionally or simply through neglect. Physical abuse includes any type of repeated or violent assault on a child's body, while emotional abuse includes continual belittling, scolding, nagging, yelling, etc. The annual toll of abuse to children in our nation is estimated as high as 4.5 million.

There are a number of reasons why parents abuse children, according to psychologists. Some parents simply repeat the treatment that they received when they were children. If they were harshly beaten as children, when they became parents, they may beat their children.

### Guest editorial Anita Bryant's contract

The Florida Citrus Commission has said it will retain singer Anita Bryant, a Southern Baptist, as its spokeswoman for selling orange juice, so those who were concerned about her contract with the agency can take heart.

The Commission's decision was based on two research reports that indicated 89 percent of persons interviewed were not affected negatively by Miss Bryant's commercials.

This tends to verify what the commission has been saying all along — that reports indicating they were about to terminate her contract were false.

In Miami, a spokesman for Save Our Children, Inc., a group Miss Bryant has headed in her anti-homosexual campaign, encouraged people to write letters praising the Citrus Commission and Department of Citrus.

"Be positive, not negative or accusing," the Save Our Children spokesman said. "That's the way to help her."

A citrus department spokesman agreed, saying that some 42,900 letters had come to the agency to date. More than 25,000 were in favor of Miss Bryant, with over 17,000 against, he noted.

Just before the latest announcement, the *Rocky Mountain Baptist* was told that reports were false suggesting that Miss Bryant was about to be or had been fired.

The only way Miss Bryant would be let go is if marketing research revealed she was no longer actually selling for the Florida orange juice industry, "and that could happen to any

It is also suggested that parents punish children severely because of their own guilt feelings. A parent may think, for example, that other people hold him responsible for the child's failures or misconduct. So the parent reacts by punishing the child.

Psychologists believe that harsh punishment may also result from one parent's anger at the other one. While it is illogical for a child to receive the blame for the parents' argument, the child is made to serve as a release valve for the parents' anger.

The most important question is: "What can be done to stop the growing problem of child abuse?" First, we must recognize that it does exist even among "nice" people. Solutions will never be found until Christians recognize the problem.

As Christians, we should support legislation which will make it easier for concerned parents to do something about the problem. If we know of an abusive parent and do nothing, then we also become responsible. The laws of several states make both lay and professional people liable for withholding such information.

We should support legislation to provide free psychological help when needed. Children represent the future of Christianity and of our nation. Thus, they become everyone's treasure and responsibility.

Paul instructed, "... ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). In so doing our future will become more secure.

advertising personality," a spokesman verified later.

Dan K. Richardson, Citrus Commission chairman, released a statement in late June that spoke to the Bryant situation:

"In view of recent publicity regarding Anita Bryant's position as spokeswoman for the Florida Citrus Commission ... the commission, representing the citrus growers of the state of Florida, has continually taken the position that what Anita Bryant does in private life is her decision, and we should not try to influence or direct this decision.

"If, however, Anita Bryant's activities in her private life should develop to the point where in the minds of the public she could no longer be an effective spokeswoman for our industry, it is quite obvious that we would have to reconsider our position in fulfilling our responsibilities to the citrus growers whom we represent ..."

Richardson's statement still stands, and research does reveal Miss Bryant is still a very effective spokeswoman for Florida orange juice, the department spokesman noted.

If you still want to write letters, praise the Florida Citrus Commission for its good sense; indicate your support for Miss Bryant. Be positive.

The Commission's address is: Florida Citrus Commission, Department of Citrus, Tallahassee, Fla. 32301 — Editor James Lee Young in the "Rocky Mountain Baptist" of Colorado



## One layman's opinion

Daniel R. Grant / President, OBU

### When impersonal places become very personal

The speed of modern transportation is a wonderful thing, but occasionally I am reminded that it has taken some of the personal element out of travel. Although I have never lived on a farm, my father often told me about hitching up the wagon and driving into Dover or Russellville. It was a long trip from Gum Log, but it was interspersed with a lot of conversation and fellowship between the travelers and all the neighbors who sat on those long front porches along the way. Every house beside the road was a very personal place.

Modern air travel provides magnificent views of the earth below, but it has made the land area between cities one big impersonal blur. Trains and buses have virtually the same effect. Even the personal automobile has made the farm houses along the highway very impersonal places.

Recently one of those impersonal

places became suddenly very personal to me. As I was driving from Arkadelphia to Ft. Smith for a speaking engagement, I began to hear strange noises under the hood of my car. It was a rather deserted area in the Ouachita National Forest but, as the noises grew louder and more insistent for attention, I recalled passing a small house about a mile back down the highway. I turned the car around and managed to coax it back to the house and into its driveway before the motor made one final gasp and quit. Needless to say, I became very interested in who lived in that house, whether he was home, and what his attitude was toward the story of the good Samaritan. As it turned out, Roy Brown was truly a good Samaritan, drove me into Waldron where Fred and Bill Harris have a Ford dealership and responded sympathetically to my tale of woe. They handed me the keys to their car and I arrived in Ft. Smith in time to put an end

to the false hopes of the Rotarians that they might not have to hear me speak. When I returned to Waldron later in the afternoon, the Harrises had hauled my car in from Roy Brown's house, some 25 miles away, and had diagnosed the problem.

As I drove back to Arkadelphia I watched very carefully for the little yellow house on the right, just six miles east of Y City, and honked and waved as I passed by. Surely I shall never forget that very personal place where Roy Brown lives. As I made the rest of the journey and other houses whizzed past the window of my car, I found myself wondering who lived in them and what their attitude was toward the story of the good Samaritan. I must have thought along those lines for at least 10 or 15 minutes, before my mind turned back to the stack of unanswered correspondence on my desk at Ouachita.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Luuu.

*"But he that is of a merry heart hath a continual feast." Prov. 15:15 (KJ)*

Everyone will respond to an invitation to a "Luau" . . . meaning, "We're going to have a supper, Hawaiian style." Youth will enjoy a cool, back-to-school party at twilight in a spacious back yard.

Preparation begins early in the afternoon as the youth gather at the site of the party to decorate, set tables and prepare food with the help of interested adult leaders.

August is a superb time to decorate the low tables where guests will be seated on the grass. Zinnias, marigolds and other summer flowers form the centerpieces. Large leaves at each setting make attractive place mats. Some type of outdoor lighting such as hurricane lamps or tiki-torches gives a real island effect after dark. Recordings of island music set the mood.

Young guests and adult helpers are dressed in long colorful muumuus and

loud shirts. Flowers in the girls' hair add to the island effect. Homemade leis give the guests the feeling of stepping off the boat in Hawaii.

Food for a luau is fun to prepare. Several young people can help with the preparation. An easy menu includes appetizers of meatball kabobs and melon boats filled with pineapple chunks, melon balls, banana and peach slices. The main dish can be oven barbecued chicken, legs and breasts only. Serve this with rice, colored yellow to imitate the saffron rice of the islands, along with green beans sprinkled with slivered almonds. Dessert can be instant coconut pudding served as parfaits with coconut and a cherry on top.

The appetizer course is eaten at each table as the guests roast their own kabobs over small hibachis using split bamboo sticks. The fresh fruit is speared with toothpicks and eaten with the meat. Guests serve themselves the main course from a buffet table.

Our recipe for this month is for the meatball kabobs. Po Po is the Pacific Island name for these. They are easy because they are made ahead.

#### Po Po (meatball kabobs)

**½ lb. ground chuck**  
**½ tsp. salt**  
**1 tsp. each chili powder and dry mustard**  
**½ tsp. dried rosemary**  
**1 egg yolk**  
**grated Parmesan cheese**

Mix all ingredients lightly except the cheese. Form into small balls. Saute slightly in butter or margarine and roll in cheese. Insert bamboo sticks and roast over charcoal. Can be prepared and refrigerated until ready to roast. Yield: 24

(We gave our barbecued chicken recipe in the column some time ago. Send us a self addressed, stamped envelope and we will send you a copy. Virginia Kirk, 910 College, Batesville, Ark. 72501)

## Carlisle First Church

Carlisle First Church, a church with a strong stewardship program, dedicated a new church plant on Sunday afternoon, July 24.

The new building has 23,000 square feet and includes an auditorium, a two-story educational building and a fellowship hall. Constructed in a 10-month period by Mark-K of Little Rock, the building has an auditorium which will seat 432. There are three nursery departments, three children's departments, two youth departments and three adult departments in the educational building which also includes the pastor's study and office space.

"Together We Build for the Glory of God" was the theme chosen by the Carlisle church for the special building program. Theme for the dedication was "Unto the Furtherance of the Gospel".

Special guests for the dedication were W. T. Byrum, Director of Missions of Caroline Association; Alfred DeBlack, pastor of First United Methodist Church, Carlisle, and Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention.

Dr. Ashcraft, in the dedicatory message, told the congregation that God instituted two of the most important things in today's world, the home and the church. He said, "There is no computer that can compute the value of what the church of today has and is doing. The church of today can be defined as (1) the voice of God upon the earth, (2) the conscience of the land, and (3) the leaven to leaven the whole of society."

He continued by saying that "the church of today can answer the needs of people of today and the church is set up today for raising the family so that they will want to share the story of Jesus Christ unto the uttermost parts of the earth." Dr. Ashcraft concluded his message by saying, "We as Southern Baptists may face our greatest trials at the judgment bar if we do not share the gospel as we should. It is my hope that a great awakening to share the gospel will come to this nation and will create within everyone a desire to share the gospel everywhere."

Charles Chesser, who has served as pastor of the Carlisle church since 1966, said that "with a major emphasis on stewardship" he has seen the church's budget increase from \$34,000 in 1966 to \$215,000 in 1976 and that "22 percent of the budget goes to the Cooperative Program."

Chesser said that "with Carlisle being

a farming community, we do not expect numerical growth but are planning to stress religious education and evangelism in 1977-78."

The building, valued at \$475,000, is being paid for through a three-year fund-

raising program. Maurice Woodruff served as building committee chairman. Other committee members were Mrs. Bill Pryor, G. A. Pinson and Mrs. Ernest Bennett. Ernest Bennett was fund-raising campaign director.

*Carlisle First Church emphasizes proper stewardship of money and is using a three-year fund raising program to pay for this \$475,000 building. (ABN photos)*



*Included in the building program for the Carlisle church was the purchase of 11 new pianos including a grand for the auditorium. This piano serves as an interest center in a preschool classroom of the new educational building.*

# Arkansas all over

**Newport First Church** was in revival July 31-Aug. 7 with Jack Hazelwood as evangelist. Leslie Riherd is pastor.

**Southside Church, Newport**, has purchased a bus to be used in special ministries of the church. Ted Rhea is pastor.

**Baptist Young Women, Concord Association**, will hold a fellowship supper and prayer retreat at Haven Heights Church, Ft. Smith, on Aug. 16. Angel Martinez will be speaker. Mrs. Larry Barnes is associational BYW Director.

The Chapel Choir and Celebration Singers of **Forrest Park Church, Pine Bluff**, has returned from a singing-witnessing tour in Arkansas, Tennessee, Alabama and Mississippi.

**Black Oak Church**, Washington-Madison Association, was in a weekend revival Aug. 4-7. Bill Bailey was evangelist. Phil Blackman is pastor.

**Springdale First Church** conducted Backyard Bible Clubs July 18-22 at 50 sites. Clifford Palmer is pastor.

**Nettleton Church, Jonesboro**, puppet team will leave on Aug. 13 for Clyde, Tex., where they will witness using puppets at Cottonwood Church in morning services and at a nursing home that afternoon. The team will be at First Church of Cross Plains, Tex., for Sunday evening services. Mrs. Pat Nave is director.

The youth choir of **Siloam Springs First Church** presented the musical, "I'm Here — God's Here", in services on Sunday evening, July 31. Richard Emery was director.

**Baptist Women, Liberty Association**, held a prayer retreat at the home of Mrs. J. H. McAllister Aug. 8. Nan Owens was speaker. Mrs. T. Shad Medlin is Baptist Women's Director of the association. Mrs. Roy E. Snider is associational WMU Director.

**Magnolia Church, Crossett**, will be in revival Aug. 21-28 with Charles Chatman as evangelist. Bob Taylor will be music director. Jody Gannaway is pastor.

The Young Musicians Choir of **Second Church, Monticello**, will present "Hey, God, Listen" by Roxie Gibson and Kenneth Krause on Aug. 14. Molly Flemister and Bennie Carol Wade are choir directors. Sunday evening, Aug. 21, the Youth Choir will present "The Church God Built With Love" by Lee and Dianne Turner. Richard Wade is minister of music.

**Immanuel Church, Warren**, is in revival Aug. 7-14. David Miller is evangelist and Bob Haygood is in charge of music. Forrest Bynum is pastor.

An Acteen recognition service was held at **Baring Cross Church, North Little Rock**, July 24. Crowned as queens were Lori Scobey, Jenny Pitt, Harriet Harvey, Kelly Fisher, Teresa Gateley, Kim Naylor, Susan Adams and Suzy Cammack. A scepter was presented to Queen Karen Barnhart.

**Hamburg First Church** had Jack Nabor, a Texas evangelist, as speaker on Sunday, July 31. Raymond C. Atwood is pastor.

**West Memphis First Church** had P. N. Kurien, native of India, as speaker on Sunday evening, July 31. Thomas A. Hinson is pastor.

**Hot Springs Second Church** held a commissioning service on Sunday evening, July 31, for Dru and Jo Dodson, missionary journeymen to Israel.

**Batesville First Church** was in a youth-led revival Aug. 5-7. Ken Stuckey, a 1977 graduate of Ouachita University, was evangelist. Al Marx, a senior at Ouachita, led music for the revival. Don A. Nall is pastor.

Baptist Women of **Paragould First Church** met on Aug. 2. Rose Mary Russell, missionary in Kenya, spoke on mission work in Kenya. A reception followed the meeting.

**Brinkley First Church** had as guest speaker on Sunday, July 31, Van Stone, who spoke on his mission work in New Guinea.

**University Church, Fayetteville**, will hold its first Deacon-Sunday School Leadership Banquet on Tuesday night, Aug. 23. Tom Elliff, pastor of Eastwood Church in Tulsa, Okla., will speak. His topic will be "God's Vision for a Church".

**Russellville Second Church** observed "On To College Day" on Aug. 7. George Sims of the Baptist Student Union Department, Arkansas Baptist State Convention, was guest speaker. He presented a special multi-media program on the state BSU work. His wife, Shirley, presented special music.

**East Main Church, El Dorado**, was host on July 31 to "The Living Spirit", a group of youth from the Belle Fountain Church, Ocean Springs, Miss. They presented the musical "He Is Alive".

**Haven Heights Church, Ft. Smith**, observed "Teacher Dedication Day" on Sunday, July 31. Bob Wade is pastor.

**Walnut Ridge First Church** had a concert of sacred music presented on Sunday evening, July 31, by Mike Lee. Lee, a native of Sikeston, Mo., is in full-time music evangelism.

**Hillside Church, Camden**, will be host to the Liberty Baptist College Chorale from Thomas Road Church, Lynchburg, Va., on Thursday evening, Aug. 25.

**Booneville First Church** shared the "Experience of Japan" in Sunday evening services on July 31. Kenny Oliver of Booneville, a student at Ouachita University and one of three exchange students to Japan, shared his experiences in Japan using a slide presentation.

**Wynne Church** had Rev. and Mrs. Freddie Spann as guest speakers on July 31. The Spanns told of their mission work in Brazil.

**Dumas First Church** sponsored *New Wind*, a 100-voice singing evangelism team from Orlando, Fla., in the Dumas area Aug. 6-7. Dennis Baw is pastor of the Dumas church.

**Calvary Church, Camden**, held an Acteens recognition service recently. Mrs. C. A. Reynolds, Acteen leader, was in charge of the service. Marilyn Robinson gave the meditation and led in prayer. Those crowned were Carol Courville, Lydia Ballard and Faith Reese. Carol Courville received a gold scepter. Robert Blann, pastor, gave the benediction.

**Jonesboro First Church** will observe its 125th anniversary on Aug. 21 with an all-day celebration. C. Z. Holland, a former pastor, will be a special guest. The day's activities will include regular worship services, a potluck meal at noon and singing. In the afternoon a time capsule will be buried to be opened 50 to 100 years in the future. Emil Williams is pastor.

**First Church, Foreman**, will have a Bible Conference beginning on Friday evening, Aug. 26, at 6:30 p.m. and concluding on Sunday evening, Aug. 28. Homer Martinez, evangelist, will be speaker. Gary Lanier, singing evangelist, will direct music. Roy B. Hilton of El Dorado will be the Bible teacher with theme for the conference, "The Excellent Glory", taken from his book on II Peter. Frank Carroll is pastor of the Foreman church.

**Arkansas City Church** was in revival July 18-22. Lawrence Harrison was evangelist.

**Aulds Church, Portland**, was in revival Aug. 1-7. Mack Howard was evangelist.

**Bellaire Church, Dermott**, is in revival Aug. 8-14. Bill Kreis is evangelist and Don Bingham is directing music. Eddie Simpson is pastor.

**Dermott Church** will be in revival Aug. 14-19 with R. H. Dorris, Director of Missions of the Arkansas Baptist State Convention, will be evangelist. Don Bingham will direct music. David McLemore is pastor.

**Christian discipleship  
Lifestyle for real living**

**by James C. Wright  
(Eighth in a series)**



*Dr. Wright*

Are you an authority on real living? If not, why not? Where is the benefit of being a disciple of Jesus Christ if there is no real life? What is the significance of sin forgiven, peace with God and fellowship in the family of God?

Now you get the ideal Discipleship is the lifestyle for real living!

So often concentration on spiritual things is considered a burden. Life in Christ — real life — is never a burden, but a blessing, privilege and joy! In the knowledge of Christ as Lord there is "joy unspeakable, filled with glory."

What is life all about? The world still waits for Christians to answer that question adequately in their lifestyle. We are caught up in our standard of living. We are intrigued with affluent living. But where is the example of real living?

Discipleship is the lifestyle for real living!

The New Testament reveals that God is concerned with every situation of

human life and has equipped his "New People" in the world to be able to experience bountiful living. "I thank my God . . . that in everything ye are enriched" (I Cor. 1:4-5). As a disciple of Jesus Christ we are equipped to experience real living!

Jesus said discipleship would be an adventure out of which the meaning of life would be realized. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39).

Real living is not dependent on physical health, material wealth, social position or geographic location. It is solely dependent on a right relationship with Jesus Christ as reigning Lord.

In Christ we have everything necessary for abundant living. "According as his divine power hath given unto us all things that pertain unto life and godliness . . . if these things be in you and abound, you shall be fruitful . . . and God's kingdom will be given unto you abundantly" (II Peter 1:3, 8, 11, paraphrase).

Being a disciple means you have found your life and are living it abundantly!

Discipleship is the lifestyle for real living!

**Eudora Church** will be in revival Sept. 12-18. Clarence Shell, associate/state evangelist of the Evangelism Department, Arkansas Baptist State Convention, will be evangelist. Ray Bromley will direct music and special music will be by Kim Russell. Jimmy Wallace is pastor.

**McGehee First Church** will be in revival Aug. 14-19. Boyce Evans will be evangelist. Mason Craig is pastor.

**Montrose Church** will be in revival Aug. 14-20. Mitchell Bryant, pastor, will be evangelist.

**Northside Church, Eudora**, will be in revival Aug. 15-21. Walter Gilbreath will be evangelist. Music will be directed by Mack Ball. Freeman McMenis is pastor.

**Richland Church, Tillar**, will be in revival Aug. 22-28. Evangelist will be Gerald Trussell. Raymond G. Merritt is pastor.

**Little Rock First Church** held groundbreaking services on Sunday morning, July 31, for a Christian Family Life Center with construction of the facility beginning on Monday morning, Aug. 1. John B. Wright is pastor.

**Newark Church**, Independence Association, is in revival Aug. 8-14. Raymond Edwards is evangelist. S. D. Hacker, associational Director of Missions, is directing music. Emmett Powers is pastor.

**Bigelow First Church** will have homecoming services on Sunday, Aug. 21. John McCombs is pastor.

**Green Meadows Church, Pine Bluff**, will be in revival Aug. 14-21. Clarence Shell, state evangelist for the Arkansas Baptist State Convention, will be the evangelist, and Teresa Trull, music and youth director for the church, will direct music. J. W. Whitley is pastor.

**Pleasant Grove Church, Conway**, has permanently installed 25 pew cushions. The pads are made of firm foam and nylon cloth. The church was able to save a substantial amount of money by nine men of the church working two evenings. If other churches are interested in obtaining information on making pew pads contact Harrison Johns, pastor, Rt. 4, Box 235, Conway, Ark. 72032 or phone 327-2214.



**Mission property purchased**

Property was purchased in April by Harmony Association and the State Missions Department on River Road in Redfield to establish a mission. Services began Aug. 7 in a mobile unit for River Road Baptist Chapel with Harry Jacobs, recently retired chaplain of Cummins Prison, serving as pastor.

**Free steeple**

2601 Welch Street  
Little Rock, Arkansas  
Contact: Thurman Chambers  
(501) 375-4459



## Brush Creek celebrates centennial

Brush Creek Church, near Springdale, celebrated their centennial July 14-17. Special speakers for the occasion included Robert Vaughn, Don Warford, Earl Skaggs, Charles Ashcraft and Pastor Wesley E. Pruitt.

The centennial services included not only worship services but also fellowship and testimonies. On Saturday morning a number of the congregation's families opened their homes for a coffee time. On Saturday afternoon a special service was held at the church consisting of songs, testimony, special music and a testimony of victory. Oakley Long gave the testimony.

On Sunday morning, July 17, Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, was the featured speaker. Dr. Ashcraft said, "Many things have changed since July 17, 1877, but some things remain amazingly the same. Nothing has changed in the basic nature of people and their need of Jesus Christ. Nothing has changed as to the mission of the church, and nothing has changed about Jesus. He is the same yesterday, today and forever." In conclusion Dr. Ashcraft encouraged the church to reach more people as they begin the second century of their continual witness in the Springdale area.

The Brush Creek Church was organized in June, 1877, although it had a different name originally. It is possible the church may date back to 1869.

Brush Creek was originally known as the Wager Mill Baptist Church, receiving its name from its location. Another church, the Rockford Church, however, was located a short distance away. The Rockford Church existed as early as 1869 and is believed to have been the forerunner of the Wager Mills Church since the minutes of both churches mention the same members.

The Brush Creek Church originally met in school houses while they were erecting their building which measured 24 by 36 feet. The church had 15 charter members. John Mays, a minister from Fayetteville, led in the organizational meeting. The first pastor was H. F. Reynolds, who served the congregation from 1877 to 1879.

The name of the congregation was changed from Wager Mills to Brush Creek sometime between 1911 and 1915. The change, though not recorded, took place during a period when minutes were not kept due to the church being nearly discontinued. However, the records resumed in 1915

when the church was referred to as Brush Creek Baptist Church.

The church underwent several building programs beginning in 1949, when the original building was torn down and a 1500 sq. ft. masonry structure with a full basement was erected in

the same location. Lee Finley was the first minister to hold a service in the new structure on Tuesday evening, July 26, 1949. The building was dedicated on November 30, 1952, with Stanley Jordan delivering the message.

Early in 1955, Brush Creek built a



*ABOVE: The church's sanctuary, which has seating for 230 persons, was built in 1969.*

*RIGHT: Pastor Wesley E. Pruitt expects the church's second century of service to be even greater than the first.*



## On the cover



pastorium which was totally remodeled in 1975. Later in 1955, the church purchased the old school building nearby and used it as a recreational and educational unit. In 1961, the church

*LEFT: Mrs. Betty Canup attended the Sunday centennial services in dress of another era.*

*BELOW: Virginia Clevenger brought special music on Sunday.*

*BOTTOM PHOTO: The exterior of the Brush Creek building is brick.*



purchased a bus to become the first church in the area with a bus ministry.

A new educational building was erected between 1964 and 1969. The new facility houses a nursery, kitchen and fellowship hall. The church constructed a new sanctuary which was completed in November, 1969. The new sanctuary consists of a doublebrick structure with a seating capacity of 230. Recently the church erected a 2800 sq. ft. fellowship and recreational hall. The church currently has a Sunday School enrollment of 291, with a total membership of 386.

Pastor Pruitt believes that the church has a great future. Pastor Pruitt said, "As our people work together, our future is assured. Our second century of service for the Lord should be even greater than the one just passed."

## Pinson elected Seminary president

MILL VALLEY, Calif. (BP) — William M. Pinson Jr. has been elected to become the fourth president of Golden Gate Seminary here.

The seminary's trustees selected the pastor of the First Church of Wichita Falls, Tex., to head the 33-year-old Southern Baptist seminary, succeeding Harold K. Graves, who retired July 31 after 25 years of service as president.



*Dr. Pinson*

Pinson will begin his service as president on Aug. 15, 1977. The date for his formal inauguration will be announced later.

The 42-year-old Pinson has been pastor of the Wichita Falls church, one of the largest in the Southern Baptist Convention, since 1975. From 1963 to 1975 he was professor of Christian ethics at Southwestern Seminary in Ft. Worth.

In 1969-70 Pinson was interim pastor of Manhattan Baptist Church in New York City. He served as associate secretary of the Christian Life Commission, Baptist General Convention of Texas from 1957-63.

# Arkansas already has two volunteers for new SBC missionary program

by Erwin L. McDonald  
ABN Editor Emeritus

RUSSELLVILLE — The new volunteer missionary thrust of Southern Baptists has attracted liberal support here from a member of another denomination.

Marie Smallwood Thomas, a retired educator-musician and a member of Russellville's First Christian Church, has pledged a year's financial support for a volunteer to a Southern Baptist mission field.

Mrs. Thomas, who has the dubious distinction of having been my English teacher when I was a student in Russell-

ville High School, read about the new SBC program in one of my reports on the recent annual meeting of the convention in Kansas City and offered her support in a letter to me.

Mrs. Thomas is making her missions offering as a memorial to her late husband, insurance executive John Thomas of Magnolia, who was a Boy Scout leader and benefactor.

Catalytic agent for the SBC avowed purpose of finding and enlisting 5,000 volunteer missionaries between now and 1982 to serve at no salaries on home and foreign mission fields was President Jimmy Carter, himself a Southern Baptist layman.

The President's personal challenge, presented to the convention messengers through the medium of video tape, turned out to be a highlight of the convention. With his challenge, Mr. Carter pledged his personal financial support for a volunteer for two years and said that his pastor, Charles Trentham of Washington's First Church, had made a similar pledge.

The SBC mission boards — both the Home Mission Board of Atlanta, Ga., and the Foreign Mission Board of Richmond, Va. — have had policies for some time of using extra, volunteer helpers to aid career missionaries on their respective fields. The Carter challenge has given the volunteer program an unprecedented thrust.

Following Mrs. Thomas' direction, I succeeded in locating a missions volunteer recently, in the person of Chere Sneed, daughter of ABN Editor and Mrs. Sneed. Chere and her father and I recently came here for a conference with Mrs. Thomas, and we are now ready to take the next step, that of contacting the newly formed SBC Mission Service Corps to make our proposals.

Instead of one missionary for a full year, however, we shall propose two for six months — Chere and her Ouachita Baptist University fellow sophomore and roommate, Beth Patterson, daughter of Dr. and Mrs. J. D. Patterson of Searcy.

We are requesting as their assignment that they be sent to work in Belize, the British dependency on the eastern coast of the Yucatan Peninsula in Central America, where Southern Baptist mission work was started only this year.

About 40 percent of the people of

Belize are Negro descendants of African slaves brought by early British settlers to the area. The population (totaling only 144,000) includes East Indians, Europeans and Maya and Carib Indians.

Most of the people work in sawmills, as fishermen, or in construction or other trades. Those in rural areas divide their time between farming and working in logging camps or cultivating fruit, sugar or chicle (a substance used to make gum).

In the rural areas, the typical residence is a circular, one-room house with dirt floor and thatched roof and siding. Most of the people living in the larger towns have wooden houses with sheet-metal roofs.

One factor in our choice of Belize is that English is the official language, although Spanish is also spoken. This would simplify communications for our volunteers, since they not only have English for their mother tongue but also have a working and academic knowledge of Spanish.

Another consideration is the nearness of the field, requiring no large expenditure for travel. And since the Baptist work there is currently in the hands of a lone missionary couple, it is anticipated they could well make use of extra help.

The Mission Service Corps is fast getting set up to process the flood of applications for the new program. The Corps came into being through the work of a special Mission Volunteer Committee composed of leaders of SBC agencies and representatives of Baptist State Conventions meeting in Nashville soon after the Kansas City convention.

Chairman of the organizing committee was W. Ches Smith, who is also chairman of the Executive Committee of the Southern Baptist Convention.

"The idea (of volunteer missionaries) is already catching fire around the Southern Baptist Convention," said Smith in a recent press release. "We need to get organized without losing the momentum and the urgency."

The Mission Service Corps will be dealing with placement, training and utilization of volunteer workers for both of the denominational mission boards.

"We don't want wholesale sending (of missions volunteers) without proper support," Smith said. "Great zeal, without support, would cause the effort to flounder."

The committee has set up three work groups, for enlistment and screening; for identification of places of service and assignments; and for financing and administration.

The next meeting of the committee will be held in Nashville on Sept. 1. The committee will report to the SBC Executive Committee at its meeting in Nashville Sept. 19-21.



Mrs. Thomas (top photo, left) will sponsor Chere Sneed (top photo with her father) and Beth Patterson (above with her parents).



## Woman's viewpoint

Evelyn K. Eubank

### Sailing or speeding?

Sail boats have fascinated me as long as I can remember. My first opportunity to see what it was like came last week at Lake Hamilton. I was delighted to don a jacket and hop in.

The wind was relatively still so we moved very little at first. Slowly we edged out into the main channel. Speed boats zoomed past as if fighting the water, sending a wake of waves in our direction.

For a few seconds I feared they might cause us to capsize, but the sailor carefully maneuvered the small craft over one white cap after another. When I asked about the board extending through the bottom of the boat into the

water, he explained it helped to give balance.

Sailing was everything I had thought it might be. There was no hurry; no planned destination. It offered time to think, to dream — to ponder where you'd like to go and what you'd like to do. To enjoy and savor the beauty around you without rushing ahead.

How patient with us is God as we busy ourselves in Christian activities, thinking surely this is what he would have us do and be. With tight schedules few days give time to meditate on him. Often he cannot get our attention so we rush past, missing our primary purpose. And

the press of what's beyond the bend of the shoreline causes us to miss what's already in view.

As Christians, our inclination is to stay in shallow water where we can depend on ourselves. Yet the full experience of living comes from launching out into the main channel where things could get out of control.

Our desire is for smooth sailing — just enough wind to keep moving but not so strong as to be hazardous. Unfortunately, the Bible gives no such guarantee. It promises instead the "power of balance" as we head into the wind and waves and are enabled to keep moving.

## Arkansas all over

## people

**Ed Culpepper**, who has been serving as youth director intern for Arkadelphia First Church, has resigned to return to Southern Seminary in Louisville where he will work toward completion of his master of divinity degree.

**Bob Presley**, associate pastor of First Church, Dumas, was ordained to the gospel ministry on Sunday, July 24. Dennis Baw is pastor.

**John McMullin** has been called to serve as pastor of Black Rock Church. McMullin is a faculty member of Southern College, Walnut Ridge.

**Mr. and Mrs. Carl Looney**, members of Sedgwick Church, Black River Association, recently celebrated their 50th wedding anniversary. Looney has served as associational Sunday School superintendent, associational treasurer, song leader, part-time piano player and is now associational Brotherhood Director. Mrs. Looney is active in the work of Woman's Missionary Union and other church work.

**Richard Smith**, who has been serving as director of church music of Forrest Park Church, Pine Bluff, has resigned. The Smith family is moving to Denton, Tex., where he will head the music department of Denton High School. He also plans to attend North Texas State University.

**Lynda Nelson** is the only member of an Arkansas Baptist church working this

summer on the staff of Camp Crestridge for Girls, located on the 1900-acre grounds of Ridgecrest Baptist Conference Center. Miss Nelson is the

daughter of Mr. and Mrs. Robert Nelson of Arkadelphia. She is a graduate of Ouachita University and a member of Pulaski Heights Church, Little Rock.



### Arkansans at Bold Mission Conference

Attending the Bold Mission Leadership Conference held recently at Glorieta (New Mexico) Baptist Conference Center were (l. to r.) Mrs. James Sawyer, president of Arkansas WMU, Benton; Mrs. Ben Whitfield, El Dorado; Mrs. Boyd Marganson, Mountain Home; and Mrs. Antonia Tribble, Little Rock. The Bold Mission Conference, sponsored jointly by Woman's Missionary Union and Brotherhood Commission, attracted 1,600 missions leaders from across the United States.

# Your state convention at work

WMU

## Always abounding . . . in Arkansas

September will be State Missions month for Arkansas Baptists. Prayer support and generous giving to the Dixie Jackson Offering last year resulted in new Christians, new churches and new ministries made possible through the State Missions Department.

Churches are encouraged to designate Sept. 18-25 as the Season of Prayer for State Missions. Each church should determine an offering goal and plan for a churchwide prayer observance. The state offering goal this year is \$175,000.

Program material for adults has been prepared by Mrs. Ken Hughes and Mrs. James Sawyer, Benton. They have planned for a "soul-searching, Bible-

based, prayer meeting." They believe "this is the key to winning our state for Christ."

WMU directors and Baptist Women presidents in each church have received copies of the program and publicity posters. Other free resource materials that may be ordered from the State WMU Office include: prayer guides, offering envelopes and an anthem, "Thanks Be to God", written by Charles O. Mayo and based on the scriptural theme, 1 Corinthians 15:57-58.

"... Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." — Wilene Pierce, BW/BYW Director

## Sunday School Who's next?

As noted in recent issues of the *Arkansas Baptist Newsmagazine* and in issues of the *Sunday School Newsletter* there is good news for the leaders of small churches who want to grow.

The Higginson story says that phenomenal growth is possible for the small church. While every church will not experience the same percentage of increase, the Higginson experience teaches that if certain basic concepts are followed, growth is assured.

Who is next to conduct the growth project?

Who is next to teach *Working in Sunday School*?

Who is next to build a prospect file equal in number to the present number of Sunday School members?

Who is next as pastor to lead a weekly workers meeting for one full quarter?

Who is next as Sunday School Secretary to pin-point the high and low points in the weekly workers meeting?

Who is next as Sunday School Director to administer the prospect visitation assignments in the weekly meeting?

Who is next to see new members enrolled faster than before?

Who is next to see advance in church membership by letter and baptism?

Who is next to experience an increase in the church budget and gifts to missions?

Who is next to experience BOLD MISSION in the small church?

Who is next?

All you need is less than 150 enrolled in Sunday School and a desire to grow.

Who is next?



Hatfield

## Looking ahead: Arkansas events

### August 1977

- 8-12 National Baptists Youth Camp, Paron (girls)
- 15-19 National Baptists Youth Camp, Paron (boys)
- 19-20 Associational WMU directors' retreat, Paron
- 19-20 Associational Church Training leadership retreat
- 21-28 Southwide Church Music Week
- 22-23 Graded choir methods and materials workshop, Immanuel, Little Rock
- 22-24 Fall semester registration, Southern Baptist College
- \*25 President's hour for parents and new students, Ouachita
- 29-31 Fall semester registration, Ouachita University

### September 1977

- 2- 3 Language ministries workers' retreat, Camp Paron
- 6- 9 Victory evangelism Conferences:
  - \* 6 - Central, Hot Springs
  - \* 8 - First, Forrest City
  - \* 9 - East Side, Mountain Home
  - \*12 - Immanuel, Warren
- 8 Area WMU mission study institute, Van Buren, First
- 9 Area WMU leadership meeting for associational leaders, Van Buren, First
- 10 Youth Choir Day, Ouachita University
- 11 Baptist Foundation Sunday
- 12-14 Pastoral leadership seminar, Indian Rock Resort, Fairfield Bay (Church Training)
- 13 Sunday School Leadership Night (Associational)
- 15 Statewide church WMU leadership conference, Immanuel, Little Rock
- 16-17 Brotherhood Leadership Training, Paron
- 18 Associational Hymn Sing
- 19 State Missions Season of Prayer and Dixie Jackson Offering
- 19-20 State Sunday School Convention, Little Rock, First
- 22 Northeast District Brotherhood Meeting, Paragould, East Side
- 22 Area WMU Mission Study Institute, Hope, First

\*Corrected dates. The 1977 state convention diary lists the wrong dates.

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## A two-way street

Mission giving through the Cooperative Program is not a one-way street. The person in the pew is the one who is encouraged to give, but he is also encouraged to be fully informed on the Cooperative Program — how the funds are used and what is accomplished.

Keeping Baptists adequately informed is oftentimes the more difficult side of the "two-way street". Most of us do not like to read or study detailed, statistical information, but there is an alternative. We can talk to a missionary who has been there and who knows from first hand experience what is being done with our mission money.

Such a missionary is James Hampton, who, along with his wife, Gena, serves in Tanzania. They have been missionaries since 1956 and have served in both Kenya and Tanzania.

Hampton is presently missionary advisor for the North Tanzania Baptist Association. He is also the administrative secretary for the organization of Southern Baptist missionaries of the East Africa Mission, which includes Kenya and Tanzania. He has also served as treasurer of the Tanzania Baptist Convention.

He is eminently qualified to speak on the Cooperative Program. As a missionary teacher-preacher for more than 20 years, he knows exactly what

Cooperative Program funds are doing on the mission field. As secretary of the East Africa Mission, he is intimately acquainted with the administrative aspects of the Cooperative Program. As treasurer of the Tanzania convention, he understands the dependence of the missionaries and the mission work on strong, consistent financial support.

James Hampton will spend his furlough period as a missionary-in-residence representing the Arkansas Baptist State Convention. He will function through the Stewardship Department and will assist with many duties, but his primary responsibility will relate to the interpretation and promotion of the Cooperative Program. He will utilize his experiences on the mission field to personalize the Cooperative Program and to demonstrate its relationship to the local church.

The Hamptons will reside in Little Rock while on furlough. Hampton may be contacted through the Stewardship Department in the Baptist Building in Little Rock. He will be available to churches or associations for speaking engagements and conferences, but he will also spend a considerable amount of time in personal, individual conferences. — Roy F. Lewis, Associate Executive Secretary

## The advantages of the booklet

(Second in a series)

Last week I listed many excuses people make for not witnessing. The booklet, *How to Have a Full and Meaningful Life*, has the answers for all excuses. Yet, it is only a tool when witnessing. So is the New Testament when used in witnessing. Regardless of what one uses, nothing can take the place of a warm compassionate heart and a personal concern on the part of the witness. We must create divine tension. Witnessing should be the natural thing. Success in witnessing is simply sharing Christ in the power of the Holy Spirit, drawing the net and leaving the results with the Lord.

Cliff Brannon, a full-time evangelist, said, "Men guided by God can guide men to God."

There are some advantages to using the booklet. (1) You don't have to worry about scriptures to be looked up or memorized. (2) You don't have to remember an outline and certain points. (3) You don't have to worry about whether the points are in chronological order. (4) In using the booklet you just let the Holy Spirit use the Word of God to convict the soul of sin. God does the work. We don't have to help God get a person convicted. (5) The booklet keeps you from preaching to him. (6) The booklet keeps one from talking about the weather, ball games, fishing, Watergate, inflation, etc. and gets down to the gospel about Jesus being "The Good News". (7) It takes care of excuses people give for not witnessing.

In witnessing with the booklet, we must be sure we have had the experience ourselves before presenting the information to others. After prayer, give the prospect an opportunity to follow Christ. Follow up with scriptures on baptism. Leave the booklet and tract on "Salvation Symbolized" with the prospect.

The use of the booklet may seem mechanical and impersonal but it is a lot more personal than not going. Personal witnessing and a spirit-filled life take longer to catch on than revival and mass evangelism, but they pay off when they do catch on. — Jesse S. Reed, Director

### Child Care

## Thanks for first-hand look

The following letter was received by Mrs. Eula Armstrong, child care worker at the Arkansas Baptist Home for Children.

Dear Mrs. Armstrong:

*I just want to express to you our appreciation for the warm reception you gave to our Mission Tour Group of Baptist Women from White River Association. They had been so impressed by our stops at the Baptist Building, Ouachita University, Migrant Center, I wondered if they would be weary by the time we got to the Home. But they were equally as thrilled with all you shared with them in what "we" are doing.*

*Some remembered the days when trucks were loaded with canned home grown vegetables and fruit, home-made items of all sorts and appreciated the changing times we are in and the way the challenge of today is being met.*

*It may be difficult for people who live close enough to frequently visit your facilities to understand the reaction of our people who have read about, prayed for and given to, yet never seen. A good many of the ladies made special comments in our sharing and testimony on our last lap home. This one may be encouraging to you.*

*"I was most impressed with Mrs. Armstrong as she referred often to how God has blessed, how he has led or directed." I guess we have the feeling that our Baptist denominational workers and staff members are so well trained, so well qualified that they just perform their task as people in the secular world. So it was good for us to hear you say you needed and depended on the Lord in those things you do.*

*A good many spoke about having someone come to our local churches and show the slides, but there is nothing quite as effective as first-hand observation.*

*Thank you again. — Bonnie Margason, Mountain Home*

# The association and Church Training

Next week (Aug. 19-20) associational Church Training leaders from across our state will meet at Little Rock's First Church for an intensive training session that will equip them for their responsibilities in their associations. This is an attempt to



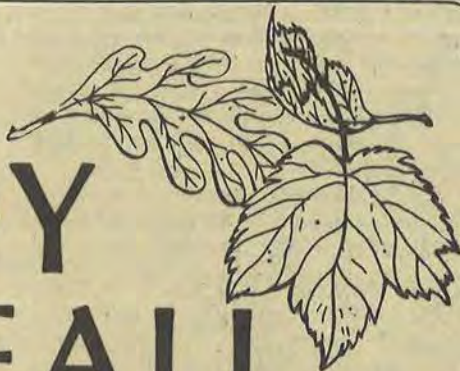
Holley

provide every association with the best trained corps of leadership possible. The association continues to be the closest and most available source of assistance to churches. The Church Training Department is committed to helping associations to offer the best possible assistance to the churches in every area of our work.

Churches are encouraged to take advantage of the projects provided by their associational program and encourage the participation of their

members and leaders. Churches should call on the associational leadership to provide individualized assistance in areas of special concern. The Church Training Department stands ready to respond to any need, in churches or associations, in those areas assigned to the department. However, we have discovered that we multiply ourselves greatly and increase our effectiveness when we train associational leaders to become a part of the training team. Let's use them. — Robert Holley

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## Physical education

Would it be too strange to say that health and physical education are approached from a stewardship point of view at Southern Baptist College? We hear much about stewardship of times, talents and money, but little about stewardship of good health. The importance of the idea is made vivid when a person who is in bad physical condition is asked to define the word "health". The answer will be, "It is my most precious possession, and I have lost it." The richest or poorest man will spend every dime he has in an effort to regain health.

The health courses at S.B.C. are designed to make students appreciate the great gift they have inherited, which in most cases is a healthy body. An effort is made to understand the human body and then become aware of how we can be good stewards of it. Many people are irresponsible with their health because they have not been educated concerning the facts of life. We feel that students have to make their own decisions about how they will use or abuse their bodies, but our aim is to teach them the health facts, hoping this will influence them to decide to be good stewards.

For a Christian to misuse his body is as much a sin as misusing his time, talent and money. In health and physical education classes at S.B.C. we endeavor to teach responsible stewardship. In our Christian commitment as individuals, we must give an account as to how we take care of our bodies. Through health knowledge, physical activity and enjoyable recreational activities, we will be taking a big step in the right direction of stewardship. — Mrs. Dorothy Jackson, Professor of HPER

## Young named editor of Colorado paper

DENVER (BP) — James Lee Young of Nashville is the new editor of the *Rocky Mountain Baptist*, weekly news publication, and public relations director for the Colorado Baptist General Convention.



Young

Young, 34, feature editor of Baptist Press, the Southern Baptist Convention news service, since Oct., 1973, succeeds Larry R. Jerden, who resigned May 15. Jerden will become religion editor of the *Alexandria (La.) Daily Town Talk* July 1.

Before joining the SBC Executive Committee to accept the newly-created feature editor function of Baptist Press, Young had served as media representative for Family Stations, Inc., Oakland, Calif.; director of news and information services at Golden Gate Seminary, Mill Valley, Calif.; and reporter for the *San Diego Evening Tribune*.

He has also served as minister of music and minister of music and youth at churches in Johnstown, Calif., and San Rafael, Calif.; manager of a news-public relations office for a U.S. Navy Seabee battalion in both Gia Le, Vietnam, and Gulfport, Miss.; and managing editor of the *Daily Aztec* while a student at San Diego State University.

A native of Altus, Okla., Young was reared in Arizona and California. He holds a bachelor of arts degree in journalism from San Diego State, and a master of religious education degree from Golden Gate Seminary.

During his tenure at Baptist Press, Young also served as photography-features manager in the press operation at annual national meetings of the Southern Baptist Convention.

He married Glenda Charlene Melton of El Cajon, Calif., in 1969 and has two children, Renae, age two, and Lance, nearly six months old.

## Committee blocks move for Vatican ambassador

by Barry Garrett

WASHINGTON (BP) — An 1867 law prohibiting the use of public funds for an ambassador to the Vatican will remain in effect, according to an action by the conference committee from the Senate and the House of Representatives on the appropriation bill for the Department of State.

The Senate version of the bill contained a section that would have repealed the 1867 law. This repeal would have made it possible for the Congress to provide money for a full ambassador to the Pope.

The conference committee voted to delete the repeal of the 1867 provision, thus allowing the prohibition of the spending of public funds for a Vatican ambassador to stand. When a conference committee agrees on a reconciliation of differences between Senate and House versions of a bill, there can be no further amendments to the bill. Both houses of Congress then have the choice of voting yea or nay on the bill reported out of conference committee.

President Carter has named David M. Walters as his "personal representative" to the Pope. Walters succeeds Henry Cabot Lodge who filled the same position under Presidents Nixon and Ford.

If the proposed repeal of the 1867 law had passed Congress and had been signed by the President, the way would have been opened for the President to upgrade his "personal representative" to the Pope to full ambassadorial rank if he had chosen to do so. As it stands at present, the President is blocked from appointing a full ambassador to the Vatican because he is prohibited by law from spending public funds in that manner.

The defeat of the proposed repeal of the 1867 law came after the members of the conference committee received numerous communications from concerned citizens throughout the nation asking them to delete the controversial section from the appropriations bill for the state department.

## Good business practices a must for churches

by Nancy McGough

LOUISVILLE, Ky. (BP) — Good business practices are one witness some churches neglect, asserted Allen Graves during a "Church and Denominational Business Management" course at The Southern Seminary here.

Graves, dean of the School of Religious Education at Southern Seminary, is teaching the course this summer to give students practical suggestions on ways to improve the business procedures of a church.

"Good business practices are a way of demonstrating the gospel we profess," he is convinced, adding, "A church that does not properly manage its financial affairs soon loses its credibility in the community."

Graves gives three criteria to use in determining good business practices. First, does it enhance the integrity and spiritual growth of each church member. Second, does it enhance the fellowship of the people of God, and third, does it enhance Christian mission — does it achieve the purpose for which Christ first established the church.

Graves points out that some churches use questionable practices in order to achieve ends they feel are worthwhile. Examples he gives include a bus program in which children are bribed to ride the buses. He also points to "borderline advertising".

"Slogans are used that assume one church above and beyond all other churches is the friendliest church in town, or that it has a certain program that is not elsewhere available. The church in some ways attempts to paint itself as somehow superior to other congregations.

"There is no justification for using unethical or inappropriate means to achieve worthy ends," Graves said.

"The church has the moral responsibility of maintaining integrity, and doing in a responsible way the things we've committed ourselves to do."

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# Children's ministries need involvement of men

by Nancy McGough

LOUISVILLE (BP) — Do children think the church is for "sissies"?

They might if all of their teachers are women and they have few — if any — men with whom to identify in the church, believes Joy Suzette Rayford, minister of elementary education at Second Ponce de Leon Church, Atlanta.

Miss Rayford, who is teaching a one-month course in "Survey of Ministry with Children" at Southern Seminary here, stresses the need for men to be involved in the church's children's ministry.

"At our church, we have at least one male teacher in every Sunday School department, and the children love it," she notes.

"If a guy wants to have an ego trip, all he needs to do is be a teacher in a children's class, because they're not used to having a male teacher. It's a novelty to them."

However, she does not demean the role of women teachers because she believes the most important quality needed by anyone working with children is a genuine love for them.

"That teacher's dedication, her love for God, her living testimony, a good relationship with the child and the Bible are really all she needs. Children don't forget personal relationships."

Miss Rayford places great importance on work with children in the church.

"People tend to minimize the impor-

tance of children. They're always putting them in the basement, or they're always putting them here or there. Children are adaptable, and that's one of the good things. They can adapt better than adults, but sometimes it's carried too far," she believes.

Miss Rayford sees a real need for a minister to children, and she emphasizes, "not just because I am one." In the Southern Baptist Convention, an increasing number of larger churches have children's ministers.

"If you have a good children's program, you're going to attract young couples, because they want a quality program for their children," she says.

# Baptists ignore contemporary Bible application, Gaddy says

by Floyd A. Craig

GLORIETA, N.M. (BP) — Southern Baptists may know more about what God expected of Israel during Old Testament times than what God expects of them now, declared a Texas pastor during a conference here.

"We have been faithful," observed C. Welton Gaddy, pastor of Broadway Church, Ft. Worth, "and I think fairly effective in using the Sunday School hour to help people understand what Baptists believe about the Bible, but we have done precious little in using this prime time to apply these beliefs to the moral issues of daily life."

Gaddy told the conference on "The Bible and Moral Decision Making", sponsored by the Christian Life Commission of the Southern Baptist Convention: "We miss tremendous opportunities to nurture Christian morality when we do not include in the Sunday School curricula Bible studies related to specific personal and social issues of moral concern.

"We ought to plead for editors, writers and teachers faithfully to incorporate into Sunday School materials and classes not only an emphasis on what we believe but helpful information on how doctrinal beliefs relate to moral behavior," challenged Gaddy.

Gaddy, former director of Christian citizenship development at the Christian Life Commission, urged that the religious programs of Southern Baptist churches "bring Biblical studies into interaction with the personal crises of people's lives — the crises of birth,

growth, conversion, retirement, marriage, physical illness, bereavement and death.

"Abstractness and timelessness stand as two of the greatest curses of much teaching and preaching," said Gaddy. "There is always the temptation to teach and preach in broad generalities. However, this makes the gospel, the entire Biblical message, appear to be something it is not — detached.

"To aim at timelessness in a sermon or a Sunday School lesson is usually to ignore one's own time and prevent the Word from becoming flesh," explained Gaddy. "Sermons preached and lessons taught within the church are to be contemporary, incarnations prepared for specific times and delivered to specific

people.

"There is a paradoxical phenomenon involved here," outlined Gaddy. "The preacher or teacher who aims at timelessness is almost destined to fail in a helpful communication of the gospel to the present, while those who address the Biblical message to specific events, specific times and specific people often produce messages that take on a timeless nature.

"The time has come for each church to examine whether or not its current practices in the preaching and teaching of the Bible are adequate to instill within Christians the kind of sound doctrinal beliefs and responsible moral convictions which will strengthen their behavior as God's people in the world," concluded Gaddy.

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# Baptist women support Colson prison ministry

by Carol Franklin

WASHINGTON (BP) — Furlough from prison? No guards? No bedcheck? You've got to be kidding.

Charles Colson, convicted Watergate conspirator, wasn't kidding. And he finally persuaded Norman Carlson, director of the bureau of prisons, to allow the wardens at each federal prison or correctional institution to let two men leave prison for two weeks of intensive Bible study and training in witness methods in the nation's capital.

Several groups have now been commissioned as missionaries to the institutions where they are serving sentences and many churches are discovering a new ministry.

A lot of "consciousness-raising" has been going on in area churches. "You have reminded us that prisons exist," one woman told the most recent group at a luncheon at the D.C. Baptist Building. "We just forget if we don't have someone there ourselves."

No one who met these 11 men will easily forget them or their testimonies.

Luis, Cuban by birth, told about being raised to believe in sorcery and

witchcraft — "anything that didn't look like God." When he moved to New York City he became involved in street crime.

"I was tough. On the street, in prison — I was tough. That made it hard to accept Jesus. I didn't want to look like a sissy. But a brother came and told me he knew God was working in my heart. And now I know the fulfillment of my creation," Luis said softly.

"My family knew for sure I had gone crazy when I started talking about Jesus," Luis said. "They all came to look me over at the prison. Now my Mother says, 'Too bad I wasn't crazy like you 30 years ago.'"

At the commissioning service the evening before the men returned to prison, Eddie, a former New York City policeman, thanked God he had been arrested. From the audience came a strong, though tearful, "praise the Lord (exclamatory)" and Eddie introduced his wife.

Cal also had his family with him. He sang his testimony, a song he had written after his family arrived. "My son

said, 'Daddy, hurry home, we've got things to do.' No matter what my day holds, Lord, I thank you."

Cal also sang the group's theme song. "Show me the stairway I have to climb. Please help me to take one day at a time, sweet Jesus. Yesterday's gone, tomorrow may never be mine. Help us today, show us the way, one day at a time."

"It's a miracle that we're here," Dean said. "Chuck (Colson) saw the need for prisoners to share their hurts with someone and we have actually gotten to have input with Norm Carlson about conditions in the prisons as well as with the parole board."

I asked Dean about the physical arrangements while they were in Washington. He assured me that they were indeed on their own.

"You could leave if you wanted to?"

"Oh, yes, easily."

"Have you thought about it?"

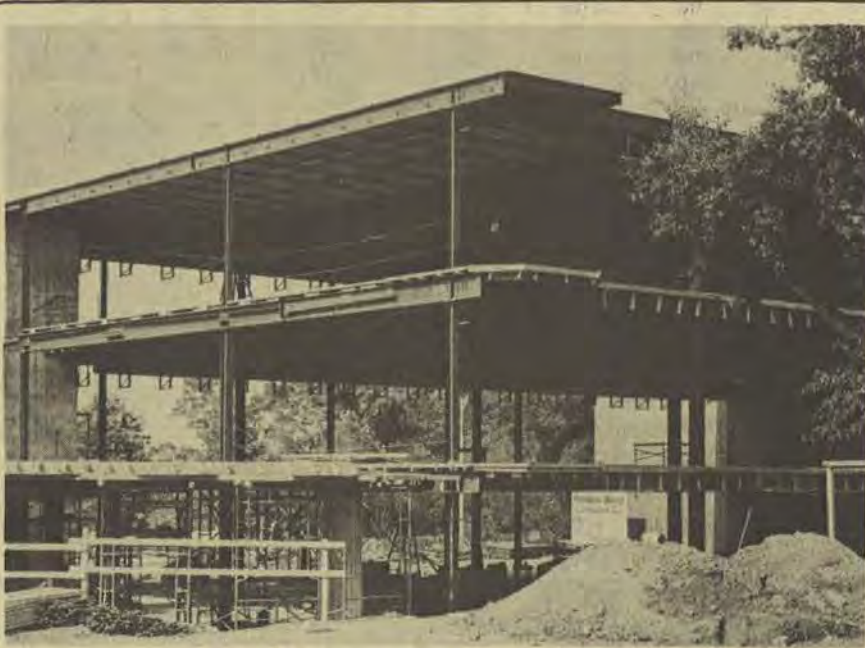
"No, why would I? I can't run from myself. Before, after I had been convicted, I thought about it. There were places I could have gone in California or New York, but now I have no reason to."

With a grin, Dean added, "Besides, in August I go before the parole board." Then he laughed and said, "I'm only kidding. The Lord is with me wherever I am, no matter what the parole board decides."

Lionel agreed that the two weeks in Washington had been a real "high", a great spiritual retreat, but he expected the blessings to continue after he went back to prison. "The Lord has been blessing me for these two weeks. When I go back he will bless my brothers through me. I can't predict how I will feel but I don't think it will change for a while because the Lord is so close to me."

Michael, a young man who hopes to build his own construction when he is released, told the luncheon group, "There is so much structure to prison life — even the spiritual side. Your spiritual needs really aren't met. You need time alone with the preacher to really talk. We watch a lot of TV, spend eight hours at a job and get shuffled back and forth to the chow hall. But there's nothing personal. We need personal contact with people on the outside."

It is that personal contact that the Baptist women of D.C. hope to provide. They have organized the meals for the men during their two-week stay in Washington. This is leading to a prison ministry in area institutions.



## McClellan Hall takes shape

Construction continues on the \$1.5 million McClellan Hall at Ouachita Baptist University. The three-story structure will house the official papers of U.S. Senator John McClellan (Dem., Ark.) and several academic departments. Plans call for the completion of the building in early 1978. This will complete the four-unit megastructure begun in 1970, which includes Evans Student Center, Lile Hall and Mabee Fine Arts Center. (OBU photo)

# An evening with Jimmy Carter: 'We sat down and talked'

by Don McGregor

YAZOO CITY, Miss. (BP) — "I don't want to get my feet back on the ground just yet. I might stump my toe."

Owen Cooper's adrenalin was still pumping as the retired industrialist and former Southern Baptist Convention (SBC) president attempted to unwind after an evening with Jimmy Carter in the Coopers' Yazoo City home.

"I don't want to recover from this visit for four or five days," he added, as he continued to receive newspaper and television reporters following the President's departure from Yazoo City.

President Carter spent the night of July 21 with the Coopers after attending a town meeting of some 2,000 people in the new Yazoo City High School gymnasium.

Although Cooper, retired president of the Mississippi Chemical Corp., the world's largest ammonium fertilizer manufacturing cooperative, had associated with Carter before, the President's visit left him full of superlatives.

He called the visit exciting but said Carter is such a "natural and genuine" person that "you don't feel a sense of awe, you feel a sense of companionship. I had known that Jimmy Carter is a sincere, genuine Christian without pretense. When he was governor of Georgia and attended SBC Brotherhood Commission meetings as a trustee, he would be there when the meeting started and not leave until it was over. His Christianity shows through in meetings and in conversations."

In the Cooper den that night, while the President ate Mrs. Cooper's homemade ice cream topped with peaches, and at the breakfast table the next morning, while he ate fresh peaches and drank coffee, host and visitor talked about a lot of things.

Their conversation ranged from casual discussion to the SBC plan to send 5,000 short-term missionaries by 1982 — a plan for which Carter provided the impetus.

The President's informal, human touch set the tone for the visit.

Carter, who had taken off his coat in the heat of the un-air conditioned gymnasium, arrived at the Coopers' still without it.

He asked his host if he could slip off his tie, and then spent the first 10 minutes with the Cooper grandchildren. He talked with them about his daughter, Amy, and established rapport with them, Cooper recalls.

"We just sat down and talked," Cooper said.

They discussed mental health and Mrs. Carter's recent trip to South America, among other things.

"We talked a little church, but not much," Cooper said. "We mentioned his reading his Bible daily in Spanish and asked him to read a devotional thought for the evening from II Corinthians 13."

The President went upstairs to get his

was down for breakfast at 5:45 a.m. As they ate, Cooper brought Carter up to date on the program the President had recommended to the Southern Baptist Convention's annual meeting last June in Kansas City.

Following a meeting with SBC agency heads, in which he proposed the SBC beef up its short-term volunteer mission programs to tap the resources of Baptists of all ages, Carter made a videotape ap-



President Jimmy Carter, seated center, chats with 'Lizabeth Johnson, granddaughter of Mr. and Mrs. Owen Cooper, as he visited in the Coopers' home following a town meeting in Yazoo City, Miss. The Coopers' daughter, Nancy Gilbert, is seated at left, and her parents are between her and the President. Another daughter, Elizabeth Cooper, is seated by 'Lizabeth, and Mrs. Newton Thompson, a sister-in-law, is at right. On the floor are two grandchildren, Edith Gilbert and David Ladner. (Photo by Glenn Montgomery, Yazoo City "Daily Herald")

Spanish Bible and discovered he had left it at home. The Coopers had a paperback New Testament in Spanish and Carter used it. Afterward, he autographed it for Oscar Romo, the language missions director for the SBC Home Mission Board, Atlanta, at the Coopers' request.

Following the Bible reading, Ben Ladner, the Coopers' son-in-law, led the group in prayer.

The President retired at 11 p.m. and

peal to the convention. His suggestion passed enthusiastically.

Cooper filled the President in on the procedures being followed and told him the target date of having orientation in the spring for the first group seemed realistic.

Characteristically, Carter volunteered his services if there was anything he could do further, Cooper said.

The retired industrialist, who seems to be just catching his second wind in

**INTERFAITH COOPERATION** — When two South Carolina churches of different faiths, size and racial make-up joined hands to conduct a Vacation Bible School, the enrollment was so high the children had to move outdoors. Ten adults from Ashley River Church in Charleston traveled 50 miles each day to the small town of Walterboro to lead the Bible school at the black St. James Holiness Church. (BP) Photo

denominational service, told the President the name selected for the program (at a meeting of a special committee in Nashville in early July) is Mission Service Corps.

"That thing (the Mission Service Corps) can work," Cooper told an interviewer after the President's departure. "We've always got to approach our missions work with the possibility of being able to witness and not back away completely because we think a door is closed."

Cooper, a member of First Church, Yazoo City, said he felt the meeting in the town on the edge of the Mississippi Delta, had helped the community.

"There was a wonderful feeling of cooperation in staging the event and that cooperation can come in other ways if we can get together and work," he said.

Part of the cooperation came from Cooper's next door neighbors, the Charles Jacksons, who moved out of their house for the evening to help the Secret Service. Jackson, senior vice president of Mississippi Chemical, is a city alderman and past chairman of deacons at First Church.

Jerry Clower, a national television personality and also a member of First Church, did his share by serving as master of ceremonies at a watermelon cutting for the town and visiting newpeople. The mayor of the city, Floyd Johnson, is also a Baptist.

The townspeople received the President warmly, giving him a standing ovation when he entered the gymnasium.

But it was not the first standing ovation of the evening. Shortly before the President arrived, Cooper walked in. Spontaneously the crowd was on its feet applauding.

First Church pastor, James Yates, for whom Cooper filled the pulpit the following Sunday while he was out of town preaching a revival, summed up how Yazoo City feels about Cooper:

"Even though people might not agree with all his decisions and philosophies, they could not help but appreciate what he was trying to do for the city and they respect him for it. Owen Cooper puts the interests of others first — especially his church and his pastor."



## Charleston church crosses barriers to minister

by Thomas J. Brannon

WALTERBORO, S.C. (BP) — This small Southern town has just witnessed what may be described as true ecumenical cooperation.

Ten adults from Ashley River Church in Charleston, S.C., crossed what could have been dual barriers as they made a daily trek from the Port City to Walterboro, 50 miles away.

There they held a Vacation Bible School (VBS) in the black St. James Holiness Church. What's more, they used Southern Baptist Mission VBS materials, and adjacent St. Anthony Catholic Church provided overflow playground facilities.

The idea for the cooperative project all started months ago when St. James' pastor, Lewis M. Taylor, was in Charleston looking for church pews. He contacted Gordon Knight, minister of education at Ashley River Church, and in a later conversation, they discussed the possibilities of Ashley River, which has about a dozen black members and several oriental families, providing leadership for the school.

"We just swung the doors open and Ashley River came right in," beamed Pastor Taylor.

"Our people had only planned for grades 1-6, but when all the teenagers showed up, we just had to adapt," he said.

About 30 St. James adults worked in the school alongside Ashley River people. "We took the lead and then pulled

back so the St. James leadership could take over," Knight explained. "All age groups had at least one worker each from Ashley River and from St. James."

Nothing can compare to what's been going on here this week," asserted Eddie Taylor, minister of music and brother of the pastor. "We've never been as effective or as organized. I feel very warm about this week."

Attendance swelled from 103 to 180, necessitating classes in nature's outdoors. And Mamie Blakeney, volunteer coordinator of the VBS, didn't seem to mind the long line at all as she passed out the VBS certificates.

Whether Ashley River will return to Walterboro next year is uncertain. St. James feels positive about their coming to help again.

"But they now have the experience and leadership. We could provide materials and counsel. We'll see," Knight smiled, justifiably pleased over a successful week.

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# High Court term baffling on church-state questions

by Stan Haste

WASHINGTON (BP) — Judging from actions taken during the recently-concluded term of the U.S. Supreme Court, some clouds appear to be gathering on the horizon of church-state relations in the United States.

In two major church-state areas, the high court disappointed many advocates of separation of church and state by upholding most parts of an Ohio program which provides funding for parochial schools and by ruling that employers may discharge workers who insist on observing Saturday as a day of rest because of religious convictions.

In its Ohio parochial aid decision, the justices dissected, piece by piece, a complex program enacted by the state legislature designed to funnel more than \$88 million during the present two-year period to nonpublic schools.

In a complicated set of decisions, the court ruled that four of the six sections in Ohio's law do not violate the First Amendment ban on an establishment of religion. The justices struck down the other two provisions.

One significant aspect to the actions was the margins of victory and defeat. They were as follows:

—*Textbooks*: upheld, 6-3; *Standardized tests and scoring services*: upheld, 6-3; *diagnostic services*: upheld, 8-1; *therapeutic services*: upheld, 7-2; *instructional materials and equipment*: struck down, 5-4; *field trip transportation*: struck down, 5-4.

Numerous religious and civil liberties groups had asked the high court to strike down the entire Ohio program except for the textbook loan provision. These included the Baptist Joint Committee on Public Affairs and Americans United for Separation of Church and State. The two groups participated as friends of the court in a brief submitted by the National Coalition for Public Education and Religious Liberty (PEARL).

The decision upholding the loan of textbooks in secular subjects to parochial school children surprised no one. Nine years ago, in *Board of Education v. Allen*, the court upheld such loans. Nevertheless, the Ohio Civil Liberties Union attorney who argued the case before the court this year urged the justices to reverse that position.

Many church-state observers point to the decisions in the *Allen* decision and in *Everson v. Board of Education*, a 1947 ruling upholding public transportation for parochial school children, as the primary contributors to the ongoing

dilemma facing the high court over what forms of aid may be permitted.

The 5-4 *Everson* decision, written by the late Justice Hugo Black, declared that "no tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In spite of that clear statement, the court upheld the provision of transportation for children attending nonpublic schools. Both Justice Black and former Justice William O. Douglas, who voted to uphold transportation, later publicly expressed regret over their votes in *Everson*.

Despite the predictability of the high court's action upholding the Ohio provision of textbook loans, the court for the first time upheld a wide range of services, including standardized testing and scoring, reading and hearing diagnostic services to be performed on the nonpublic schools' premises, and therapeutic services to be rendered in state-owned facilities.

### Slim margin of victory

Of at least equal concern, however, is the margin of victory for advocates of church-state separation in the two votes striking down provisions in the Ohio law for instructional materials and equipment and field trip transportation. In each case, the margin was 5-4.

In a series of similar cases over the past several years, the margin of victory for separationists has always been larger. Most such cases have been decided by 9-0 or 8-1 decisions. Only two years ago, the court struck down similar provisions in a Pennsylvania law 7-2.

This is but another example of the effect of former President Richard M. Nixon's appointees to the high court. The erosion of support for a reasonably strict separation of church and state parallels erosion in numerous other areas involving personal liberties where the present court, presided over by Chief Justice Warren E. Burger, has drastically altered the positions of the court headed by the late Chief Justice Earl Warren.

The narrow 5-4 portions of the Ohio ruling also sound a warning that the switch of only one vote would have meant declaring the entire Ohio package constitutional. And it should also cause concern among separationists that the resignation, for reasons of health or age, of either of the two strongest advocates of church-state separation on the present court, Justices

William J. Brennan Jr. and Thurgood Marshall, might well result in tilting that delicate balance to the other side.

At best, the present situation regarding aid to nonpublic schools is confusing. This was illustrated by reactions to the high court's decision in the Ohio case, both on and off the court.

Three justices dissented in strongly-worded statements to what they see as erosion in church-state separation. Justice Marshall attacked the majority thinking, saying that what was once a "high and impregnable wall between church and state" has been reduced to a "blurred, indistinct, and variable barrier". The latter term was actually used in the majority opinion to describe proper church-state relations.

Justice Brennan also objected, saying that the Ohio program may result in creating a "divisive political potential of unusual magnitude." Justice John Paul Stevens also spoke of "corrosive precedents" which have gradually eroded the concept of separation.

Outside the court, reaction has been equally mixed. Both James E. Wood Jr., executive director of the Baptist Joint Committee, and Andrew L. Gunn, executive director of Americans United, said the court's decisions are consistent with past actions denying public funds to support church schools.

Wood declared that "any claim that the court has now in effect paved the way for the use of public funds for church schools clearly ignores the substance of the court's decision and its rationale."

Gunn said that "the court continued its reasonably strict constructionist interpretation of the First Amendment, holding unconstitutional virtually all tax paid educational services, supplies and equipment for sectarian private schools."

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## Gideon: God's courageous man

Aug. 14, 1977

Judges 7:2-8, 20-21

After renewing the covenant the children of Israel dispersed to claim their inheritance. For a time Judah led in driving out the inhabitants in obedience to God's command. The people became faint-hearted and faithless and did not complete the job. Enemies remained in the land, and Israel was in trouble. Their survival was in question.



Morgan

At this point in their history, a vicious four-division cycle kept repeating itself. At the time of the renewal of the covenant under Joshua, they were close to God and at the peak of success. Then they became weary with obedience to God and drifted into a state of spiritual decline. To bring them back into covenant relationship God allowed their enemies to molest, conquer and oppress them. Next they repented and cried out for deliverance. Finally God delivered them and restored their peace and prosperity. Once again they could not stand prosperity, and they turn to other gods.

This same vicious cycle occurs in us when we don't drive out of ourselves those enemy lusts of our old nature. When we are first saved we rejoice in the peace and forgiveness of our covenant relation in Christ. Satan activates those inner enemies and we cool off in a state of spiritual decline. These enemies which initially offer so much soon enslave and oppress us.

The enemy in this stage of Israel's history is Midian. For seven years God's people were forced to live in dens, caves and strongholds.

### The reason God could use Gideon

God often chooses to demonstrate his strength through human weakness. In the early stages of God's call and instruction to Gideon, Gideon could not comprehend his potential as God's chosen deliverer. Gideon had expressed doubts when the angel of the Lord was revealing that God was to deliver his people from the oppression of Midian. "... if the Lord be with us, why then is all this befallen us? and where be the

miracles which our fathers told us of...?" (Judg. 6:13). He needed signs to buttress his flagging faith. The angel of the Lord consumed in fire the meal Gideon had prepared for him (Judg. 6:19-21). Then Gideon put out the fleece, and God responded in accord with his wishes (Judg. 6:36-40).

Though his faith was weak Gideon began obeying God. When God commanded him to tear down Baal's alter and replace it with an alter for Jehovah, Gideon and his servants obeyed (Judg. 6:25-27). This Gideon did knowing the danger of such action. Not only did Gideon worship God when commanded, he initiated worship without command.

After Gideon's triumphs over the Midianites the people wanted to make him king. Gideon was wise enough to know that God was their king, so he refused to usurp the prerogatives of God (Judg. 8:22-23).

God could use Gideon because he knew that his own strength was inadequate.

### Lessons God taught his people

Thirty-two thousand men rallied to help Gideon free Israel from the yoke of Midian. Before the battle began the number had been reduced to 300. It seems that God was trying to teach Israel and us some truths about himself.

First, it seems that God does not wish to work in partnership with conceited men. "... the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (Judg. 7:2). God knew the false pride existing in hearts of men.

When we need deliverance from situations which are beyond our strength, God acts the same way today. He is not likely to allow our pride to flourish at the expense of his grace. Take the case of our deliverance from the bondage of sin. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). There is no room for bragging or feeling like we have accomplished

anything. God must get the glory in order that God's grace may be manifested and published.

Second, it seems that God does not wish to work in partnership with faint-hearted men. Say to the people "... whosoever is fearful and afraid, let him return and depart early from Mount Gilead" (Judg. 7:3). Gideon's army lost over two-thirds of its soldiers.

God always wants to reveal his loving power to and through his people. How often he chooses the weak and not-so-wise to demonstrate his strength for this purpose! Why were the twenty-two thousand rejected? Was it because they were weak? No. It was because they lacked faith to overcome their fear. Does this not explain why so few of us are used of God today?

Third, it seems that God does not wish to work in partnership with those who are not alert to danger and ready to do battle. The army was reduced from 10,000 to 300 through a simple test. Those thirsty men who plunged their faces into the water and blinded their vision to danger were rejected. Those who caught water in their cupped hands and raised it to thirsty lips and seeing eyes were the soldiers who could be used of God.

Fourth, God's ways may seem peculiar, but they work. Three hundred trumpets blowing, 300 lamps glowing, 300 voices shouting, "The sword of the Lord and of Gideon" was like no other attack of history. This was not the most significant event of the victory, however. God caused such confusion in the camp of Midian that the soldiers of Midian began killing each other (verse 22). Evidently now that God had performed his miracle even the faint-hearted could be used in completing the victory. Gideon no longer asked, "... where be the miracles which our fathers told us of?" Israel had peace for 40 years (Judg. 8:28). As soon as Gideon died, "... the children of Israel turned again, and went a-whoring after Baalim, and made Baal-berith their god" (Judg. 8:33).

How difficult learning God's lessons are for us! The vicious cycle begins again, but when the people of God repent and cry for deliverance, God finds a way. Next week we will observe another illustration of this truth.

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## The sanctity of time

Exodus 20:8-11; Mark 2:23-28  
Luke 4:16; Revelation 1:10

Aug. 14, 1977

"Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is a sabbath to the Lord your God" (Ex. 20:8-9). With these words God made it known that time has significance. It is not merely passing moments. How one uses his time has deep significance in his relationship to God. In our lesson study for today we want to focus on the Lord's Day and its proper use as it relates to the total passing of man's life. The passages of scripture selected for this lesson will help us discover that life is important and man's use of time expresses his concern for life.



Overton

Usually in dealing with the Exodus passage our emphasis is on the "sabbath day, to keep it holy." But God put an emphasis on the other six days as well. The word "sabbath" means rest. Unless one has expended his energies in work he has nothing to rest up from. You can't stop and rest up from doing nothing.

Time is the stuff life is made of. The amount which belongs to each of us is unknown except to God. Whatever may be the length of our time is not the important thing. Not much can be said of the individual who just lives a long time. What did he do with his time? How well spent was it? Some live a long time in a few short years, while others live a long time yet their valuable accomplishments have been few.

The study of this lesson is not the proper place to argue for the "Sabbath" — or Saturday — or "the Lord's Day" — Sunday — as the day of rest. It is the time to focus on the question of the use we make of the days as they pass. The reason for a day of rest is that labor has been engaged in and energy has been expended and man's body needs time to restore itself for another cycle of labor/rest.

The fundamental cycle of labor/rest on a six-to-one ratio is built into the

fabric of the world. There have been efforts by man in the past to change this ratio; on at least one occasion to make it a nine-to-one ratio, i.e., a 10-day week. But men and animals wore out more quickly under this pattern. (As you study this lesson, do not get involved in the fruitless debate on whether six days of creation were six days as we know them today or six eons of time. We will not be able to settle this matter and it will lead us away from the main point.) The six-to-one ratio is God's plan. But it isn't a six day loafing and one day of work. It is "six days shalt thou labor, and do all thy work . . . the seventh day is the sabbath [rest] of the Lord thy God" (Ex. 20:9-10).

God's sabbath was a celebration of his six days of accomplishment in his labor for he "saw everything that he had made, and, behold . . . very good" (Gen. 1:31). The Lord's Day is a time to look back to say "very good" about the achievements of the past week and to look forward to the coming week as we take this day to prepare our minds and bodies for the week's demands.

In both the teachings and practice of Jesus, the sabbath had a great deal of significance. Luke 4:16 records that Jesus went into the synagogue on the sabbath, "as his custom was" to launch his active ministry in "Nazareth, where he had been brought up." Even though he was just beginning his ministry it should be noted that he was not just starting a habit of "church going". He already had the habit. It evidently had been the practice of his parents to attend the synagogue worship regularly on the sabbath.

Scientists, studying the activities of men on Sunday to discover the ones which help man recover the best from the week's labor, have discovered that the activity which heads the list as providing the best recovery is church attendance. This heads the list over all sports activities man engages in — fishing, hunting, golf, etc. This should come as no surprise to students of the

Bible and lovers of God.

Even though this is true we must not become Pharisaic in our approach to the sabbath. We must not surround it with so many do's and don't's that we cloud the purpose of it. For Jesus said, "the sabbath was made for man and not man for the sabbath" (Mark 2:27). The Pharisees had hedged the observance of the sabbath with so many do's and don't's that man was enslaved to its regulations. He was so fearful of violating one of the many regulations governing the observance of the sabbath that he could not appreciate its value to him.

The setting for this teaching was a sabbath day. As Jesus and his disciples walked along the paths through the fields, the disciples pulled off some of the heads of the grain (was it rye, barley or wheat?) rolled them in their hands to separate the grain from the husks and ate the grains. It may very well have been during the time the grain was in the milk stage. To the Pharisees this was harvesting and threshing the grain on the sabbath, both of which were forbidden.

Jesus said that while this may be true as man regards the whole responsibility of agriculture for a living, when man is hungry even the "sacred" things become available to meet his needs. Note his reference to David's eating of the shew bread in the tabernacle. This is not to be taken as a license to do what we want on this day of rest, but the sabbath must benefit man and answer his needs or it becomes a millstone about his neck to drown him in a sea of regulations and rules.

John, the beloved disciple, was exiled on the isle of Patmos, but he was "in the Spirit of the Lord's day" (Rev. 1:10, RSV). Here is the key to the whole matter of the significance of this lesson. Under the control of God's spirit, the "rest" day of the week benefits the whole of man and sanctifies all of time. Man cannot truly be "in the Spirit on the Lord's day" and out of the Spirit the rest of the week. This day "in the Spirit" sanctifies all of time which is sacred to God. It is his gift. Let us use it wisely.

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"Rain, rain, rain, fog, fog, fog!" a visitor to London shouted to his guide. "When do you have summers in England?" The guide replied, "I say, that is a difficult question. Last year I believe it came on a Wednesday."



More and more doctors are running their practices like an assembly line. One fella walked into a doctor's office and the receptionist asked him what he had. He said, "Shingles." So she took down his name, address, medical insurance number and told him to have a seat. Fifteen minutes later a nurse's aide came out and asked him what he had. He said, "Shingles." So she took down his height, weight, a complete medical history and told him to wait in an examining room. A half-hour later a nurse came in and asked him what he had. He said, "Shingles." So she gave him a blood test, a blood pressure test, an electrocardiogram, told him to take off all his clothes and wait for the doctor. An hour later the doctor came in and asked him what he had. He said, "Shingles." The doctor said, "Where?" He said, "Outside in the truck. Where do you want them?" — *Orben's Comedy*

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## Attendance report

July 31, 1977

Church	Sunday School	Church Training	Church adns.
Alpena, First	69	21	
Ash Flat, First	72		4
Batesville, First	235	85	4
Bentonville			
Central Avenue	75	33	
Mason Valley	72	34	
Berryville			
First	172	71	
Freeman Heights	151	52	
Rock Springs	65	35	
Booneville			
First	252		
South Side	88	77	2
Bryant, First Southern	190	100	4
Cabot, Mt. Carmel	234	84	5
Caledonia	46	38	
Camden, Cullendale First	504		2
Cash, First	103	49	
Charleston, First	176	50	
Conway			
Pickles Gap	179	100	
Second	409	159	2
Danville, First	208	41	1
El Dorado, West Side	432	426	
Elkins, First	109		4
Ft. Smith			
First	1267		11
Grand Avenue	920	205	5
Mission	19		
Fouke, First	94	52	
Gentry, First	188	49	1
Gillham	84	44	
Grandview	87	72	
Green Forest, First	195	49	
Greenwood, First	300	137	1
Hampton, First	178	85	
Hardy, First	122	53	
Harrison, Woodland Heights	120	53	
Hector, First	29	15	
Hope, First	328	72	
Hot Springs			
Harvey's Chapel	114	79	
Park Place	285	94	
Jacksonville, First	416	90	1
Jonesboro, Friendly Hope	135	92	
Kingston, First	58	38	2
Lavaca, First	332	141	2
Leslie, First	96	54	
Little Rock			
Cross Road	73	69	1
Crystal Hill	147	100	3
Life Line	415	113	
Martindale	86	58	
Twin Lakes	11	10	2
Wakefield	112	32	
Woodlawn	107	56	
Magnolia, Central	580	177	
Melbourne, Belview	166	66	1
Mulberry, First	275	117	5
Murfreesboro			
First	156	35	
Mt. Moriah	47		3
North Little Rock			
Calvary	359	95	
Levy	392	91	2
Park Hill	794		3
Paragould			
Calvary	288	206	4
East Side	302	156	
First	448	94	13
Pine Bluff			
Centennial	146	49	
Central	113	48	
First	606	122	7
Watson Chapel	442	146	5
Rogers			
First	473	80	4
Immanuel	444	140	4
Russellville, First	466		1
Sheridan, First	157	52	
Springdale			
Caudle Avenue	163	59	
Elmdale	275	73	3
First	1352		5
Texarkana			
Highland Hills	101	48	
Shiloh Memorial	186	69	3
Van Buren			
First	490	188	
Mission	24		
Vandervoort, First	68	37	
West Helena, Second	153	81	
Woodson	21	21	
Wooster, First	114	78	

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# Allen urges Mexican Baptists to support short-term missions

by Orville Scott

GALVESTON, Tex. (BP) — The new president of the Southern Baptist Convention (SBC) challenged the Mexican Baptist Convention here to help meet an ambitious goal of 5,000 new short-term missionaries set by the SBC in Kansas City.

Jimmy Allen, pastor of First Church, San Antonio, gave his first public address since being elected president of the nation's largest Protestant denomination.

He accepted a challenge by President Jimmy Carter, also a Southern Baptist, to

Allen announced he is leading his church to demonstrate Christian love by sending doctors, dentists, construction people and others to Honduras with 3,000-4,000 pounds of powdered whole milk for undernourished babies.

The Southern Baptist president also called for new approaches by churches in missions work.

"Separate but equal didn't work in public schools, and it won't ultimately work in churches," he said.

The Spanish language department in churches will be replaced by a multi-culture, multi-language "family of faith" such as that at First Church, San Antonio, he said.

"This style is especially helpful in ministering to professional level people of Mexican-American heritage," he said.

Allen also said "the dole system" of mission support has seen its day and will be replaced by the self-supporting, self-determining Christ-centered congregation.

He said "the dole system" of supporting missions through supplements rather than direct grants cripples initiative.

Allen also pointed to a need for "ministry-centered" missions in which a church ministers to human need, holds Bible studies, but never expects them to lead to self-supporting congregations.

Oscar I. Romo of Atlanta, Ga., the director of the department of language missions of the Southern Baptist Home Mission Board, told convention participants, "Metropolitan areas aren't black and white; they're ethnic, multi-lingual.

"Some churches need to house in the same building several congregations where one can find a message in his own language," Romo said.

Some 18 to 20 million Spanish speaking people live in the United States now, he said, predicting that by the year 2000 they will be the largest ethnic group in the nation. He said each church should begin a new ethnic congregation in the area not currently being served to meet ethnic needs.

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## Most SBC messengers male, denomination-related

NASHVILLE (BP) — Led by 2,314 persons from the host state of Missouri, 16,271 persons officially registered for the 120th annual sessions of the Southern Baptist Convention (SBC) in Kansas City June 15-17, according to figures released here.

A survey taken during the convention reveals most of the registered "messengers" were male, and most are involved in some sort of denominational work.

Figures compiled by the SBC Historical Commission indicate the 16,271 persons came from 47 states and the District of Columbia.

The messenger survey indicated 59.2 percent of 7,824 who participated in the survey were males, and 40.2 were females, with .6 not indicating, according to figures released by Martin Bradley of the research services department of the SBC Sunday School Board.

Bradley said survey participants "likely mirror the characteristics of all messengers quite acceptably" because a check shows "that the state distribution of these persons (the 7,824) closely matches the state distribution of the 16,271 registered messengers."

Persons on church staffs dominated the registration, with 48.1 percent. Another 11.1 percent listed employment in some other phase of denominational work, and another 23.1 percent listed themselves as wives of denominational or church staff workers.

The remaining 17.1 percent listed themselves as secularly employed (10.4) or homemaker (5.1) or gave no response (2.2).

Age breakdown indicated a fairly evenly balanced division beginning with a low of 2.8 percent under 18 and peaking at 15.0 percent in the 40-44 category.

Statistics also indicated most messengers came from churches with 999 or less members and that most spent \$100 to \$300 to attend the convention.

have 5,000 new one and two-year missionaries by 1982 and 25,000 by the year 2000.

"If we're going to reach the goal, we're going to have to get a host of Spanish-speaking people ready to go anywhere in the world," Allen said.

"They don't have to learn Spanish, and we should be sending them by the hundreds to minister in Central and South America."

Allen also challenged Mexican Baptists to help lead in meeting basic human needs such as world hunger.

"This demonstrates our Christian love and authenticates the claims of our Christian witness," he told more than 1,000 church leaders from across Texas.