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August 18, 1977

Arkansas Baptist State Convention

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BSU
III **Third**
Century
★ **Campaign**

August 18, 1977

Arkansas Baptist

NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Endowment for BSU — why?

Institutions have been endowed for centuries to assure their continued services to the oncoming generations. Schools, chairs of religions, scholarship funds and trusts have been well served by endowments. The strong financial base of endowed institutions gives assurance that the ideals, concepts, rationale, philosophy and excellence of the institutions will be perpetuated into oncoming generations normally affected by the swinging pendulum of public opinion. Endowments furnish a practical way to assure the perpetuity of ideals and concepts to the degree they shall not vanish from the earth. In the full knowledge there are some things which must never vanish from the earth or suffer unduly from the erosion of indifference or ignorance, wise leaders have sought supplementary financial resources to add stability and perpetuity to noble causes.

Endowments for institutions are well founded, but why for BSU? Five years ago I would have never endorsed the endowment principle for ministries such as BSU. I now favor strengthening the future of BSU by the supplement of endowments for the same reasons as our institutions stated above. BSU is primarily a ministry as many other unendowed ministries, but it is more so. It is our main link between campus and church and between the campus and the full orbit of the Christian witness to the world so far as students are concerned. There should be a student director on every campus in every generation to introduce students to college life and later to the big world in which they must live, work and witness. Every campus needs the warm welcome, firm encouragement, stable counsel and certain direction our student ministries provide. Every oncoming generation should be assured that there will be someone there to help bridge the distance from church to college to full citizenship in God's kingdom as well as the world. I favor the endowment of BSU because it is a mission oriented ministry more so than educational, and performs an indispensable mission service which finds no duplication elsewhere. BSU will continue to receive worthy support from Cooperative Program budgets, but additional funds from endowment investments will provide long range perpetuity student ministries must have if they continue to serve almost 90 percent of the denomination's youth who attend state colleges. Over 50 percent of the special servants of churches and mission fields now come from the almost 90 percent of Baptist youth who attend non-church related colleges. If colleges should be endowed for their educational purposes, so should BSU for its missionary role.

Many who approach the lengthening shadows of their life upon this earth will sleep more soundly and die more majestically knowing that certain ministries, services, ideals and concepts will not vanish from the earth and so long as the world lasts missionaries will still be plying their trade, adorning every new generation with the Good News.

I must say it!

In this issue

Arkansas briefs 6-9

Brief news items about Arkansas churches and people give other Arkansans a look at what is being done around the state. The features include information about people (page 6) and buildings (page 8) and brief items about church activities in general (page 9).

Third Century 10

The BSU Third Century Campaign to endow programs for Baptist student work is the subject of the cover and of a special eight-page section beginning on page 10. Features of the section are: International students, 10; Summer missions, 11; Director interview, 12 and 13; STS workers, 14; Work in Zambia, 15; Places to minister, 16 and 17

Yazoo City's plan 24

Baptist layman Owen Cooper is aiding his small town, Yazoo City, Miss., with a plan to save energy. He and the other citizens were doing something about the energy crisis even as the SBC was adopting a resolution on the merits of stewardship of resources.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

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J. EVERETT SNEED, Ph.D. Editor

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ERWIN L. McDONALD, Litt. D Editor Emeritus

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

Original poetry cannot be considered for publication.

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Those short pastorates

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The editor's page

J. Everett Sneed



Statistics prove that longer pastorates usually develop stronger, more stable congregations. This being true, why do so many pastors move so quickly? We suspect that there are a variety of reasons, with which both preachers and congregations must come to grips, if we are to overcome the problem of the short pastorate.

Sometimes the first few months a pastor is on a new church field is referred to as "the honeymoon". During the early days there may be receptions, numerous invitations to the members' homes and the joy of meeting new people. Members proudly introduce their new pastor, and the preacher enthusiastically declares his feeling that God has called him to this new field of service.

Too often, however, this beautiful relationship turns cold. Members no longer express the same enthusiasm and support for their pastor. The preacher begins to pray that God will open a new place of service for him. He moves and the church begins the same process all over again.

Perhaps the greatest factor in producing short pastorates is apathy among the people. Many Christians who give every indication of commitment when a new pastor has just arrived do very little in the Lord's work in the longrun. To cope with this problem, a pastor must seek to develop commitment to Bible teaching. Lasting commitment will never be achieved through superficial stimulation. Only the Word of God can produce real Christian stability, commitment and maturity.

Realizing that people are imperfect, the pastor must look to God for strength to guide an apathetic people. It may be that God sent him there to lead the people out of their apathy. When a certain young preacher faced severe problems, Paul did not advise him to go to another pastorate. The apostle said, "For

this cause left I thee in Crete, that thou shouldest set in order the things that are wanting . . ." (Titus 1:5).

Another factor which produces short pastorates is opposition. It is likely that most pastors will experience some opposition three or four months after arriving on a new field. The devil will see to that. But a preacher must remember that opposition to a program he suggests does not necessarily mean that people are opposed to him.

Disagreement is to be expected, but it is unchristian to despise another person because of a difference of opinion. When a pastor faces opposition, he should ask himself, "Who opposes me? How many oppose me? What can I do to resolve the problem? Can I help those who lead the opposition to become better church members?"

Many pastors have moved to a new field only to find opposition there also. Often, helping people who habitually oppose everything can be some of a pastor's best work.

Inadequate salary is another factor in short pastorates. Sometimes preachers leave reluctantly because of an inability to provide for their families. Church leadership needs to be sensitive to a pastor's financial needs. This, obviously, is one of the most difficult areas for a pastor to discuss with his members.

Sometimes pastors leave churches too quickly because of their own blunders. Church members need to realize that everyone makes mistakes. Some people expect the pastor's children to be heavenly beings. Yet, they are flesh and blood just like the rest. When mistakes are made, forgiveness is in order.

As the pastor and the congregation work together, longer pastorates can be achieved. In so doing, our churches will become stronger, more mature and more stable.

Guest editorial Strangeness of politics

I am for Jimmy Carter. Because of that I have carefully watched my writing and choice of news to avoid favoring him.

I cannot let my favorable inclination prevent me from criticizing him.

Early in July he appointed a personal representative to the Vatican, the central office of the Roman Catholics of the world.

Other presidents before him have done this. When Franklin D. Roosevelt did this about 30 years ago, I preached a sermon against it to my congregation. Then Harry S. Truman, a Baptist, also appointed such a representative. We managed after that for years to get along without a presidential representative to

the pope. But, finally, Richard Nixon appointed one and so did Gerald Ford.

Politics is a strange game. Roman Catholic John Kennedy didn't dare appoint a representative to the Vatican and Southern Baptist Jimmy Carter didn't dare not appoint one.

Although I continue to appreciate President Carter's strong Christian witness, I have written to him adding my request to thousands of others that he withdraw his appointment of a representative to the world headquarters of Roman Catholics. I made the request pleading the cause of separation of church and state. — Editor Elmer Gray in the "California Southern Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

When private immorality goes public

Our nation's morality is strongly influenced by rules, regulations, and laws spelling out what is legal and illegal. Far more important in the long run, however, is the strength of continuing public opinion on what is right or wrong, and the personal example of popular leaders and outstanding people in public life. Laws and rules cannot long remain on the books or be effectively enforced if they are openly violated with no apparent punishment or public outcry.

Duke McCall once wrote that he was deeply concerned about the possibility that our nation has lost its capacity for moral indignation. I have never forgotten that statement and, in recent months, have begun to wonder if this has really happened. Have we been so bombarded with matter-of-fact public confessions of personal immorality by popular television entertainers that the

human capacity for moral indignation has been worn threadbare?

Not long ago I was watching the Tonight Show on television with the star of "Welcome Back Kotter", Gabe Kaplan, substituting for regular MC, Johnny Carson. He was having a conversation with a female guest and asked her, "Are you married?" She replied, "No, but I'm involved." She proceeded to explain that she had been living out of wedlock with a man for about four years. She then asked host Kaplan the same question and he proceeded to say that he, too, was unmarried, but "fairly involved." He explained that he has a girlfriend who does not live in Los Angeles but, when she comes to Los Angeles, they live together. The conversation then proceeded, interspersed with laughter and frivolity without the slightest hint from any source that the lifestyle of either contained the seeds of

destruction of the American home or that it constitutes a betrayal of the public trust inherent in Kaplan's role as a teenage idol — the school teacher in "Welcome Back Kotter".

Obviously this is not the only time when popular television entertainers have given the sanctity of marriage a rough time. In years past the public outcry of moral indignation at such incidents would almost have guaranteed no recurrence and a public apology. All too often today it is defended by saying, "Personal morality is none of the public's business".

In my opinion the public has a right to choose who will teach our young people. If we do not relearn the capacity for moral indignation when popular television entertainers teach that marriage is out-of-date, then we can be sure that marriage will indeed become out-of-date.

Letter to the editor

Who supports Moon?

The Unification "church" is a heretic movement which claims to believe in Jesus Christ while it misconstrues everything He said. And contrary to worshiping Him, it states that He failed in His earthly mission. In that sense, Satan just as devoutly believes in Jesus Christ, and is just as Christian as the Unification follower.

This movement which calls itself a church, was unknown in most of the country even five years ago, but now it drips smiling wolf fangs into the very smallest towns, while wearing sheep's clothing of the Christian Church. It grazes in the pasture with the real Church, and grabs straying lambs from the flocks.

Moon has claimed he will become the most important man in the world — that rulers and legislators will come to him. Somehow, in the light of his increasing, fabulous wealth, that boast doesn't sound as foolish as it once did.

If Moon should succeed in his audacious plans, he would owe it all to

you and me. Even the success and fantastic wealth he now enjoys can be credited to us — good people who can't say "no" to the bright-faced youngster at the door, parking lot, or wherever he grabs hold of us with his forced cheery voice, and says, "Say, would you like to buy some of this scrumptious candy I am selling for my church?"

We are a society conditioned to donate to good causes, but we have come to that place where we must realize that every donation does not go to a good cause — that we can sin by giving. For, in giving to these pitiful, sweating beggars, we contribute to their enslavement, to the possible enslavement of our own sons. Will we give our sons as carelessly as we give our dollars?

We resist the communist party because it threatens to control us. But Moon threatens to control us, and we donate to the cause. How foolish! Is the idea that Moon might actually succeed any more fantastic? — Helene Stallcup, Cabot

Letters to the editor

We encourage letters to the editor as this is an important part of every Baptist publication. Readers are extremely interested in the various points of view which are held by individuals within our state.

Letters, however, must conform to certain guidelines: (1) They should be clearly labeled "Letter to the Editor"; (2) They should deal with an issue of general interest to our readers (letters of commendation or recommendation cannot be carried. Letters defaming the character of any individual will also be rejected.); and (3) Letters must not exceed 350 words.

These guidelines have been approved by the ABN Advisory Committee, and the editor has been instructed to return all letters which do not conform to these standards for rewriting by the author.

Letters received by Monday, 11:30 a.m., will appear in an issue 10 days later.

Discipleship evangelism: cultivation

by James C. Wright

(Ninth in a series)

Discipleship and evangelism are synonymous. Evangelism is inadequate unless it is total discipleship evangelism.

The primary biblical basis for discipleship evangelism is found in Matthew 28:19-20. Our Lord commissions his disciples of all ages to evangelize all nations.

There are a number of concepts in the Great Commission which establish what discipleship evangelism is. Among these are such ideas as *cultivation*, *conversion*, *commitment*, *conservation* and *consecration*.



Dr. Wright

Cultivation: "Go ye" is not a command as much as it is an assumption. It is a challenge for lifestyle. The Greek word is a participle and literally means "going" or "as you go about living". Wherever you go, whatever you do, whoever you are with — you should be seeking to make disciples. Evangelism is to be a natural part of normal Christian living. "As you go" means cultivating people through genuine concerned friendship. This kind of lifestyle evangelism demands that you always have someone who is lost on your mind and in your heart.

Cultivating real friendship in order to share one's Christian witness means "earning the right to be heard". Until a person or family become friends for whom you are vitally concerned, they

may be nothing more than a spiritual statistic.

Most Christians are not involved in cultivation evangelism. Many do not talk with people about being saved because they do not know anyone who is lost.

It is every Christian's responsibility to discover the lost and cultivate their friendship in order to share the "good news" of Christ in a receptive setting.

There is no such thing as a "faith that makes a difference in eternity — that does not make a difference now!"

Someone must cultivate everyone who comes into Christ's kingdom. It is no small task to concentrate on living a lifestyle of discipleship evangelism.

"As you go about living — make disciples!"



Baptist event noted in time capsule

When the state's official Bicentennial memorial on the Capitol grounds was dedicated Aug. 4 Baptists had a part in the event. Baptist preachers were among the clergymen offering prayers of dedication (left photo, Charles H. Ashcraft, ABSC Executive Secretary, far left; and Dale Cowling, pastor of Second Church, Little Rock, center) and among the items sealed in the time capsule was the record of a Baptist event. Placed in the capsule, to be opened in the year 2076, was a copy of the July 15, 1976, issue of the "Arkansas Baptist News-magazine" which contained a report of the July 4 Life and Liberty Rally at Little Rock. The rally was the largest religious Bicentennial event in the state. Others in the left photo are (second from left) State Senator Bill Ingram of West Memphis; (fourth) Governor David Pryor; and Secretary of State Winston Bryant. The photo at right shows the memorial. (ABN photos)

Arkansas all over

William V. Philliber, who has been pastoring Life Line Church, Little Rock, for the past 11½ years, has resigned to accept the pastorate of a church in Carlinville, Ill. Philliber has served on the executive board of the Arkansas Baptist State Convention and is now serving on the Southern Baptist Brotherhood Commission. He has also served on the SBC nominating committee.

H. Lee Lewis has accepted the call to serve as pastor of Woodson Church which he previously pastored in the 1930's and again in 1942. Lewis began his third tenure with the Woodson church on July 24 with 15 in Sunday School. On Sunday, July 31, the Sunday School attendance had increased to 21.

Mrs. John D. Blythe (Mildred) of Harrison attended the summer meeting of the Home Mission Board for orientation of newly appointed directors of the board. Mrs. Blythe, a housewife and member of Harrison First Church, has served her church as an adult Sunday School teacher and as director of Woman's Missionary Union. In addition she has been a member and chairman of the Harrison Park Commission.

Joe Stewart is now pastoring Pleasant Hill Church, Sardis. Stewart is a graduate

of Ouachita University and attended Southwestern Seminary. Other studies were completed at Virginia Polytechnic University, the University of Florida and the E. K. Williams Institute in Washington, D.C. Stewart, a licensed pilot, has pastored churches in Florida, Arkansas, Texas and North Carolina.

Bruce Rainwater, son of Mr. and Mrs. Norton Rainwater of Van Buren, has accepted the position of music and youth director with Mountainburg First Church. Rainwater has served in this capacity at Cedarville and Uniontown Churches in Clear Creek Association. He is a music major at the College of the Ozarks in Clarksville.

Gene Dixon has resigned as pastor of Greenfield Church near Harrisburg.

Steve Miller, who has been pastoring Neals Chapel near Lepanto, has resigned to accept the call as pastor of Weiner First Church.

Pat Sawtell, who is pastoring Trinity Church, Marked Tree, was ordained by the church on Sunday, July 3.

Leslie Davis of Harrisburg has been called to serve as pastor of West Ridge Church.

Gregg Cantrell, who was pastoring Pleasant Grove Church near Harrisburg, is now pastoring Batavia Church near

Harrison.

Don Harper has accepted the call to pastor Boxley Church near Kington.

Steve Boehning, who has served Central Church, Jonesboro, as minister of evangelism and missions since



Rev. and Mrs. Heskett

Couple assigned to work in Mexico

RICHMOND — Rev. and Mrs. John P. Heskett were among 23 missionaries appointed by the Southern Baptist Foreign Mission Board in its July 12 meeting here. They were employed as missionary associates and expect to be assigned to Mexico where he will direct a conference encampment.

Currently they are living in Eagle Pass, Tex., where he is pastor of First Church and she is an emergency medical technician at the Maverick County Hospital.

From Arkansas, Heskett was born in Helena and grew up there and on a farm near Barton. He attended Southwest Baptist College, Bolivar, Mo., and Southwestern Seminary, Ft. Worth, Tex. He received the bachelor of arts degree from Ouachita College, Arkadelphia, Ark.

He was a pastor in Puxico, Mo., and an encampment manager in Leakey, Tex., before going to Eagle Pass.

Mrs. Heskett is the former Lorene Burton of Poplar Bluff, Mo. She received the associate of arts degree from Southwest Baptist College and attended Southeast Missouri State University, Cape Girardeau. The couple has two grown children.



Old home week

It was old home week last week when members of the youth choir at Blytheville Baptist Church visited Alvin 'Bo' Huffman Jr., at the Southern Baptist Radio and Television Commission in Fort Worth, Texas. Dr. Huffman (center), the Commission's executive vice president, introduced the Arkansans to Paul M. Stevens (left), Commission president. From left are Cara Johnson, Chip Ross, and Tanda Nicholson. The choir attended a youth choir festival in Fort Worth. Dr. Huffman maintains a home and business interests in Blytheville. — Radio-TV Commission photo

November, 1975, has accepted the pastorate of Highlands Park Church in Bartlesville, Okla.

Gary Smith has resigned as music director of Emmanuel Church, Forrester City.

Danny Myers, who has served as youth director for Central Church, Bald Knob, has resigned to accept a position with Union University.

Frank Henson, who has been pastoring Raynor Grove Church, has recently assumed the pastorate of Midway Church.

Tommy Hendrix, who has been serving as associate pastor of McRae Church, has been called to serve as pastor of the El Paso Church.

Dean VanLaningham, pastor for 7½ years at Pleasant Hill Church and moderator of Benton County Association, has moved to Arkadelphia to enroll in Ouachita University for the fall semester.

Andy Kerr, who has been pastoring in North Pulaski Association, is now pastoring Trinity Church, Malvern.

John Prince, a 1977 graduate of Ouachita University, is serving as music director for Vista Heights Church, Hot Springs. Joe Tillery is pastor.

Royce Christmas, who has been pastoring Highland Heights Church, Benton, has resigned to accept the pastorate of Parkview Church, Greenville, Miss.

Van Lilly is pastoring East Point Church near Russellville.

Aubury Halsell is serving as interim pastor of Crossett First Church.

Lori Keenen, Rogers, was one of the 10 participants in the Youth Bible Drill competition held during the Church Training Leadership Conference at Glorieta Baptist Conference Center.

Heart attacks hit Arthur B. Rutledge

ATLANTA (BP) — Arthur B. Rutledge, retired executive director-treasurer of the Southern Baptist Home Mission Board, is convalescing after having suffered a series of mild heart attacks.

Rutledge, who stepped down Dec. 31, 1976, after heading the board for 12 years, suffered a mild coronary July 12, another July 16, and a third July 28.

He was hospitalized in Emory University Hospital in Atlanta.

Since retiring, Rutledge has lived near Cumming, Ga., and has been involved in teaching and writing.

Mr. and Mrs. James E. Hampton, missionaries to Tanzania, have arrived in the States for furlough (address: 601 S. Hughes, Little Rock, Ark. 72202). A native of Arkansas, he was born in New Blaine and lived in Paris and Mena while growing up. The former Gene Ledbetter, she was born in Harrison, Ala., and grew up in Tulsa, Okla. Before they were appointed by the Foreign Mission Board in 1956, he was pastor of Cavern Church, Carlsbad, N.M.

Dr. and Mrs. J. Frederick Spann, missionaries to Brazil, have arrived in the States for furlough (address: Rte. 1, Box 262½, Colt, Ark. 72326). He is a native of Levy, Ark. The former Bettye Brawner, she was born in Colt, Ark., and lived in Greenfield, Calif., and Wynne, Ark., while growing up. Before they were appointed by the Foreign Mission Board in 1962, he had done music and education work for churches in Mexico, Mo.; Mansfield, Tex.; and Arkansas.

Mr. and Mrs. Glendon D. Grober, missionaries to Brazil, have arrived in the States for furlough (address: 717 N. Hughes, Little Rock, Ark. 72205). He was born in Vicksburg, Miss., and lived there and in Russellville, Ark., while growing up. She is the former Marjorie Steele of Ballard County, Kentucky. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of the Eddy Creek Baptist Church, Princeton, Ky., and part-time professor at Bethel College, Hopkinsville, Ky.

Mr. and Mrs. Harold G. Gateley, missionaries to Korea, have completed furlough and returned to the field (address: CPO 1361, Seoul 100, Korea). He was born and grew up on a farm near Plainview, Ark. The former Audrey Temple of Arizona, she was born in Phoenix and grew up near Prescott. Before they were appointed by the Foreign Mission Board in 1964, he was pastor of Green Valley Church, St. Joseph, Mo.

Dr. and Mrs. Harold E. Mitchell, missionaries to Tanzania, may be addressed c/o Baptist Hospital, Box 723, Mbeya, Tanzania. They are natives of Pine Bluff, Ark. She is the former Rene Boschetti. Before they were appointed by the Foreign Mission Board in 1976, they were living in Pine Bluff where he had a private dental practice.

Mr. and Mrs. Fred L. Williams, mis-

sionary associates to Brazil, have arrived in the States for furlough (address: c/o First Baptist Church, N.E. and Grand Ave., Fort Smith, Ark. 72901). A native of Arkansas, he was born in Fort Smith and grew up in that area. She is the former Geraldine (Gerry) Washington of Claremore, Okla. Before they were employed by the Foreign Mission Board in 1971, he was pastor of Bethel Church, Owasso, Okla.

Mr. and Mrs. Clarence A. Allison, missionaries to South Africa, have completed furlough and returned to the field (address: Box 861, Edenvale 1610, South Africa). They are natives of Arkansas. He was born in Walnut Ridge and lived there and in surrounding communities while growing up. She is the former Alta Brassell of Pine Bluff. They were appointed by the Foreign Mission Board in 1960, resigned in 1964 and were reappointed in 1969.

Mr. and Mrs. Marvin Reynolds, missionaries to Botswana, have completed furlough and returned to the field (address: P.O. Box 29, Selebi-Pikwe, Botswana). They are natives of Arkansas. He is from Pine Bluff. The former Elizabeth Haley, she was born in Monticello and lived in Pine Bluff and Little Rock while growing up. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of First Church, Antlers, Okla.

Cooperative Program ahead of last year

NASHVILLE (BP) — With only two months remaining in the 1976-77 fiscal year, receipts for the national Southern Baptist Convention (SBC) Cooperative Program unified budget are running 10.04 percent ahead of the same point last year.

The undesignated Cooperative Program funds after 10 months total \$43,153,890, compared to \$39,217,027 at the same point last year, while total gifts, including \$41,455,883 in designated gifts, have climbed to \$84,609,774. Total gifts exceed last year's figure by \$6,938,314, representing an 8.93 increase.

Total receipts for July tallied \$5,883,137, an increase of more than 14 percent over total gifts last July.

Mt. Zion Church, Concord Association, recently enlarged their facilities with the addition of an educational building. The building houses four classrooms, pastor's study and a library. Included in the building program was the addition of a baptistry and a nursery and enlargement of the auditorium. Improvements were paid for as built, leaving the church debt free. The library was dedicated as a memorial to Pat Condren. Mt. Zion Church, located between Hackett and Greenwood, is pastored by Virgil Lemons.

Banks Church near Mammoth Springs is adding three rooms to their present facility. Floyd Rikard is pastor.

Garfield First Church recently dedicated a new facility valued at \$7-7,000. Al Hollingsworth is pastor.

Bloomer First Church has completed a remodeling program that included improvements to the kitchen, basement and the addition of prayer rails and pew cushions in the auditorium. The remodeling program is debt free. Richard Goodrum is pastor.

North Pulaski Association will hold a ground breaking and note burning ceremony on Aug. 24 at 6:30 p.m. for a retreat lodge at Mills Valley. The lodge will provide dormitory space for 50 persons, a dining/conference room and a recreation/conference room, each with fireplace and a kitchen. Committee members are Al Sparkman, chairman, T. J. Richardson, Ron Ford, Cary Heard, James Thomason and W. J. Waymack. Andy Kerr served as chairman prior to moving in June.

Pangburn First Church held their first

service in their new sanctuary on July 3. The 40 x 100 foot building includes the sanctuary which will seat 266 and also a fellowship hall and mechanics room. A dedication service will be held when new furniture is installed. Henry Applegate is pastor.

Maple Grove Church near Trumann is in a building program which includes an addition to the present facility. The new addition will house a fellowship hall and additional educational facilities. Gary Fulton is pastor.

Central Church, Jonesboro, in a business session on July 20 awarded a \$463,500 contract to Harrison Construction Company of Jonesboro for extensive remodeling and renovation of the church plant at 1010 South Main Street. Architectural and other allied expenses will bring the total cost to \$500,000. Included in the remodeling will be a three-story administration-education building and a two-story educational annex. The original church building, built in the late 1930's, will undergo the most drastic change. It will be changed to include an administrative suit with nine offices, a conference room, work area and media center; a music suite will include a general rehearsal area, sound proofed practice rooms, a children's choir area, music library and robe rooms; and one floor of educational classrooms to accommodate three adult departments. The educational annex, purchased several years ago from another church, will be remodeled to facilitate three departments. Minor work will be done in a second three-story building to better utilize space available there. With this utilization of space the church will be able to house 50 percent additional people. Also included in the project will be exterior beautification of the entire church plant. Central church, through a professionally-led fund-raising program, has received commitments from its membership for this project in excess of \$350,000. The balance of the contract will be handled through local lending institutions. The Long Range Planning and Building Committee for the church is made up of Dr. Jimmy McCluskey, chairman; Ray House, vice-chairman; Larry Bailey, Mrs. Lyn Bayless; Mrs. Jerry Cooper, Gordon Cox, Mrs. Laverne Pickett, Tim Ryan, Murl Smith and Mike Spain.



Woman's viewpoint

Evelyn K. Eubank

Redeeming the time

When our family heard of a fellow who inherited a fortune the game began: "What is the first thing you would do if you inherited a like amount?"

Comments began flying. "I would invest it well, guaranteeing a life-long income." Another said he would buy a new car and take a long-desired trip. Some thought of no longer having to fight the 5 o'clock traffic or watching for supermarket specials.

Then it hit me, and I asked the question: "But if you no longer needed to earn a living how would you spend your time?"

Answers came quickly again: sleeping until noon; traveling anywhere you'd like; hunting and fishing and pursuing that new interest. At first it sounded wonderful — the money and time to indulge yourself. But more serious thought brought to mind the empty faces of those who are financially secure but no longer needed. Or the misery of the active person suddenly forced into retirement by illness or age.

Our speculative game proved profitable to me by bringing several

conclusions. First, realizing how little coming into money would change my present lifestyle made me know how blessed I am. It also made me recognize that each of us is equally rich in being given the same amount of time. And regardless of the varying demands on our time, we still have some few hours to spend as we choose.

If we're tired or feeling a little lazy, it's easy to opt for settling ourselves comfortably in front of the television, often watching some program we don't especially enjoy or approve of. I was jarred when reading a recent survey which noted that during a lifetime the average American will forfeit the equivalent of seven years of activity in front of the TV set.

We've often heard people say, "The Lord knew I couldn't handle money." But more than that, my final conclusion was that the Lord does not give us the health and talents just to make our lives as comfortable or luxurious as possible. Rather, there is the responsibility of using our time and resources to help others in whatever way He may lead us. Colossians 4:5 says walk in wisdom with those that are without, redeeming the time.

Beryl Church near Vilonia will observe homecoming day on Aug. 21. Activities are to include the regular services on Sunday morning, a picnic-style dinner at noon, and afternoon services which will include special music and fellowship. The Beryl church was organized as the New Liberty Church on Aug. 25, 1889. Howard Murray is pastor.

Leachville First Church was in revival July 24-29. Bill Fitzhugh was evangelist. Music was directed by Herbert "Red" Johnson. There were 40 professions of faith and six joined by letter.

Pottsville Church recently concluded a revival led by Buddy Keim of Henryetta, Okla., evangelist, and Bill Cocanougher, musician. The church also has reestablished its Church Training Program and added chimes to the organ. New plexiglass lettering has been mounted on the front of the auditorium. James R. Davis is pastor.

An Abundant Life Conference will be held at **Southside Church, Damascus**, today through Aug. 21. Bill Probasco,

pastor of Conway First Church, and C. L. Culpepper of San Antonio, Tex., will be in charge of services. Glenn Artt is pastor of the Damascus church.

Southside Church, Damascus, will be in revival Sept. 4-7 with B. Gray Allison, president of Mid-America Seminary, serving as evangelist. Ron Flurry, pastor of Number Nine Church, Blytheville, will lead music. Glenn Artt is pastor of the Damascus church.

Dallas Avenue Church, Mena, recently honored their pastor, Max W. Deaton, in observance of his first anniversary with the church. A plaque was presented to Deaton and his family from the 99 new members who have joined the church under Deaton's leadership. Also under Deaton's leadership the Dallas Avenue Church's Sunday School enrollment has increased from 231 to 331 with average attendance from 102 to 169. Church Training enrollment has grown from 139 to 199 with average attendance from 53 to 70.

Ouachita Association Woman's Mis-

sionary Union Rally was held at Vandervoort First Church on July 7. Mrs. Eloise Garrett of Mena was guest speaker. Mrs. Max Deaton is associational WMU Director.

The youth of **Hope First Church** has returned from a five-day spiritual emphasis tour in Oscoda, Mich. While in Oscoda they assisted with a religious survey, Vacation Bible Schools and backyard Bible classes. The tour was made under the auspices of the Home Mission Board but was financed by the Hope church. Dr. Richard T. Stiltner, pastor of the Hope church, and Steve Landers, music and youth director, assisted with the work. While away the group visited in Ontario, Canada and enroute home visited the Southern Baptist Convention's Sunday School Board and publishing house in Nashville, Tenn.

Bradley Church celebrated its 75th anniversary on July 24 and July 31 with special services, picnic dinners and visits from former pastors. Chester Gray is pastor.

One family + one 18-hour preacher = crisis

GLORIETA, N.M. (BP) — Most pulpit committees look for the 18-hour-a-day preacher who acts like a corporate president and can "make things grow," a North Carolina pastor declared here.

"The unspoken agenda for almost every pulpit committee when speaking to a prospective minister for their church is — can you make it grow?" Cecil Sherman told a conference on "The Bible and Moral Decision Making" sponsored by the Christian Life Commission of the Southern Baptist Convention.

"Super performance is demanded and the 18-hour-a-day preacher who turns a church around as one would a corporation is lionized and lifted up . . . in spite of the fact that his wife and family are hurt in the process," declared Sherman, pastor of First Baptist Church, Asheville, N.C.

Sherman urged ministers, pulpit committees and church members alike to reexamine the place of family in their own lives.

"It's here," he said, "where we need to be preaching and giving a witness. This is the front line in America's real moral crisis and how we speak to this question will determine our divorce rate, our delinquency, our societal survival."

According to the North Carolina pastor, a primary problem in dealing with family priorities is that "we have

communicated to our male children the illusion that one must be successful at all costs; that the family is important but professional success is extremely important.

"Because of this illusion the American male is a torn person," observed Sherman, "and the American Christian male is peculiarly torn. His assignment is to succeed professionally and he must also succeed at home, but these two sides of his life work against each other.

"I offer a non-medical opinion," said Sherman, "that one reason for the shorter life expectancy of the American male is that he lives out his adult life in this family-work tension."

For young ministers in this success-oriented society, Sherman suggested that it might be better, if they are committed to "super performance," that they should not marry. "Here is where we need to face this problem," he said. "If you're going to have children, you are obligated to give up a section of your life to rear them."

For married ministers, Sherman urged them to bring a balance to their ministries by spending more time with their families and less time trying to reach the proverbial "top of the denomination ladder" by hopping from one church to another to gain position, more money and power. "Too many new drapes, new sets of furniture, new homes are being paid for at the risk of a marriage or the risk of the child," he said.

BSU work with 750 internationals: Bold Missions at our doorstep /

by James Smalley
BSU director, UA Medical School



There are 750 international students studying in our Arkansas colleges and universities. The number had been between 300 and 400 for the last 10 years but made a dramatic increase the last two or three years.

As Southern Baptists stress our Bold Mission Thrust, our Arkansas college campuses are seen even more as a foreign mission field. The Baptist Student Union mission outreach has always been concerned with this important area of our responsibility, and each of these students are contacted. Where addresses are available, some of the internationals are written before they leave their country. If this is not possible, the students are contacted as soon as they arrive. Most of our campus

BSU's give each international a Bible in his or her native language. Often Baptist students and BSU Directors help with housing arrangements, English lessons and understanding American culture, as they share with them the good news of Jesus Christ.

Often special needs develop, anything from immigration problems to the practical details of a marriage ceremony held in a strange land. Five PhD graduate students at the Medical Center from Taiwan have been married at the Baptist Student Center in the last eight years. One of the wives has now become a Christian.

One of the most meaningful state BSU meetings is our International Retreat held each year with the help of the WMU. Usually about 100 students attend, representing 25 to 30 countries. One of our internationals at the University of Arkansas who has become a Christian has said that this meeting first started him thinking about the Christian faith.

A new development with Southern Baptists' work with international students is the regional Christian International

Retreat where Christian internationals are challenged and trained to share their faith on their own campus with their fellow internationals. Arkansas BSU had two car loads of internationals attend this regional meeting in Texas last April.

In some of our cities, churches and individual families have been a real help in this ministry. Eight Southern Baptist churches in the Little Rock area have developed a program called Friendship International which ministers especially to the international wives of the community. Each Thursday morning during the school year approximately 100 people meet at Pulaski Heights Church as the Baptist women minister to the international wives and their teenage children. A similar program at Fayetteville involves Baptist women from several Fayetteville and Springdale churches. It ministers to the wives and children of international students. The group meets twice a month, and the programs provide for a variety of interests and needs.

First Church, Conway, under the direction of Maureen Thompson, has for the past two years had a Friendship International House at Christmas as church members have opened their homes for international students studying in different parts of the country. The program, initiated by the national office of BSU at the Sunday School Board, places thousands of international students in Baptist homes across the nation at Christmas.

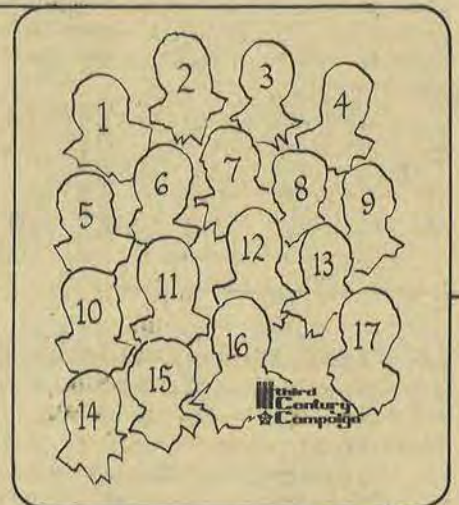
What can one do to help? Those living in college towns could become a host family and should contact the local BSU director. Leading one's church to become a part of the BSU Third Century Campaign will help, as several areas of work will be strengthened by the success of the campaign. Scholarship money to Ridgecrest and Glorieta for internationals, utility money for the proposed furloughing missionary home at Fayetteville, the strengthening of International Retreat, and a missionary residence for someone to work with the internationals at Philander Smith — all are parts of the campaign.

George Sims, the new state associate in the Student Department, assumed the responsibility for our international student ministry on June 1. He will be coordinating our ministries on local campuses and across the state.

BSU
Third
Century
Campaign

Third Century campaign special section

This special section is an overview of some of the programs of Baptist Student Union which will benefit from the Third Century Campaign.



Cover and drawings, pages 16 & 17
by Marvin Black

Arkansas summer missionaries 1950-1977



Mike Myers
Children's Home



Connie Edmondson
Children's Home



Terry Proffitt
New York City

Fifty-seven Arkansas BSU'ers have spent this summer in Zambia, the Bahamas, and in approximately 25 different states sharing their faith in Christ. Expenses for 23 of the students have been paid for by their fellow BSU students. The remaining have been employed by the Home Mission Board.

In 1950 John McClanahan, a Ouachita student, became the first Arkansas student sent out by his fellow students. The summer mission program has continued to grow.

Approximately \$14,000 is raised by Arkansas students now. Fields of service and projects are recommended to the fall BSU Convention. Commissioning takes place at the Leadership Training Conference (formerly called BSU Spring Retreat). All of the money is not spent on summer missionaries. Spring break projects, such as the Baltimore inner city project, and continuing support of the BSU at Boise, Idaho, are causes supported by Arkansas students' gifts.

Some students work at places where results in evangelism are high. The students serving in Zambia this summer, Cindy Cullum of University of Central Arkansas, Martha Vastine of Ouachita, and Greg Smith of Arkansas State University, have reported hundreds of professions of faith. Others work in places where love and caring are very essential but possibilities for evangelism are much less, such as Rhonda Austin's and Cheri Johnson's work at Youth Home in Little Rock. Both are students at the University of Arkansas, and Rhonda writes, "I spent my first few weeks crying because life seems to have dealt these girls such a raw deal."

Other students serving overseas are: Karen Brandon of Henderson State University, and Tim Kauffman of Arkansas State University who spent five weeks in the Bahamas.

Some of the students meet needs in our own state. Joel Sutton, who graduated from Southern Arkansas University this spring, is working at Lake Chicot with Director of Missions Tom Darter. Joel says, "Things were scary at first but talking to people personally about their salvation, as well as helping them put up their tents, are ways that God is using me."

Helping Joel is Ronnie Treat, also from Southern Arkansas University. Other "in states" are students working at GA Camps at Paron: Bessie Cates of Arkansas State University and Marlene Reuher of Southern Baptist College. One of the most interesting in-state projects is the work of Jeanie Crabtree of Arkansas State University who is working among the Vietnamese, Cambodians and Laotians at Grannis, Ark. With the help of Bob Parrish she has arranged for Dr. James Sawyer of Benton to take care of needed dental work for the refugees.

Cathy Hartin of University of Arkansas at Monticello is working at Dogpatch.

"My most meaningful experience has been spending time sharing love with a six-year-old girl who was beaten and whipped at home," Mike Myers of Henderson State University says of his work at Arkansas Baptist Children's Home. Connie Edmondson of Southern Baptist College gave her testimony at vespers at the Children's Home and "later found out how much it had meant to one of the kids who was saved the next Sunday."

Some work is in difficult, far off places. Terry Proffitt of Arkansas State University is working in New York City and questions whether he has the kind of faith his supervisors have. "It's scary," he says, "but I see now what Bonhoeffer meant when he said that a theology not worth dying for isn't worth much."

Ouachita leads the state and is seventh in the nation in number of summer missionaries. Other summer missionaries from Ouachita are Susan Chesser, Janet Woo and Sonja Hutchins serving in New York, Nancy Ferguson and Ed Watson in Pennsylvania, Michael Hogue, James Jackson and Cynthia Sharp in New England, Vicki Parnell and Jerry Riggs in California, Debra Magyar in Alabama; Michael Ames, North Carolina; Peggy Easter, Kansas/Nebraska; George Fuller, Kentucky; Randall Granderson, Illinois; Carla Moffat, Vermont; Don Phillips, Arizona; and Jacque Sutley, in the Northeast.

Second among Arkansas schools, and twenty-third in the nation, is the University of Arkansas at Pine Bluff: serving are Cornelius Barnes, Kentucky; Ernice Bryant, Missouri; Dimiece Conway, Dist. Columbia; Glinda and Linda Courtney, Lillie Ann Massey, Mary Ann Stanley and Vicki Thomas in Arkansas; Charles Howard in California; Melvin Polk, Dist. Columbia, and Benjie Thompson in Illinois.

Other Arkansas students serving are: Helen Jackson, Arkansas State University, Virginia; Evelyn Willis, Henderson State University, California; and Carl Holden, University of Arkansas at Monticello, Maryland. From Southern Baptist College: Wilma Brogdon, Kansas/Nebraska; Jon Cude, California; and Martha Savage, Northern Plains Baptist Convention. Kathy Whitmarsh, University of Central Arkansas, is serving in Kansas/Nebraska, and summer missionaries from the University of Arkansas at Fayetteville and their places of service are David Purifoy, New England, and Danny Elwin, Georgia.

1- 4 Larry Baker; Delbert McAtee; Mrs. James Baugh; Alvis Carpenter
Top row — (left to right).
5- 9 Jimmy Schults; James Adams; John Finn; Conway Sawyers; Charles Chesser

10-13 Don Nall; David McLemore; Harold White; Mason Bondurant
14-17 Roy Jolly; Mrs. Leon Dunham; Bob Langston, M.D.; Nathan Porter

'BSU isn't perfect, but God is using it, and I want to see its ministry enlarged and improved.'



An interview with Jamie Jones

ABN: What is the Baptist Student Union Third Century Endowment Campaign anyway? Some of our ABN readers know, but others do not.

Jones: It is a plan to raise a \$1,000,000 endowment for BSU work in Arkansas during the next few years.

ABN: Who authorized this campaign?

Jones: It was authorized by the Arkansas Baptist State Convention in its 1976 annual meeting.

ABN: What is the plan for achieving the goal?

Jones: Briefly, the plan is to seek the participation and support of all our 1,200 Arkansas Baptist churches, plus personal gifts from Baptist students, BSU alumni, other friends of BSU, and other individuals who have been blessed with substantial financial resources.

ABN: Who formulated the overall campaign plan?



Jones is Director of the BSU Third Century Campaign

Jones: It was formulated after input by many persons from various parts of the state — our Steering Committee, pastors, Directors of Missions, and lay leaders. Two meetings were held at the Baptist Building involving Directors of Missions and the Steering Committee. Others participated through regional and associational supper meetings and others through BSU Area Committee meetings. I really feel that the overall plan was formulated by persons from the "grass roots" level of our Convention.

ABN: Why is such a campaign needed?

Jones: Speaking in a general sense, the reasons are the same ones that prompted the highly successful Ouachita-Southern Baptist College Campaign — namely, that we need to enlarge and strengthen our witness and ministry to college students. The college campus is a vital and strategic place for a Christian witness and ministry.

ABN: Why? Elaborate on that a bit.

Jones: In the first place, more than 65,000 of our state's choicest young people will be enrolled in our colleges this fall. They will be our future leaders in many fields. God doesn't love college students any more, or any less, than he loves other persons, but they are a very strategic group because of their leadership potential.

ABN: How many of these students are Baptists?

Jones: At least one third of them — more than 20,000 — are Baptists. They represent a tremendous life investment on

the part of our Baptist homes and churches. We need to do everything we can to conserve their lives and help develop them to their fullest potential for Christ and his church.

ABN: If there are more than 20,000 Baptist students, most of them are obviously enrolled in state schools.

Jones: That is correct. More than 90 percent of our Baptist students attend schools that are not operated by Baptists. While BSU ministers on both Baptist and non-Baptist schools, its primary task is to serve students on the campuses of state schools.

ABN: Is it difficult to establish and maintain a vital Christian ministry to college students on state campuses? Some of the media reports from the campuses seem to indicate that many students couldn't care less . . .

Jones: Sure it is difficult in many ways, and BSU and the college churches are able to touch only a minority of the students directly. But, it is a significant ministry to a significant number and BSU is a significant bit of Christian leaven/light/salt on our college campuses.

And, contrary to what many people think, college students do not "have it made". They have deep basic needs. Many of them are not Christians at all. Some don't intend to be. Some are seeking for God. Some are very nominal Christians but have no meaningful, satisfying faith. Others are genuine, earnest growing Christians who need the guidance and support of a dynamic Christian fellowship. And, a unique group is the 700 Internationals who have come to our state for study. Many of them will be leaders in their countries. They need our personal friendship, witness and ministry.

Nearly all students experience intense loneliness, uncertainty and doubt at times, and most are confronted with strong temptations and pressures to conform to the many false ideas, life styles and value systems which always seem abundant on college campuses. College life can be delightful, but it is difficult, and can be dangerous to a young person without an authentic faith and the support of a Christian fellowship.

ABN: What is the present scope of BSU's ministry in Arkansas, and isn't it sufficient?

Jones: It is true that Arkansas Baptists have given increasing support to BSU work through the years, and we are grateful for this. We now have work on 27 campuses and on half of these we are the only Christian organization on campus. We have 15 full-time and eight part-time BSU Directors, and we operate 13 Baptist Student Centers, strategically located on or near the campuses. But, the number of students is growing — a 62 percent increase in the last 10 years. And,





the number of campuses is growing — we have five new community colleges whose enrollments include more than 3,000 Baptist students, alone.

ABN: Just how much help would be available from a \$1,000,000 endowment?

Jones: We plan to invest funds received through our Arkansas Baptist Foundation, and at the present rates, we would receive between \$70,000-\$80,000 income each year. This would be a permanent source of income, since the principal would remain intact.

ABN: How do you plan to use this extra income?

Jones: All of it would be used for personnel and program enrichment. None of it will be spent on buildings and property. More than 50 percent of it will be used for additional staff.

ABN: Why an endowment?

Jones: Several reasons. It provides a permanent, continuing source of income. At the present rate of earnings, the principal will reproduce itself within 15 years. Many people prefer it for this reason. Many Christian institutions and causes are being strengthened by endowments. We are already in the endowment business via our Arkansas Baptist Foundation. Finally, I think it is a valid means of practicing Christian stewardship.

ABN: How is the campaign progressing?

Jones: Well, to this point I'm very pleased. Virtually all of the response we have received to the campaign has been positive. There seems to be real concern for the needs of college students and the opportunities for a vital Christian witness and ministry on our campuses.

We have some very able and enthusiastic leaders in our overall organization. BSU has many friends and supporters among our pastors, Directors of Missions and our lay people. So, I'm very optimistic at this point.

ABN: How about specific commitments from churches and individuals — can you give us a report on this?

Jones: Up until now we have been concerned with formulating our overall plan, completing our organization, preparing materials, and general publicity and promotion. We have made no specific, direct appeals, except to BSU alumni and a few individuals.

The most complete and significant response to me has been from our BSU workers themselves. We asked them to make their commitments and turn them in to one of our local BSU Directors (Tom Logue and I do not know the commitments they have made), and the 12 full-time directors who were employed at this time have made commitments averaging over \$1,000 each, and the part-time directors made

commitments averaging approximately \$400 each — commitments to be paid over a five-year period. I think these are very generous commitments, and I hope our churches and other individuals will catch the spirit and vision of this group and match their type of commitment.

ABN: So you have no real indication of the response of our churches yet?

Jones: That is correct. We won't really know until most churches have approved their 1978 budgets.

ABN: Do you have suggested goals for the churches?

Jones: Yes, this was the very last item to be approved in our overall plan. We are suggesting two possibilities which we think are reasonable for a church of any size, and which will produce the \$1,000,000 goal if our churches give at a level comparable to the level of giving in the successful Ouachita-Southern Baptist College campaign.

The two suggestions are:

1. Give an amount equal to 5 percent of their 1977 budget, to be given over a period of up to five years.
2. Give 1 percent of their budget for five consecutive years beginning in 1978.

Some of our churches are able to give more than the above amount — but the key to the success of the campaign is the participation of the maximum number of our churches.

ABN: Why were you chosen to direct this campaign?

Jones: That is a very good question! I certainly have no experience as a fund raiser. In an earlier issue of ABN I shared some of these reasons, but I'll summarize them again. First, as best I could determine God's leadership, he seemed to be leading me in this direction. Secondly, I believe in the cause — Baptist Student Union. God used it to bless and shape my life as a student and has continued to use it to bless my life through the ministry of students and others during my 26 years at the University of Arkansas.

Finally, I have seen God use BSU in many ways to witness and minister to many students during my 26 years as a BSU Director. It has been very satisfying to be a part of a ministry which contributes to the salvation and Christian growth of college students and to see them become lay leaders in their churches and communities — and to see a significant number of them enter full-time Christian ministries.

BSU isn't perfect, but God is using it, and I want to see its ministry enlarged and improved.

These are some of the reasons I am willing to try to serve in this capacity for two years. Thank you for giving me this opportunity to share with our ABN readers.



STS workers share Christ on campus

by Arliss Dickerson, BSU Director,
Henderson State University and
Garland County Community College



Arkansas' first STS workers in 1974: Alana Fletcher, Linda Fisher and Becky Ward

Student to Student workers are recent college graduates appointed by the Baptist Student Union to serve one year as special workers in campus evangelism and outreach.

STS workers find a vital part of their ministry is dorm visitation. One STS worker said, "One day early last month I went to visit a new student and met the girl who lived next door instead. She shared her life with me that day and I shared mine and my faith in Jesus with her." That girl later made a profession of faith in Christ and became involved in BSU. STS workers often have the opportunity to minister in crisis situations due to their availability in the dorms. One STS worker described this situation, "Just this week as I was going to visit in Smith Dorm, I met a sophomore girl in the hall. We went to her room and she shared some academic and family problems with me. While I was there, she received a phone call about a death in her family. I believe that God helped me to be at the right place and the right time to minister to her."

Each STS worker leads Bible study

groups in the dorm. One worker shared this comment, "Bible studies are continuing to be rewarding. We are always excited to see the students sharing and helping with each other's lives." Often a student will become involved in a dorm Bible study group when he or she would not go to a service or program elsewhere. Sometimes the study groups are very basic in nature and designed primarily for the freshman while other groups center around the theme of discipleship and involve more mature and committed students.

These special workers are usually fresh out of college and BSU and can relate to the needs and hurts of the students. They work under the supervision of a BSU Director. Some have felt called to full-time Christian service while others simply have offered that year to the Lord before going on to their vocation. But each has somehow distinguished himself as a growing Christian and an able student leader.

One worker said, "Sometimes I've felt unconcerned and sometimes wanted to quit, but anyone can quit. But, also, there have been nights I've cried my-

self to sleep out of love for the students and a desire to minister meaningfully to them." Another STS'er said, "Because of the questions of students, I have learned about the Bible and I hunger to know even more. God has taught me to laugh and to cry with others and sometimes to commit others to him in prayer, leaving the burden with him." So, the growth is happening on both sides. This is another reason for the STS program, training recent graduates to be more effective Christians for the years to come.

As a result of their year spent in campus ministry, all but one of these special workers have gone on to seminary for further study.

The BSU Third Century Campaign, when successfully completed, will provide money for up to five STS workers each year. One can help be a part of sharing Christ in a college dorm or leading a Bible study group by being part of the BSU Third Century Campaign.

One worker closed her monthly report by saying, "I hope God will continue to use BSU to show students the way to him."



The students share their testimonies in song with Zambians in a worship service . . .



. . . and join in an informal session of music and fellowship.

Students work beside missionaries in Zambia / by Chere Sneed

KAPIRI MPOSHI, Zambia — New missions work has been started by the Baptist Convention in central Zambia. To help with the organization of this new work, three college students from Arkansas were sponsored by Baptist Student Union's Summer Mission Program. As the BSU Third Century Campaign succeeds, future summer missions will be expanded.

The three-person team consisted of Cindy Cullum from the University of Central Arkansas, Greg Smith from Arkansas State University and Martha Vastine from Ouachita University. The trio lived with missionaries and worked with the natives via an interpreter.

Zambia was the British territory of Northern Rhodesia before gaining independence in 1964. The new country has enjoyed political and economic stability during her first 10 years of independence. The country has begun a progressive educational program to carry elementary and secondary schooling to the masses. This outreach is very important to the nation as almost 50 percent of the population is below 16 years of age. New roads, new industry and new hospitals are bringing a higher standard of living to the common individual.

Zambia has many problems as well. Large areas of the nation are infertile and the agricultural methods are poor. Livestock is limited in the country due to tsetsefly infections. Inherited colonial

boundaries have left more than 70 culturally diverse language groups to form one small nation. The nation is landlocked, being surrounded by eight countries which are both independent and colonial, both friendly and potentially hostile.

Zambia has a history of more than a century of Christian missions. David Livingstone first brought notice to Zambia with more than 20 years of exploration and evangelism in Central Africa. A stone memorial in the heart of Zambia locates the place where he died. After Livingstone's death in 1873, many missionary groups made plans to carry the gospel to Zambia. Baptists were one of the first of these groups. Many of the first years were spent in learning the language and culture of the various tribes. Early years were difficult, and disease and death were common. The Bible was translated into many tribal languages. Often, however, the missionaries first had to put the local dialects into written form.

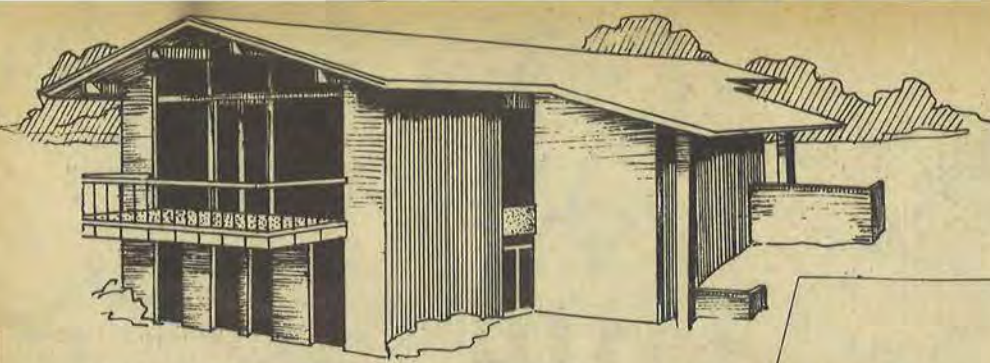
By 1975, sixty self-supporting churches were established, three associations of Baptist work were organized to strengthen and unify the work, and the Baptist Convention of Zambia was organized. Zambia has started a Bible Way Correspondence School, Baptist Publications House and a Baptist Communications Center.

Cindy, Greg and Martha worked with the young people, who make up such a

large portion of the population. They found them very eager to talk to Americans and Christians. The trio did a number of youth rallies in churches, high schools and colleges with the help of interpreters. Whenever it was possible, an invitation was given. The group said that quite a few people came forward out of gratitude to their guests. Yet, almost half the decisions were very sincere, and there were an estimated 300 professions of faith during the month. After each decision, either a missionary or National Baptist pastor would counsel with the person.

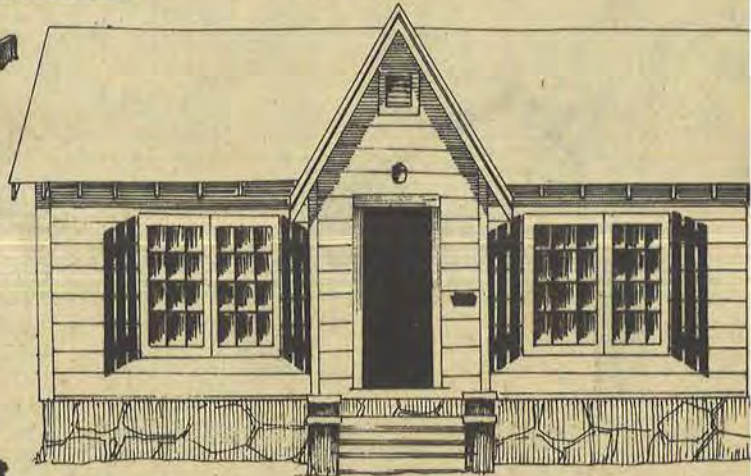
The missions volunteers were impressed with the work that is being done in Zambia. They found that young people in the cities were beginning to reject many of their tribal customs. There is, therefore, less mixture of modern religions with the old tribal religions. Unfortunately, however, there are still a great many mixed religions in the rural no Baptist work for hundreds of miles.

All of the volunteers wished that they could have stayed more than a month, although they were only making \$30 a week plus expenses. At first they felt very insecure about singing, preaching and giving their testimonies before others. Yet, all three agreed that it was an experience that helped them grow. Before leaving Zambia, they presented their program on television in hopes of reaching even more young people for the Lord.

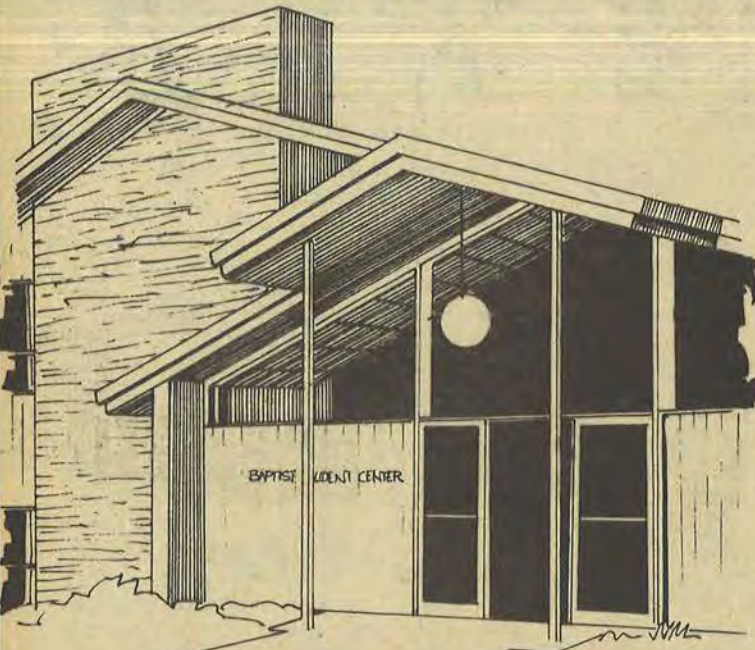


UNIVERSITY OF ARKANSAS AT LITTLE ROCK

'Our Baptist student centers say to the campus our Baptist commitment is a permanent one.'



COLLEGE OF THE OZARKS



BAPTIST STUDENT CENTER

UNIVERSITY OF ARKANSAS
FAYETTEVILLE



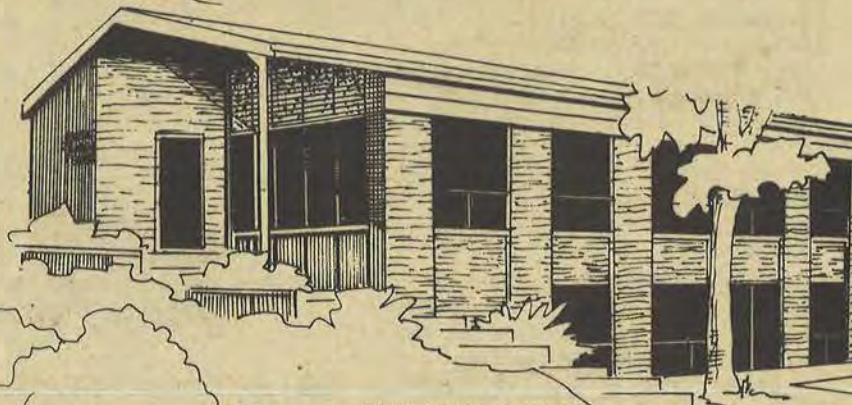
ARKANSAS STATE UNIVERSITY
BEEBE BRANCH



UNIVERSITY OF ARKANSAS
MONTICELLO

Drawings by Marvin Black

Arkansas' Baptist Student Centers



UNIVERSITY OF ARKANSAS
MEDICAL SCIENCES

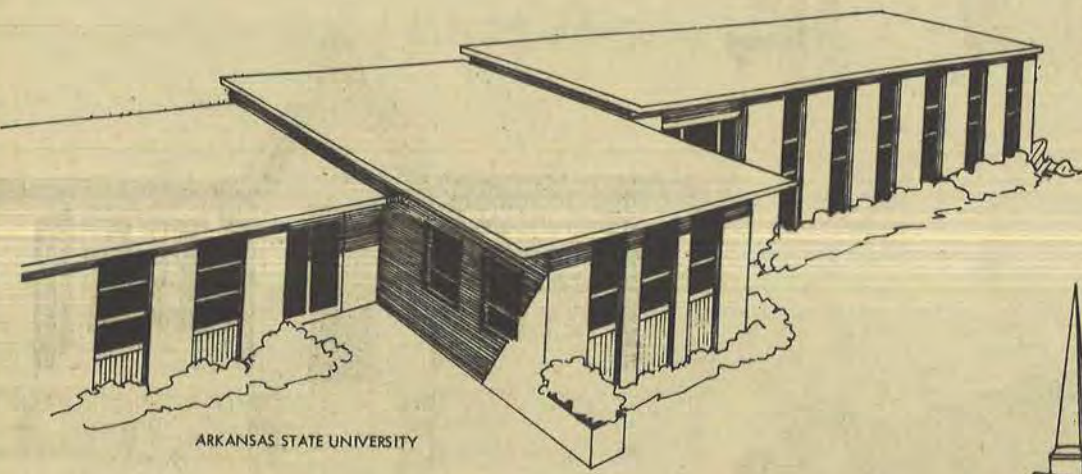


HENDERSON STATE UNIVERSITY

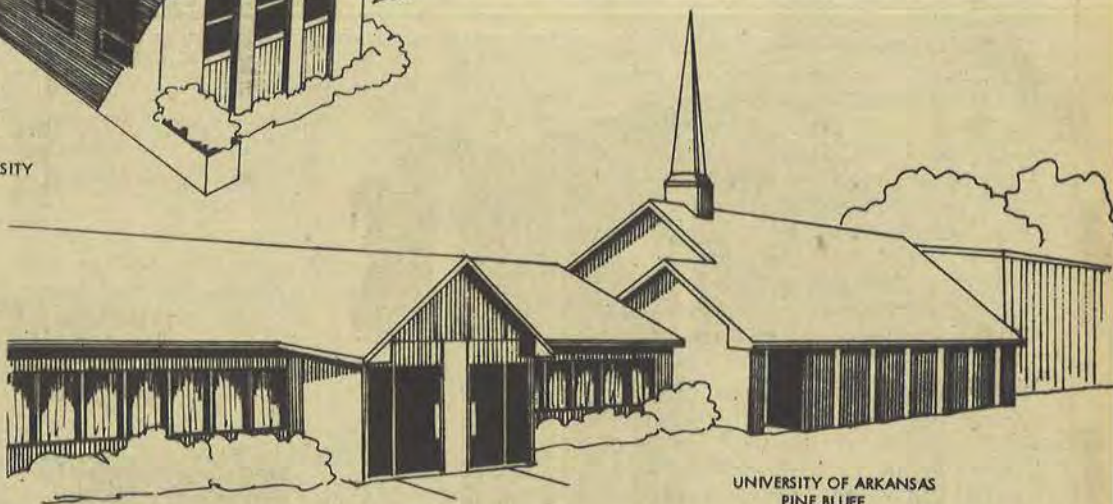


UNIVERSITY OF CENTRAL ARKANSAS

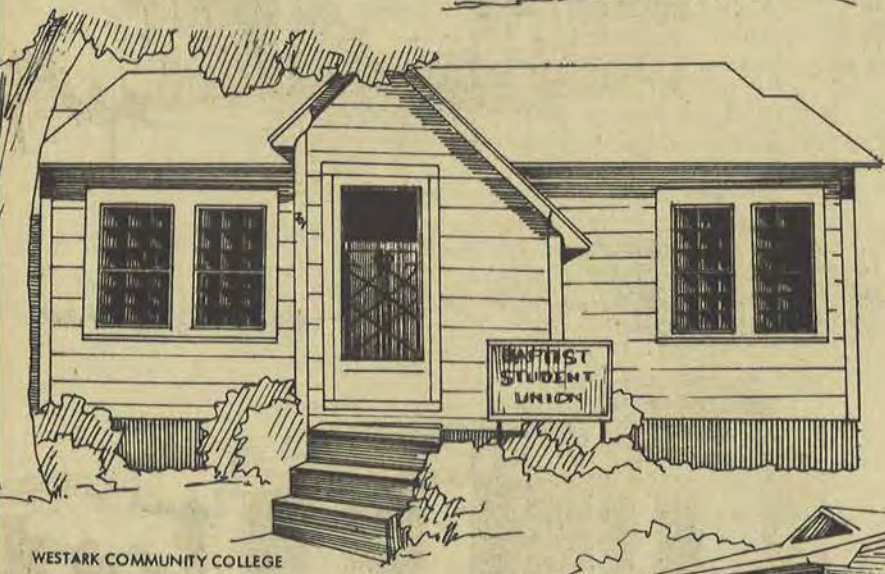
'Thirteen Baptist Student Centers, now valued at well over a million dollars, would make a campus of their own if placed together.'



ARKANSAS STATE UNIVERSITY



UNIVERSITY OF ARKANSAS
PINE BLUFF



WESTARK COMMUNITY COLLEGE

'Located on the campus or adjacent to it, the BSU center is such a part of the normal flow of campus life that directors often encounter students during crisis periods of their lives.'



SOUTHERN ARKANSAS UNIVERSITY
MAGNOLIA



ARKANSAS TECH UNIVERSITY

Your state convention at work

Evangelism

Four crises in witnessing

Evangelism is more of a spirit than it is a program. It's more to be caught than taught. Essentially, evangelism is bringing people to Jesus. In witnessing there are four crises. The first crisis is at the door. If you knock on the door with a big black Bible in your hand and a lost man that hasn't been to church in 35 years opens the door, you may scare him. Immediately he begins to find some excuse to not let you in. Keep your New Testament or booklet hidden until you get inside. The second crisis is whether or not you will get to present the claims of Jesus. If you cannot read the booklet perhaps one can give a testimony of his conversion. It may be all one can do is have prayer. The third crisis is drawing the net as to whether or not the person will be saved. The fourth crisis is, if he is saved, will he join a church and follow Christ in baptism.

Dr. Wilder in his book, *Blueprints for Building a Witnessing Church*, said, "To win a soul to Christ is not a work we do for Christ with his mighty help; it is a work he does through us by his omnipotent power." Witnessing is eyeball-to-eyeball and a mouth-to-ear confrontation.

In witnessing, one must be sure he is filled with the Spirit to the extent he will brag on Jesus. Power is given for witnessing. Power is not given to us for our own personal experiences. In doing regular witnessing one should have a prayer list. The main thing is to go. Don't wait for people to come to you. Don't wait until you feel spiritual. Go as an act of obedience. If the majority of our church members would do this through the week, our pastors would not have to preach so many evangelistic sermons to win people to Jesus. As you go witnessing, talk about Christ. Never argue. Don't talk about philosophy. Jesus is attractive. Finally, expect God to use you. Trust him to help you be calm. Claim his power.

Our biggest handicap in WIN Schools is a lack of good prospects to whom we can witness.

Blessings on you as you knock on doors. — Jesse S. Reed, Director

Looking ahead: Arkansas events

August 1977

- 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 Sings
- 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
- 22 Northeast District Brotherhood meeting, Paragould, East Side
- 22 Area WMU mission study institute, Hope, First
- 23 Area WMU leadership meeting for associational leaders, Hope, First
- 26 Area WMU mission study institute, Monticello, First
- 26-Oct. 2 Sunday School Preparation Week
- 27 Area WMU leadership meeting for associational leaders, Monticello, 1st
- 27 East Central District Brotherhood meeting, Parkin, First
- 29 Central District Brotherhood meeting, Geyer Springs, First
- 29 Area WMU mission study institute, Wynne
- 30 Area WMU leadership meeting for associational leaders, Wynne
- 30-Oct. 1 State deacon ministry conference, Little Rock, First (Church Training)

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

Stewardship Youth and their money

No young generation every had as much money. A survey revealed that 26 million American teen-agers make up a market of more than \$26 billion a year.

One observer said the average young person spends \$800 a year. He spends it any way he chooses. That may not seem like much to the student who feels strapped by limited finances. It's a massive sum compared with many third world farmers who make little more than \$100 annually.

What do young people buy with their money? The quick-food market gets its share. Wheels rate high in a mobile society and youth like the freedom provided by a set of keys. Sound systems, hair dryers, gum, clothes and peanut butter are all important.

Youth buy more than things. The young man who puts down \$12 for a hair style is buying an image. He wants to be pleased with the way he projects himself to the world — especially his peer group.

Who shapes the spending habits of America's youth? Parents who resolve that their kids will never "have it as hard as we had it" make their children consumer conscious.

Some young people are turned off by this idea. They dislike the vulgar display of wealth. People who spend only for leisure or fun, instead of for needs, come through as phonies. Realistic young people know how to budget for goals.

Can young people share their wealth? They can and some do. A hard working young person shared a tithe with the church every week. College students finance summer missions. Parents who practice and teach sharing reap rich dividends.

Churches challenge youth to share by responding to world needs. The idea of helping an unfortunate brother appeals to idealistic youth. Increasing mission gifts speaks the language of love more than plush furnishings for personal comfort. Youth are more than big spenders. Many of them experience the joys of sharing. — James A. Walker, Secretary of Stewardship

Pastoral leadership seminar set

John Ishee, consultant in pastoral ministries at the Church Administration Department, Baptist Sunday School Board, will lead a Pastoral Leadership Conference in Arkansas Monday through Wednesday, Sept. 12-14. The seminar



Holley

is designed to help pastors develop skills and insights in effective leadership. Areas to be dealt with include (1) styles of leadership, (2) motivating volunteers, (3) managing church conflicts, (4) managing your time, (5) how to plan your church's work, (6) personal growth

and (7) building a ministry team. Dr. Ishee is author of *From Here To Maturity*, *When Trouble Comes* and *Is Christ for John Smith*.

The seminar will be held at Fairfield Bay on Greers Ferry Lake. All of the seminar sessions will be held at the Fairfield Bay Baptist Chapel. Lodging will be available at the nearby Lakewood Hills Condominiums. Each condominium is completely furnished and equipped and will accommodate two pastors or two couples. Wives are invited to attend the seminar along with their husbands.

For additional information, write Pastoral Leadership Seminar, P.O. Box 552, Little Rock, Ark. 72203. — Robert Holley

SBC datelines

Texas president dies of heart attack

FT. WORTH (BP) — James G. Harris, past president of the Southern Baptist Foreign Mission Board and pastor of the University Church here, died suddenly July 31.

Harris suffered a heart attack while jogging early Sunday morning.

The 64-year-old pastor was serving a third consecutive term as president of the Baptist General Convention of Texas at the time of his death. He was first vice president of the Southern Baptist Convention during 1973-74.

A member of the Foreign Mission Board from 1971 until his death, Harris served as its president from 1975 to April 1977. He also served as president of the alumni association of Southwestern Seminary, Ft. Worth, during 1974-1975 and was on the board of trustees for Baylor University, Waco, Tex., from 1964 to 1973 and then from 1975 until his death.

Harris has also been vice-chairman of the Southern Baptist Radio and Television Commission and chairman of the Christian Life Commission.

A native of Little Rock, Ark., Harris grew up in El Dorado. He was graduated from Louisiana College, Pineville, with a B.A. degree and from Southwestern Seminary with M.Th. and M.R.E. degrees.

Harris is named in "Who's Who in the South and Southwest" and in "Who's Who in Religion". An honorary doctor of divinity degree was conferred on him by Ouachita University, Arkadelphia, Ark., in 1956.

He served as pastor of churches in Louisiana, Alabama and Arkansas before coming to University Baptist in 1954.

Survivors include his wife, Tunis Johns Harris of Ft. Worth; two sons, Gordon Harris of Sioux Falls, S.D., a foreign missionary to the Philippines, and John Harris of Ft. Worth; one daughter, Jane (Mrs. Phil) Smith of Cameron, Tex.; and six granddaughters.

Other survivors include one brother, Clifton E. Harris of Pineville; three sisters, Josephine Harris of Portales, N.M.; Margaret (Mrs. Harrold C.) Diggs of Anaheim, Calif.; and Virginia (Mrs. W. T.) Hendricks of Glorieta, N.M.

First vice president Milton Cunningham automatically succeeds Harris as president of the Texas Convention.

Seminary enrollment up 18 percent

NEW ORLEANS — New Orleans Seminary enrolled 1,344 students during the 1976-1977 year ending July 31. The cumulative enrollment figure shows an increase of slightly more than 18 percent.

Last year the New Orleans seminary led the other five Southern Baptist seminaries with a 20 percent increase in enrollment.

To keep abreast of the surge in enrollment, five new faculty members have been added and future plans have been made that will provide increased living and learning facilities.

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Struggle against opposition

Aug. 21, 1977

Judges 13:1; 16:23-30

Last week the International lesson covered God's use of Gideon to deliver his people from the oppression of the Midianites. But Israel repeated the cycle. Peace and tranquility was followed by failure to honor God.

Failure to honor God led to oppression by the enemies who co-occupied the Holy Land.

In this week's lesson the enemy is the Philistines, and the Judge God chose to deliver his people is Samson. The story is one of the most tragic in all of historical literature. Few men have had such potential as did Samson. Lessons for modern living can be learned from a study of his potential, failure, and final hour.

Samson's potential

Samson came into the world through a miraculous act of God. His mother was barren, but God chose to give her a son. In obedience to God's command, she took a vow to be a Nazarite during her pregnancy. This kept her body and spirit strong and healthy. When Samson was born, he must have been a beautiful and perfectly healthy baby.

Manoah, Samson's father, had asked for and received special instructions for rearing the child. Samson was a Nazarite from birth. The Nazarite vow enforced the strictest of health rules. Samson grew to be the strongest man in the land. For some unknown reason his physical strength outweighed by far his spiritual strength.

In Judges 13-16 seven feats of amazing physical strength in Samson's life are recorded. Three of these superhuman achievements indicate no special adorning of the Spirit of the Lord (Judges 15:4, 5; 15:8; 16:3). It seems that much of Samson's power came as a blessing God gave him at birth. It was innate.

Innate strength cannot explain all of Samson's victories, however. In Judges 13:25 the Bible says, "And the spirit of the Lord began to move him at times..."

We can conclude that Samson had both great physical strength and the superhuman strength of God's Spirit. He should have been one of Israel's greatest Judges, but there were some severe flaws in his character.



Dr. Morgan

Samson's failure

The Judges account reveals that Samson judged Israel for 20 years (Judges 16:31). But there was little relief from the oppression of the Philistines until years later when Samuel became Israel's final Judge. Under the leadership of Gideon and other Judges, Israel repented and was delivered. Under Samson there was no repentance or restoration. In fact Israel had lost self-respect and sense of purpose. Her people were content to be victimized by the Philistines and fearful of Samson's efforts to deliver them (Judges 15:9-13). Samson only "began to deliver Israel out of the hand of the Philistines" (Judges 13:5).

The fact of this failure offers no edification; the reasons for it does. Why did a man of such great potential fail so miserably? There are several reasons.

In comparing Samson with Gideon, one of the first differences noticed is in the attribute of humility. Gideon refused to take credit for what God did. Samson began to take the credit for his achievements (Judges 15:16).

A second cause of Samson's failure was his uncontrolled, misdirected sexual lust. His choice of the Philistine rather than an Israelite for his wife was the first indication of this problem. In Gaza he chose to lie with an Harlot (Judges 16:1). Shortly thereafter he sated his lust with the beautiful Delilah who was probably an ungodly Philistine.

Samson's failure to give God the glory for his achievements followed by unbridled sexual lust led to loss of spiritual awareness. "And he wist not that the Lord was departed from him" (Judges 16:20). Unbridled sexual lusts lulls the spiritual dimension of our nature into a fatal slumber. According to Pitirim Sorokin in *The American Sex Revolution*, it is our number one enemy, for it robs man of his capacity for usefulness and creativity.

Samson's failure is nowhere in greater evidence than when we envision him blinded, powerless, grinding at a Philistine mill. He who was destined for greatness is now a slave and about to be a demonstration of the power of the Philistine god Dagon. Long ago he had forsaken his Nazarite vow. Now he has been shorn of his hair — the symbol of

that vow. His strength has gone.

Samson's final and most glorious hour

The seemingly endless circle he traveled while bound to the wheel of the mill gave Samson incentive and time to think of the mistakes he had made. His hair began to grow. Out of necessity he returned to his Nazarite vow.

The Philistines gathered in a great colosseum to celebrate Dagon's victory over Jehovah. Support for the roof and balconies of the arena depended upon two columns placed within five feet of each other. If these columns could be dismantled the entire structure would collapse.

The inevitable cry of the masses called forth the perfect demonstration of Dagon's victory. "Call for Samson, that he may make us sport" (Judges 16:25). The scene was set for Samson's final and most glorious hour. God restored Samson's strength and both Samson and Jehovah were victorious over the enemies of Israel. How did it come about?

Samson experienced what Israel refused. Under the enslavement of the Philistines, Samson repented of his sin. The author of Judges does not use the word repent, but it is evident that this is what Samson was doing. At no time until now was there a record of Samson praying. You can almost hear the remorse in Samson's only recorded prayer.

After Samson's prayer he stretches forth his arms, musters his innate strength, and trusts God's power to avenge his treatment. This is the kind of action which proves the existence of faith. Samson believed God would answer his prayer.

Finally, Samson accepted God's purpose for his life. God had intended all along that Samson deliver his people — that he defeat the Philistines. Had the people of Israel followed Samson's final example they would have been freed from the oppression of the Philistines. Samson's final victory cost his life, but his purpose in life was finally vindicated.

The grandest testimony in this sad story tells of the love and forgiveness of God. God responds to the repentance and faith of his people with forgiveness and restoration. It's as true today as ever.

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The priority of family ties

Aug. 21, 1977

Exodus 20:12
Mark 7:1-13
Ephesians 6:1-4

Honor within the home is something desired but many times not required in our day and time. The Fifth Commandment is a bridge connecting the first four Commandments, governing man's relationship with



Pruett

God, and the second group, which defines man's relationship to his fellow man. This Commandment is most closely linked in thought and intention to those that have preceded it, for here the parent is viewed as being in the place of God to the child. What God is to the adult, parents are to the child — lawgiver and lover, provider and controller. The true order of a parent-child relationship is for a child to move from honoring and obeying his parents to worshiping and following Jesus Christ.

Honor required

The word "honor" has great and far-reaching meanings for all of us. The verb "honor" is directly related to the noun translated both honor and glory. In the Septuagint the word honor was translated as a word used of the honor rendered to superiors, of men to gods, and of men to their elders, rulers, or guests. Following this translation you could paraphrase the statement "you shall value, or treasure, your father and your mother."

To the child who is not yet of age to think, to plan, or to will, honoring of parents consists of subjection and obedience implicitly and gladly rendered. This law, like every other law of God, is an imperative requirement. The life of a child is being molded by his parents. To refuse to obey is to run the risk, or indeed to insure the certainty of, wrecking the life, and making impossible the realization of all its fairest and brightest possibilities.

For parents also

The implications of the Fifth Commandment are for parents as well as for children. Paul writes "Children obey your parents", and at once adds, "And ye fathers provoke not your children to wrath but nurture them in the chasten-

ing and admonitions (the discipline and training) of the Lord." Paul makes this injunction even fuller in Colossians 3:21 when he adds, "lest they be discouraged." Directing this comment to the father only here can be explained in the following manner. Mothers usually have a kind of divine patience, but "fathers are more liable to be carried away by wrath."

If parents look for courtesy and yielding to their authority from their children, they should prove themselves worthy of honor. It does not always follow, but in general, the honor parents receive from their children rests with the father and mother. The surest road to true honor lies in living a life in which the parent honors God. This is providing an example for the child to mimic in honoring his earthly father. This also gives the child an example to honor God, his Heavenly Father. No father or mother can think right thoughts or give God-led guidance for their children unless they, in turn, are living a life of subjection to God, and receiving from him the guidance for their own lives. In brief, the best way to insure that children honor their parents, is for parents to live the life before them which reflects the glory and grace of God.

A continued respect

Mark tells a child to continue to respect his parents even after he has left home. The time comes when, if a person is to develop completely, he is going to have to act and react apart from the control of his parents. The honor given parents earlier does not cease at this time. It takes a new form, that namely of respect, which expresses itself in courtesy and kindly deeds, and where necessary, in provision being made for the comfort of the parents in their declining years. When a child is truly obedient to his parents in the first part the second can hardly fail to come about.

The child passing from the period of freedom from care to the years of making his own decisions, whether right or

wrong, will appreciate the true value of the love which thought and planned and commanded his life in his earliest days; and response will be made in the reverence and love to his parents in their retiring years.

What the Fifth Commandment says to us today

Solomon said, "Hear, my son, your father's instruction, and reject not your mother's teaching." Living a life fashioned in this manner will provide the child a life style conducive to a long and respectful life.

Young adults should listen to the wisdom of their parents. They should learn from them but accept the responsibility of making their own decisions. Some wisdom can't be taught; it has to be lived. Young adult parents should live a life which will honor God as well as be parents which their children can honor.

Middle age parents have a dual responsibility. They must continue to guide their children still living at home plus ministering to the needs of their own parents. To be able to relate to the younger generation and to the older generation is something God will grant to a person of this age if he will only ask. Middle age adults should recall their childhood with love and minister to their parents out of this love as well as to continue to guide their own children in love.

Senior adults often times live in loneliness because of little or no family living close by. The senior adult can help in many ways by being an example to others in how to truly honor God. The senior adult who does have a family can also be helpful by the acceptance and giving of love and kindness among family members.

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Attendance report

August 7, 1977

Church	Sunday School	Church Training	Church addns.
Alpena, First	64	25	
Ash Flat, First	62		
Batesville, First	207	90	2
Bentonville			
Central Avenue	82	21	
Mason Valley	64	51	
Berryville			
First	162	61	
Freeman Heights	155	47	1
Rock Springs	49	37	
Biscoe, First	87	42	
Booneville			
First	257		
South Side	91	74	2
Bryant, First Southern	172	101	
Cabot			
First	430	114	1
Mt. Carmel	252	115	7
Camden, Cullendale First	541	107	1
Cash, First	106	62	
Charleston, First	169	67	
Conway			
Pickles Gap	184	101	3
Second	352	131	
Crossett, Mt. Olive	337	126	
Danville, First	174	37	3
Dell	108	74	
El Dorado, West Side	380	372	2
Elkins, First	93		
Fort Smith			
First	1247		13
Grand Avenue	895	207	3
Mission	19		
Trinity	131		
Fouke, First	87	68	3
Gentry, First	181	49	
Gillham	90	49	
Grandview	72	55	
Hampton, First	156	81	
Hardy, First	123	39	2
Harrison, Woodland Heights	138	76	1
Hector, First	34	20	
Hope			
Calvary	132	58	
First	353	74	
Hot Springs			
Harvey's Chapel	95	62	
Park Place	274	90	1
Jacksonville, First	424	75	3
Jonesboro, Friendly Hope	171	85	2
Kingston	42	24	
Lavaca, First	311	144	
Leslie, First	78	50	
Little Rock			
Cross Road	96	83	
Crystal Hill	143	52	1
Life Line	453	89	
Plainview	45	31	
Twin Lakes	10	5	
Wakefield, First	108	35	
Woodlawn	119		1
Magnolia, Central	570	196	1
Melbourne, Belview	154	77	3
Monticello, Second	264	84	
Mulberry, First	209	119	4
Murfreesboro, First	152		
North Little Rock			
Calvary	332	77	
Levy	408	78	2
Paragould			
Calvary	275	233	
East Side	272	145	2
First	436	93	2
Paris, First	369	73	
Pine Bluff			
Centennial	136	58	
Central	120	51	
East Side	134	92	
First	584	67	
Lee Memorial	237	136	
Watson Chapel	435	165	3
Rogers			
First	515	90	3
Immanuel	384	102	6
Russellville			
First	416		1
Second	149	51	
Sheridan, First	167	48	
Springdale			
Berry Street	102		
Caudle Avenue	147	78	1
Elmdale	281	81	10
First	1349		7
Texarkana			
Arabella Heights	93	47	5
Hickory Street	120		
Highland Hills	112	46	
Shiloh Memorial	182	79	4
Van Buren, First	449	137	
Mission	23		
Wabash, Immanuel	52	24	2
West Helena, Second	184	109	2
Wooster, First	109	88	

Southern Baptists urged to part with their 'wealth'

GLORIETA, N.M. (BP) — Southern Baptists at all levels play a dangerous game in the way they use their financial resources, Cecil Sherman warned at a conference here.

"We as Southern Baptists are a people of great wealth," Sherman said at a conference on "The Bible and Moral Decision Making" sponsored by the Southern Baptist Convention Christian Life Commission.

"We've set out to double the giving to (the denomination's) Cooperative Program (unified budget) and that's a worthy goal," declared the pastor of First Church, Asheville, N.C. "But we have almost a glut of things, with many of our churches' and conventions' budgets swollen. How we conduct

ourselves within this situation is vital to our very life as a denomination.

"The big question for us is — can we touch so much and not be distorted by it and have our discipleship diluted?" Sherman said. "Can we be the church that got fat but chooses now to live lean?"

"Our charity is not total," charged Sherman. "It is fickle — near casual. It is not costly. I believe in the concept of Bold Mission . . . which our denominational leaders have encouraged for us (to proclaim the message of Christ to all the world) but they have not asked enough of themselves nor of us.

"Bold Mission needs a type of sacrifice that we have not yet seen either on the part of our denominational leadership or from pastors like myself. Let me be specific about what I believe the Bold Mission thrust needs," explained Sherman:

"First, Bold Mission needs to ask individual Christians not for 10 percent but 20 and 30 and 40 percent of their income.

"Second, Bold Mission needs to ask churches for 50 and 60 and 75 percent of their income. Thirdly, Bold Mission needs to ask state conventions like my own North Carolina convention for 50 percent of their Cooperative Program receipts. Fourthly, Bold Mission needs to ask every denominational executive to live on \$30,000 a year or less.

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**First Baptist Church
Jonesboro, Arkansas**

Cooper spearheads model energy plan in Yazoo City

by Jim Newton

KANSAS CITY, Mo. (BP) — While the Southern Baptist Convention (SBC) was adopting a resolution expressing support of "our national leaders in their

"I talked to some folks in the community and got good support, so 'we' went to the city council with the proposal that Yazoo City not wait for Washington to develop a national energy program, but organize a committee to do something about it now, right here in Yazoo City," Cooper said.

Cooper, who headed the Yazoo City-based Mississippi Chemical Corp., the world's largest ammonium fertilizer manufacturing cooperative, before he retired, said it has only recently dawned on him that the world has a limited supply of hydro-carbons and petroleum.

"We've got to come to the point that instead of 'pocketbook' decisions for today, we will make 'grandchildren' decisions for tomorrow," he declared.

Explaining what he meant by 'pocketbook' decisions, Cooper said that after President Jimmy Carter's televised broadcast outlining his new energy proposals, almost everyone reacted on the basis of how it would affect his or her personal pocketbook.

"Instead, we have to make our decisions on the basis of how they will affect our grandchildren. If I drive a Cadillac today, will it force my grandchild to ride a bicycle in the future?" Cooper questioned.

To do something "now" about the energy crisis, the Yazoo City Energy Conservation Committee has organized 40 different subcommittees, involving as many as 200 people, to tackle every conceivable aspect of conserving energy in the city.

They've hired an executive director to coordinate it all, and have written to every national agency concerned about energy conservation, every gas and petroleum company, and every resource they can find to get more information.

Baptists, the predominant denomination in the city of 12,000 population in Mississippi's delta region, are also predominant on the committee.

Cooper is the chairman. His former right-hand man at the Mississippi Chemical Corp., Gene Triggs, is vice chairman. Country Humorist Jerry Clower is as vocal on the Energy Conservation Committee as he is on television. All are Baptist laymen and deacons, as is the mayor of Yazoo City, Floyd Johnson. Although rattling off ideas that the

committee has for doing something practical, Cooper emphasized that neither he nor the others were trying to dominate. Rather, he said they encourage each of the 40 subcommittees to be as creative as possible in coming up with practical suggestions that will work in Yazoo City.

They've talked about urging the women in winter to wear wool socks and felt-lined ankle-high shoes so they won't be cold in lower thermostat settings.

And they've suggested that neighboring families "car-pool not only to church, but to shopping centers and to the new high school at the edge of town.

"We're too small for public transportation," Cooper said, "but what we might do is provide a 'jitney' service up and down the streets."

A youth council to get youth involved and concerned will try to come up with alternative ideas to discourage young people from driving around town at night in their cars, burning up gas. "We'd like to get an adequate recreation program for them."

Yazoo citizens are also working on weatherproofing and insulating existing housing, and beefing up building and zoning codes to prevent wasting energy.

"We may even have a 'wood yard' where people who heat their homes with wood can get firewood," Cooper said. Pointing to an abundance of firewood in the area, Cooper said that high-efficiency wood heating furnaces have been developed. But most people in Yazoo City don't know about them.

A great deal of the emphasis centers on communication and providing information. One subcommittee is working on household hints for energy conservation.

Cooper said the committee is seeking all the technical help available, but won't wait on Washington to agree on a national energy policy. And he believes other towns like Yazoo City could do the same thing.

"Any town, up to maybe 100,000 population, could do this. And they're welcome to come to Yazoo City to see what we've tried to do.

"We feel if we could build a good mousetrap, people will come to look at it."

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research and development of a domestic energy policy," a former president of the convention extolled the merits of community action to do something locally about the energy crisis.

Retired Mississippi industrialist Owen Cooper, SBC president, 1973-75, took the leadership role in creating and organizing a 40-member Energy Conservation Committee for Yazoo City, Miss.

Asked how the project was initiated, Cooper said, "We requested the city council to adopt a resolution creating such a committee." Then asked who he meant by, "we," Cooper confessed, "Well, I guess I'm using the editorial 'we' in this case.