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August 24, 1978

Arkansas Baptist State Convention

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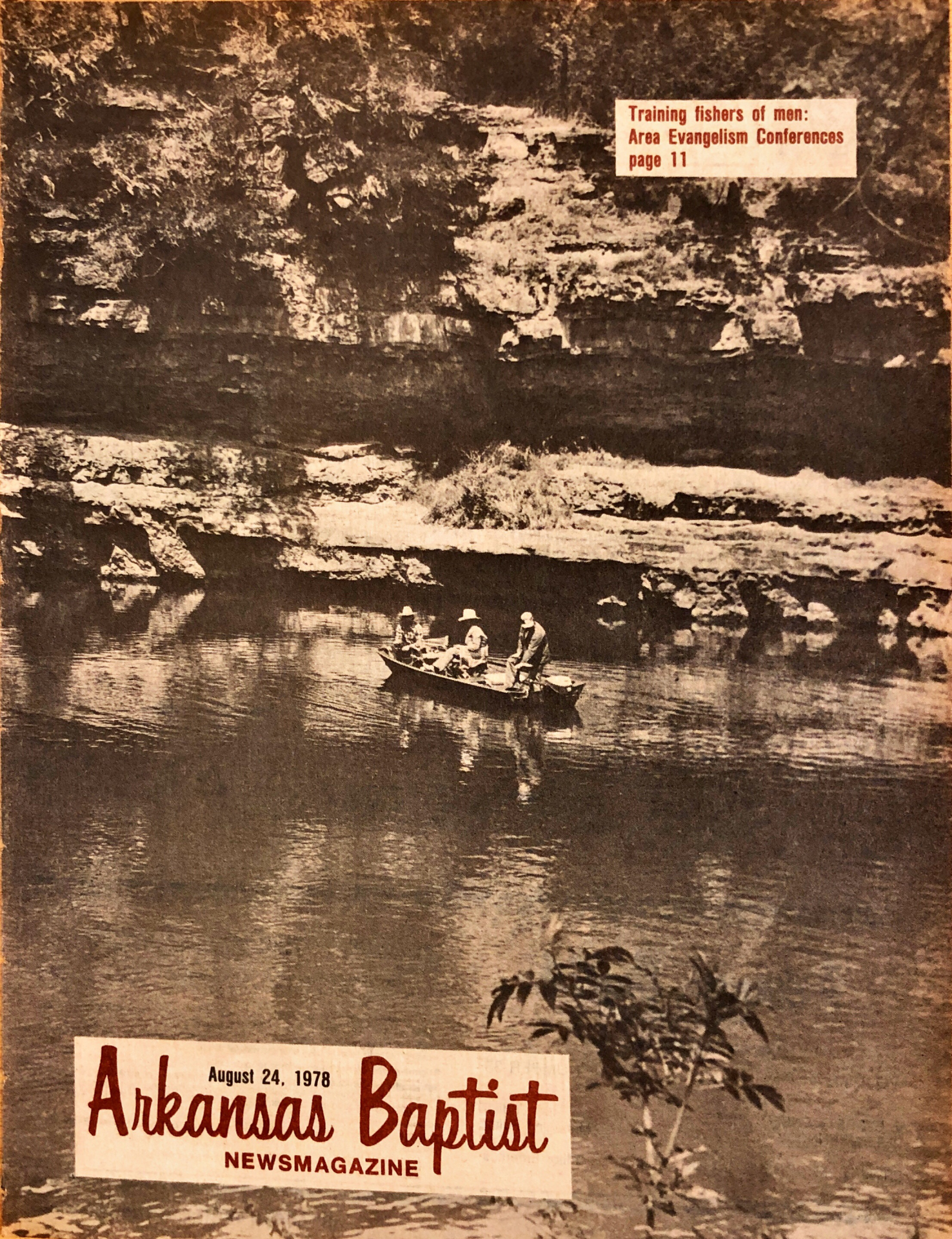
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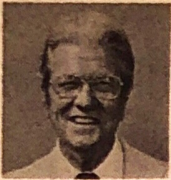
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Training fishers of men:
Area Evangelism Conferences
page 11

August 24, 1978
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Who believes the Bible most?

The "big hang up" of a relatively small group of divines today who would just love to "string up" all the rest is "inerrancy" and "infallibility" as it relates to the Bible. Most all of us believe in inerrancy and infallibility as the Bible testifies of itself, so it is not the watershed issue of this day.

The second coming of Christ issue of earlier days, which produced the pre-post, and A-millennial schools, had its day, but little influence on God's purpose or timetable in the matter. God's mind was not changed by the brilliant deductions, predictions or prophecies of the men who could find the time to indulge. Most of the old debaters have gone on, their charts gathering dust in the attics of the land, while God in his own good time will bring his Son back on schedule and target. A few years from now this present craze will fade and God's people will go on believing the Bible just as much as ever before, ever trusting its individual word for guidance and strength.

This pastime luxury of the lesser employed could be reduced to a simple question which would clarify and isolate it from other issues. The question, "Who believes the Bible most?" This would provide the clearest, cleanest, fairest and perhaps the most conclusive approach to inerrancy and infallibility.

One's belief in the Bible is gauged by his response to it. One's theory of inspiration is validated by his actions. The one who believes most obeys most. The end result of the most belief is the most action and the validation is actuarial. One's actual response to the word of God reflects the degree of his confidence in the trustworthiness of the scriptures. In parallel with the principle, "beauty is as beauty does," so "believing is as believing does" (James 2:17).

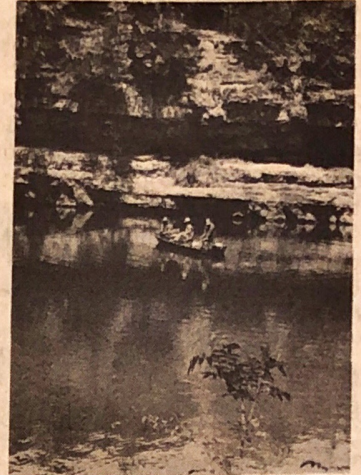
The one who hears but does not do, casts serious reflection upon his hearing (James 1:22-25). The person who boasts that he believes the Bible more than his peers should exceed them all in circumspect behavior and obedience. But this is not so. The people who belabor this issue most are in the lowest possible sector of any allowable range of respectable participation. The "doers of the word" validate by their actions and response the superiority of their concept of the verbal integrity of the Holy Scriptures. The world is weary of hearing the loud sound and fury of "I believe more than you," in preference to the person who says by his deeds, "I will demonstrate my faith in terms of actions" (James 2:18).

The watershed issue of today, as in all other days, is sharing the salvation of Christ with all the people in the world. The degree to which a person participates in this, is the degree he actually believes the Bible. A person is little more than what he believes and how much he believes it.

I must say it!

In this issue

Fishers of men



Fishing is a popular sport in Arkansas, but it's not nearly so exciting as "fishing for men". Arkansas Baptists can learn how to be "fishers of men" at area evangelism conferences Sept. 10-14 around the state. (photo by Curtis Duncan)

Deacons series 4

The final article in a series on deacons by Larry Baker offers some suggestions on how the deacon can best carry out the ministry of building the Body of Christ.

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The meaning of cooperation

The editor's page

J. Everett Sneed



As Southern Baptists we can take pride in our mission outreach. There is little doubt that we have the most effective work of any evangelistic denomination in the world. Although we must admit that there are areas that need improvement, our effectiveness has grown out of our Cooperative Program and the care with which our career missionaries are chosen. Occasionally, however, some individual tries to by-pass proven methods of mission work. Churches and associations should be warned against such involvements.

Our cooperative method of supporting and sending career missionaries provides protection for the missionaries as well as for our mission advance. It is of great importance that we have missionaries of the finest quality. Hence, our mission boards (both foreign and home) have certain standards that qualify a person for appointment. The areas which our boards check include a person's salvation experience, doctrinal purity, moral stability, educational background, physical health, and psychological wellbeing. While there should be no reflection on those who are unable to go, these standards are essential.

It becomes apparent that any would-be career missionaries who seek direct support from churches, individuals or associations, fails to meet the requirements of our boards at one or more points. If an individual fails to meet the standards doctrinally or psychologically, he may do serious damage to our work. A person who is physically unable to go as a missionary may shorten his own life or impair his future usefulness in the Lord's work.

Our procedure in sending and supporting missionaries provide protection for our missionaries. Our mission boards have a broad base of finance through the Cooperative Program. The financial stability of our denomination guarantees a missionary will not be stranded without support on some distant field of service. A person who goes as a career missionary with a church, individual, or associational support, may discover that their finance has suddenly come to an end. The problem can be particularly acute in a foreign country.

Even short-term volunteer efforts should be coordinated with and through the mission boards. The Christian Service Corps will depend on money given above the Cooperative Program. But checking on volunteers and coordination of efforts is vital if the work of our volunteers is to be of maximum value.

Southern Baptists presently have over 2800 foreign missionaries and over 2800 home missionaries. The Foreign Mission Board hopes to have 5,000 career missionaries on the field by the year 2000. If this goal is to be met we must provide increased Cooperative Program support. Last year there were over 9200 students in our six seminaries. God is providing us with the opportunity to carry the gospel as never before in the history of the world. In addition, our mission boards have a strategy designed to provide opportunity for every person to hear the gospel by the year 2000. Let's work with and through our mission boards in order to receive the very best for each mission dollar.

Guest editorial

The crest of the wave

Riding the crest of a wave on a surf board looks exciting to me but I have never tried it. Don't misunderstand me; I have no intention of trying it. It just looks exciting.

Lately, though, I have thought of that achievement as an illustration of an essential element to success.

To succeed a person must have not only ability and equipment but he must also have the right circumstances. Part of his ability must be to recognize the shaping of the circumstances as they are forming.

After a wave crests, many might then recognize it as being a good wave to have ridden. But the successful surfer goes out to meet the condition at a point

where many would fail to see its potency. The quality of his ride depends much on his sense of timing.

Do you see how this applies to leadership in general? It is imperative for a leader to have skill and resources. But along with these he must have an awareness of the condition of the group he leads and of the social environment in general. I am not advocating opportunism. That is taking advantage of opportunities without consideration of the consequences. I am suggesting that a Christian leader be sensitive to the cresting of group concerns and provide leadership where the mounting interests of people would glorify God. — Editor Elmer Gray in the 'California Southern Baptist'



One layman's opinion

Daniel R. Grant / President, OBU

Waiting 34 years to answer a letter

It is not unusual for me to wait a few days or even weeks before answering a letter. Sometimes it is delayed because I must wait until I have the right answer to a request. Occasionally I receive a letter that needs a cooling off period for both parties before the communication resumes. All too often I simply put off until tomorrow what I can and should do today. But I have never delayed answering a letter for 34 years, as was the case for a Ouachita faculty member recently.

Captain James C. Pitts, assistant professor of Military Science at Ouachita, came to my office and asked if I knew the mailing address of O. W. Yates, head of Ouachita's Bible Department in the 1930s and '40s. He said he received a letter from Dr. Yates some 34 years ago and was now ready to answer that letter. I thought he was joking but he showed me the letter which Dr. Yates had written to him at

the time of his birth in Stamps, Arkansas, when his father, Frank Pitts, was away serving as a chaplain during World War II. James only recently received the letter from his father.

Dr. Yates' letter was thoughtful and gracious. He spoke of James' "discovering America in a very stormy period." Then he added "we are all hoping and praying that the storms will soon blow away and that the sunshine will be bright again. I want to congratulate you on the home which you selected as the place for your early activities. The world generally believes that preacher's sons rapidly go to the devil, but statistics show that more preacher's sons make good than those representing any other class, therefore you have selected the environment which points towards the greatest possibility of success." As was so typical of Dr. Yates, he concluded his letter with an invitation to come to Ouachita someday as a student.

Dr. Yates recently celebrated his ninetieth birthday in his retirement home in Lexington, Ky., and I was able to give Captain Pitts his mailing address. Captain Pitts was equally gracious in his reply, in spite of the lapse of 34 years. He told Dr. Yates of his own "stormy period" during the Viet Nam War but he prayed that his nine-year-old son would be spared such storms and have only sunshine. He concluded by reporting that "God does move in mysterious ways, and so does the Department of the Army," allowing him to end up at his father's alma mater Ouachita as a member of the faculty.

I am grateful for people like O. W. Yates who find time in their busy life to write encouraging letters above and beyond the normal call of business. I am also grateful for people like Captain James Pitts who take time to write a letter of appreciation, even if it takes 34 years to do it.

Ninth and last in a series

Deacons: a closing note

In eight brief articles we have thought about the life and work of the deacon. Much of our attention has focused on biblical materials: Acts 6:1-7; Acts 8; 1 Timothy 3:8-13; Philippians 1:1, 5; 2:25; 4:18; and 1 Thessalonians 5:12-14. Like-



Baker

wise, we've looked briefly at the nature of the deacon's ministry. And, we've thought about the character of those who lead the church as deacons.

Why, you may ask, is so much emphasis placed on the kind of persons who lead the church? Paul gives the answer: "The very nature of the church demands it." Remember, he writes, "it is God's household... the church of the living God, the pillar and foundation of the truth" (1 Tim. 3:15).

The quality of the men who lead the church is important because the church is the church. Because she belongs to her Lord and is called to such high and holy tasks, the persons who lead her must be of the highest caliber. Great

by Larry Baker

causes need great leaders and the church needs great individuals leading her.

Read again Acts 6:7. "So the Word of God gained more and more ground. The number of disciples in Jerusalem very greatly increased, while a considerable proportion of the priesthood accepted the faith."

Through the efforts of the seven, other men came to know Christ as Lord. These seven men enhanced the effectiveness of the church. These seven made it possible for the apostles to carry out their primary work. Because they fulfilled their assignment, the church did her job and fulfilled her commission more effectively.

How can today's deacon best carry out his ministry? Here are some suggestions.

Today's deacon needs to be strengthened by a new investigation and thorough study of the Scriptures discussed briefly in these articles. The Scripture must always be the foundation and measuring stick of our life as God's people.

Today's deacon needs to be dependent upon the Spirit of God. Through the work of the Spirit, the deacon will

be challenged and encouraged, strengthened and directed. Spiritual resources, realized through prayer and the practice of the presence of God, are indispensable for the ministry of the deacon.

Today's deacon needs to be sensitive to the needs of people about him and the church of which he's part. There may be no Greek widows who are being overlooked by the church; there will be, however, other genuine needs which the deacon can meet.

Today's deacon needs to be committed to service. He will see himself as a channel through which God's love, and concern are channeled to others. Commitment will lead to action.

Today's deacon needs to sharpen his ministering skills and, thus, enhance his effectiveness. Individual and group study as well as other avenues of growth are open to the deacon; they call, "Enter here!"

Remember: The Body of Christ waits for building.
So the Christ gave gifts for the doing.

Larry Baker is pastor of First Church, Fayetteville.

In messages at Little Rock

Baptist humorist tickles and ribs Baptist with stories about themselves

Editor's note
Grady Nutt was in Little Rock Aug. 11-13 as the speaker at "Faith Alive — '78" program at Pulaski Heights Church.



Nutt

If you can believe Grady Nutt's parables, his Baptist youth was spent just this side of juvenile delinquency gathering material for the stories he tells about people, especially Southern Baptist people.

He's an ordained Southern Baptist minister, but he doesn't carry a big black Bible under his arm when he speaks. Grady Nutt readily claims the designation of professional humorist entertainer, speaker, and writer. He doesn't bill this as a "ministry", either.

He tells stories about his high school days, the antics of his college buddies, and the misadventures of his seminary friends in their first pastorates. He takes the everyday events, makes them humorous, and sneaks up with a useful truth.

by Betty Kennedy

There's one truth Nutt's trying hard to convey — spiritual things don't have to be totally humorless. "Jesus used stories to make his points," he says. "People recognized the things Jesus told about, and he taught by adding a new twist to the familiar story."

"The people must have liked the way Jesus taught," Nutt concludes. "Why else would they sit on the curb in those long robes under a hot sun for hours to hear him?"

So Grady Nutt satirizes Southern Baptists as a member of the family. When he talks about kids who retreat to the country lanes to avoid the high school dance, he can paint a funny, yet believable picture of a Baptist kid because he was one.

Baptists laugh at themselves in Nutt's stories, and he hopes they see the irony in the situations. He thinks Baptists have just about ruled themselves out of believability if they emphasize don'ts to the exclusion of other issues. "We can jump up on our high horse about dancing, smoking, etc.," he says, "while we let the civil rights movement, or the ecology movement march right by us."

Avoidance of evil seems to be the test of faith, he explains. "We're like the third little pig, who built a strong house

to avoid the wolf instead of learning to cope with the wolf and live life."

Nutt has made a Broadman film using the story of the three pigs to illustrate the approach he suggests for dealing with the wolf. It's one of three films he has made, and he also has four books and a record album to tell his parables.

He has been standing up before church groups, civic clubs, and concert audiences since 1969, and he's appeared on a syndicated national TV program, and was featured in *People Magazine*.

Before 1969 Nutt was Assistant to the President of Southern Seminary, Louisville, Ky., and he has been a pastor, minister of music, and a youth minister in Texas and Kentucky.

He and his wife, Eleanor, work with young married adults in a Louisville church and both serve as deacons.

Grady Nutt explains that Jesus taught with parables and the Pharisees criticized him for it. "You don't quote Moses," the Pharisees might have said. And they might level the same charge at Grady Nutt because he uses humorous stories to help people see new truths in ordinary events.

Betty Kennedy is managing editor of the 'Arkansas Baptist Newsmagazine.'

Arkansas all over

briefly

by Millie Gill

Oregon Flat Church

near Harrison has responded to the Bold Mission Thrust by voting a 10 percent increase of gifts to the Cooperative Program. The church will be contributing 20 percent to the Cooperative Program and five percent to associational mission. Bill Kendrick is pastor.

Huntsville First Church

was in revival July 30-Aug. 4. Ben J. Rowell, pastor of First Church, Rogers, was evangelist. Jim Walker, music director/associate pastor of the Rogers church, directed music. Bill Williamson is pastor.

Harlan Park Church, Conway

will be host for a Biblical Counseling Seminar Aug. 25-26. Gene Fluker of Hobbs, N.M., will be leader. He will share biblical teachings about the spiritual, psychological, and physical nature of man. Sessions will be held Friday evening from 7:30 to 9:30. Saturday sessions will be from 9 a.m. to 4 p.m. Those assisting with preparation for the

seminar are Harrison Johns, Ronald Raines, John Greer, D. P. Wilcox, Fay Smith, and W. L. Probasco.

Halley Church

will be in revival Aug. 27-Sept. 2. Marvin Cain, pastor of Temple Church, Dermott, will be evangelist. Thomas Christmas is pastor.

Ward First Church

will be in revival Aug. 28-Sept. 3. Services will be at 7:30 p.m. Eddie Simpson, pastor of Lonoke Church, will be evangelist. Morris Conrad, a layman from Oakland Church, Pine Bluff, will direct music.

Pulaski County Association

sponsored a "Small Church Sunday School Conference" on Aug. 14-15 at Lakeshore Drive Church, Little Rock. Purpose of the conference was to help pastors and Sunday School directors plan and implement Preparation Week. Daryl Heath, Small Sunday School consultant, Southern Baptist Sunday School Board, led the conference.

Hot Springs Second Church

will observe its 75th anniversary in September. Porter Routh, Executive Secretary of the Southern Baptist Convention, and Johnny Jackson, president of the Arkansas Baptist State Convention, will speak on Sept. 3. Carolyn Yeldell Staley will present a musical concert on that date. Walter Yeldell, a former pastor, will preach on Sept. 10. O. O. Bayless, a former pastor who is currently associate pastor, will be speaker on Sept. 10. Millard Bennett, a former pastor, will be speaker on Sunday evening, Sept. 13. Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, will speak on Sept. 17 to close the special observance.

Hughes First Church

held a back-to-school revival Aug. 13-16. Bobby Pearle, associate pastor, was evangelist. James Rushing of First Church, Marianna, directed music. Carroll Evans is pastor.

Uncle Purl's place ministers

Looking at both the physical and spiritual needs of an individual is nothing new to Southern Baptists. In cooperation with other denominations, one way Arkansas Baptists have found to minister to both needs is through the Uncle Purl Stockton Memorial Mission Center in Little Rock.

Uncle Purl, founder of the center was one of Arkansas' legendary figures. He was an evangelistic song leader, preacher and mission worker. Uncle Purl first founded the Union Rescue Mission, which is still operating in Little Rock. Later, when the facilities of the old Trinity Baptist Church on East Tenth Street became available, Uncle Purl came out of retirement to found the Christian Service Center. After his death in the early '70's the Center was re-named as a memorial to him.

Although the Center is inter-denominational, many of those associated with the mission are Baptists. Johnny Jackson, pastor of the Forest Highlands Church, Little Rock, is chairman of the board; Ralph Hart, pastor of Bible Church, is vice chairman; Lex Aker, pastor of Pike Avenue Church, North Little Rock, is secretary-treasurer. Arnold Teel, pastor of Amboy Baptist Church, North Little Rock, is chairman of the financial program. The three trustees are J. C. Myers, pastor of First Church, North Little Rock; John Colbert, pastor of First Church, Sherwood; and W. A. Blount, pastor of Sylvan Hills Community Church.

"Not only are five of the seven directors active Baptist preachers, but much

of the mission support is also from Baptists," according to Jackson.

The mission superintendent is Conrad Browning, a deacon in Forest Highlands Church. His position seems to be exactly what he was groomed for, although he had no idea that he would ever work at a mission.

Browning, the mission's only paid staff member, has a B.S. in biology from Henderson State University. After college he entered the graduate program at the Little Rock Medical Center. After leaving the graduate program in Little Rock he went to Conway where he finished a master's degree in counseling.

Browning's diversified education and special skills from his years with Safeway and as a policeman in the Army have helped him in his work at the mission. Browning believes that he is now doing what the Lord wants him to do. "I thought it was all for naught, all the years I went to school. Finally, I put it all together or the Lord put it all together in my life. Last year we had 12,000 people come through the mission. And I think by my being there I have been taught more than I have given others. It is a good place to learn."

The mission averages 30 to 40 people per night. The mission sometimes has as few as 15 and often has as many as 60 on one night. Men usually come in and stay one or two nights. Families often stay as long as one or two weeks.

The mission has four divisions. Division I is a single men's division. The object of this division is to help these

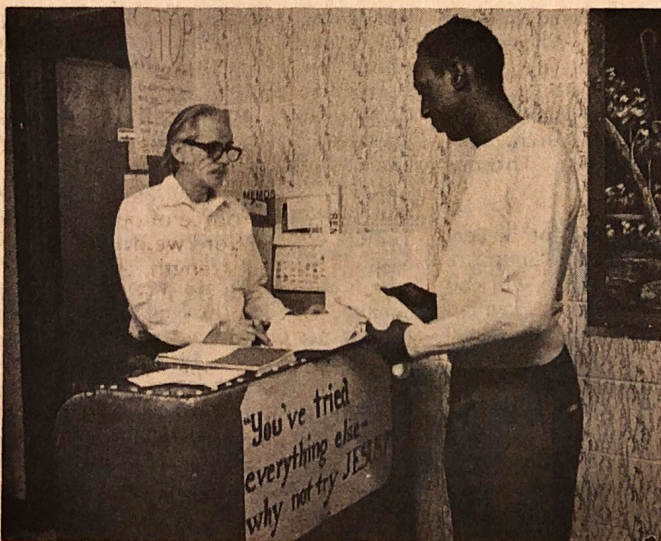
men in any way possible. The men receive food, clothing and shelter and all are required to attend chapel each day. When possible, Browning counsels each of these men separately.

Division II is the family division. This division is for the husband, wife and children if there are any. Proof of marriage is required and two weeks is the limit that they may stay. They receive all the things that the single men receive plus housing counselling. The mission works closely with the housing authorities trying to help these people find permanent homes. Both the single men and families are charged \$3 per night. Where money is a problem, the mission carries them on the books until they have found a job.

Division III is the female referral division. Single females are referred to other agencies and counselled by the mission. The mission hopes within the near future to have a division which can house the single women. But at the present there is no single female shelter.

Division IV is the non-resident division. This division is for help other than shelter. This division is for emergency cases only. For example, food baskets and clothes are available for families who have been in a fire.

The facilities at the mission include housing for the single men, housing for married couples, a chapel, a kitchen and dining hall and the Thrift Store. The Thrift Store is open to the general public from 8 to 5 p.m. No emergency, however, is turned down any hour of the day or night.



One of the recipients of the mission's ministry registers. The mission usually houses 30 to 40 single men each night.



Baptist Pastor Johnny Jackson (standing) is chairman of the mission's board and supporter of the work overseen by Director Conrad Browning.

to people sometimes overlooked

The mission averages from 25 to 35 professions of faith each year. They also have 50 to 75 various rededications from people who have made some kind of profession of faith previously. Normally there are responses week by week and day by day.

The mission is one of the few places that will take a person referred from the Medical Center because these people don't work, they just recuperate from an illness. Browning said, "These referrals stay at the mission and recuperate. After they are better they start working for me."

"One such man was made a manager. He admitted that his problem was alcoholism and said that he had lost his family. After working a year he realized his spiritual need and admitted that there was sin in his life and that he and his wife had always wanted to get back together but there had been one thing between them and that was alcohol. This week he is moving back to New York after his one year absence and he and his wife are going to get remarried and get back into church life. Browning said, "The main thing that helped him was seeing the other people just like him coming in in a drunken state and wallowing, just like a pig wallowing in a



Browning and his family are members of Forrest Highlands Church in Little Rock. They are (from left) Greg, Conrad, Melissa, and Polly. (ABN photos)

mud hole. He saw this for himself and finally the Lord, somehow, convinced him of what he was looking like."

Why are Baptists involved in the Uncle Purl Stockton Mission? Perhaps Jackson summed it up best when he said, "I just feel that this is a ministry that ministers to a segment of humanity that is often overlooked. I feel like the

gospel of Christ is sufficient for every man's needs, the down-and-outer as well as anyone anywhere. So I have always felt like here is an opportunity that Baptists and other Christians have of working together to give a clear presentation of the saving grace of the Lord Jesus Christ. And we are happy to be a part of the ministry."



Woman's viewpoint

Ruth Ann Wade

Arkansas, the Natural State

There are many wonders, beauties, and formations to be found within our state's boundaries. The wonder of it all is the God who provided them for us all to enjoy.

In March of 1977 I had the opportunity of having a tour of the first completed phase of Blanchard Springs Caverns near Mountain View. I thank God for the fellows who came upon the "hole in the ground" and cared enough to explore it out to discover all the beauty that had lain hidden beneath the earth's surface for so many years.

In seeking an explanation of such a phenomenon from our guide, this is what my limited understanding of such geological descriptions would be. Thousands or millions of years ago this area could have been like an underground river, flowing freely. Something happened, that caused there to be a great rushing of water and the underground area was drained, leaving an empty cavern. Through the years, and I am re-

ferring to many years, the surface moisture seeped through the top soil bringing with it minerals and elements that became a part of the walls, floors and formations that are now developed in such a way as to preserve their beauty, and yet allow us to observe them.

Is this the way it is in your life? Are you in a "natural state" or have you been freely washed of all the accumulations of the years? Are you discouraged because you have been cleansed and you do not see yourself as the beautiful saint of God you long to be?

Let's look back for a moment at these formations in the caverns. Stalagmites and stalactites are not formed overnight. It takes years for them to be developed. A tour through the cave can reveal to the trained eye when there was a drought and when there had been an abundance of rain on the surface above. One can also see evidence of the in-

fluences contained in the moisture that was provided.

Isn't this like our Christian lives? We do not become spiritual giants overnight. We do not build strong faith from one single experience, but little by little, through the water of life as we feed upon his Word we begin to grow. It will be evident the source of our water (the portions of his Word we dwell upon) as those hues of strength, love, understanding come to be revealed through our lives to others.

Whether you planned it that way or not, your life is "open to the public". They can view the creative workings of God's Spirit in your life. I pray they will say "Godly men are growing a tree that bears life-giving fruit" (Prov. 11:30 LB).

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

Arkansas all over

by Millie Gill

Walter Grady has joined the staff of Second Church, Hot Springs, as minister of music. He attended North Texas State University, Denton; Oklahoma Baptist University, Shawnee; and Southwestern Seminary. Grady served on the staff of churches in both Lawton and Oklahoma City, Okla. He has also served in music evangelism.



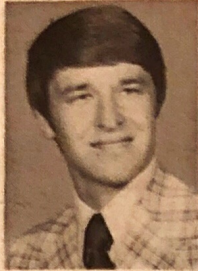
Grady

Chris McCool

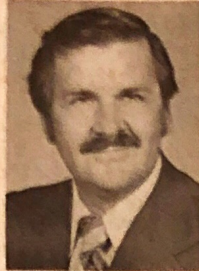
is serving as minister of youth and church recreation for Second Church, Hot Springs. He is a recent graduate of Southwestern Seminary and while in Ft. Worth served at Travis Avenue Church. McCool has been active in Campus Crusade for Christ and Baptist Student Union. He has also served on a revival preparation team.

Claude B. Williamson

is the new pastor of Bethel Church of Barling. He began his ministry there on Sunday, July 16. A native of Texas, he has



McCool



Williamson

served in the U.S. Air Force for 20 years. Williamson served in local church responsibilities while in service. Following retirement in 1972, he entered East Texas College, graduating with a bachelor of arts degree in 1976. He entered Southwestern Seminary and received his master of religious education degree in May of this year. Williamson and his wife, Margaret, are the parents of three daughters.

Sam Dunham

has been called as pastor of the Alexander Church in Greene County Association.

James R. Elam

has accepted the position as youth

director of Clark's Chapel near Paragould.

Lois Ward

has returned from an assignment with the Christian Service Corps at Camp Calvary in Hartsville, Mo. Mrs. Ward, a resident of Cabot, taught Bible skills, consisting of different translations of the Bible, use of reference books, use of marginal Bible references, use of the Bible dictionary, and the use of the concordance. She worked with girls ranging in age from 11 to 17. She also assisted with tabernacle worship services, played the piano, assisted with both entertainment and nightly bedtime devotionals. **Joyce Shanks** of Waldron also assisted with the Bible skills at the camp.

Bob Reeves

has resigned as pastor of the West Hartford Church, Buckner Association.

Frank Schoeppe

has resigned as pastor of the James Fork Church, Buckner Association.

Nelson Wilhelm

has been invited by the SBC Foreign Mission Board to participate in an evangelistic campaign in Nicaragua in November. He serves as pastor of First

Focus on youth

by Millie Gill

Hope First Church

youth have returned from a 15-day trip to St. John's Antigua, British West Indies. The Senior High Choir sang in several churches enroute to Miami. From Miami, they flew to Antigua, where they conducted Vacation Bible School and led in services at the Central Church of St. John's and its four missions. There were 430 enrolled in the VBS and a total of 15 professions of faith. There were 24 young people and six adults who made the trip sponsored by the SBC Foreign Mission Board. Steve Landers, minister of music and youth, led the group.

Pulaski Heights Church, Little Rock

youth left for a mission trip to the Migrant Mission Center at Hope on Monday, Aug. 14. There were 16 youth participating. Sponsors were David Becton, Sharon Becton, Ernie Hesterly, and Molly Marshall, minister to youth and single adults.

Conway First Church

youth had a "Discipleship Weekend" on Aug. 18-19. Dan Johnson, professor at the Evangelical Institute in Greenville, S. C., led the study on "What It Takes to Follow Christ." The retreat was held in

Clinton.

Russellville Second Church

youth held a "Share Service" on Sunday evening, Aug. 13. They shared, with the congregation, their experiences at Glorieta. John Wilson, youth director, preached the evening message.

South Highland Church, Little Rock

youth presented the musical, "Light-shine," on Sunday evening, Aug. 5. The 19 youth left on Wednesday morning, Aug. 9, to present the musical in churches in Texarkana, Tex., and Ennis, Tex. Roy Cook, pastor, directs the youth group. Assisting with lighting and sound effects are Beverly Cook and James and Nora Hays.

Walnut Street Church, Jonesboro

youth, to close summer activities, held a fellowship in Barton Hall on Sunday evening, Aug. 13. Bev Pierce, youth director, was leader for the "Backward Night."

Prairie Grove First Church

youth held a "Back To School Retreat" on Aug. 18-20 at Camp Peale. Ed Pilote, youth director, was in charge.

Alma First Church

held special youth services on Aug. 19.

Richard David Coss, who was "born again" while serving time in a federal prison, was speaker. Buddy Green, song writer and recording artist, was in charge of special music. Paul Stockemer is pastor. Lindsay Crain is director of music/youth.

Elmdale Church, Springdale

junior high and senior high youth held a retreat at New Life Ranch Aug. 18-19. The retreat included Bible study, recreation, and fellowship.

Immanuel Church, Little Rock

junior high youth participated in Backyard Bible Clubs the week of Aug. 1-4. They were in charge of the programs, worked with puppets, told the Bible and mission stories, led the singing, taught the memory verse, and counseled with the children. There were 160 enrolled with an average attendance of 128 at the six different clubs. The group had an opportunity to share the plan of salvation on an individual basis with 17 children. Teenagers participating were Debbie Petty, Deborah Pope, Deana Ashworth, Patti Kee, Kathy Bannert, and Phillip Ashworth.

Church, Waldron, which has voted to pay his expenses to participate in the crusade.

Faron Rogers

is serving as minister of youth for First Church, Benton. He is a 1978 graduate of Ouachita University and in June was married to the former Ann Bishop of Bradley. Mrs. Rogers will be a senior music major at Ouachita this fall.

Lindell Hile

was honored by First Church, Murfreesboro, on Aug. 13. He was recognized for his more than 20 years service as church treasurer when church presented him with a gift of appreciation.

William Fowler

has been called to serve as pastor of the Wilmar Church in Bartholomew Association. He and his wife, Marilyn, began their ministry at Wilmar on Aug. 14. They previously served the Auld Church in the Delta Association. Both are natives of Oak Grove, La. Fowler is a graduate of Mid-America Seminary.

Vern Allen Wickliffe

was ordained to the gospel ministry by Calvary Church in Hope on Sunday, July 23. He is the son of Rev. and Mrs. Vernon C. Wickliffe.

Participating in the ordination service were S. A. Whitlow, Gilbert Ross, Dick

Sutton and Pastor Wickliffe. The candidate is now a student at Southern Seminary in Louisville.

Ron Chandler

was ordained to the ministry at Eudora Church, his home church, on July 30. Chandler now serves on the staff of First Church, Stuttgart, as minister of education/administration. He is also a student at Southwestern Seminary where he will graduate in May.

Those participating in the ordination were Jerre Hassell, pastor of the Stuttgart church; Jimmy Wallace, pastor of the Eudora church; deacons of the host church; and ministers in the area.

buildings

First, McGehee, dedicates buildings

First Church, McGehee, dedicated new facilities on Aug. 6, which includes a new auditorium, facing the educational building with brick so that it will blend with the other buildings, erecting of a new fellowship hall, and the paving of parking lots. The facilities, which cost approximately \$700,000, gives the appearance of one building because of the standing of the connecting area with an arrival hood.

The auditorium will seat approximately 620 people and has a complete control booth from which all sounds and lighting can be controlled.

The new auditorium, which is constructed where the old auditorium was razed, also has a music room and four classrooms. The baptistry is arranged with individual dressing rooms both on the men's and ladies' sides.

The fellowship hall doubles as educational space. Folding doors will

form four large classrooms. The fellowship hall will seat 250 people at the tables and has a modern kitchen with a dishwasher, disposal, cafeteria-type stove, and passthrough windows for quick serving.

The church had been planning for construction for a number of years. About a year after Mason Craig became pastor, the church voted to purchase any property that became available in the block where the church stands. The church now owns all of the property in the block except for one small lot on the corner.

The building fund was begun when C. S. Griffin, a man now in his 90's, found a penny on the way to church. He started a penny fund which had approximately \$40,000 in it when the work was started. Three and one-half years ago the church had a fund raising program and pledged over \$300,000. To date they have

received \$165,000 of this amount. The congregation borrowed about \$450,000 to complete the construction of their new facilities.

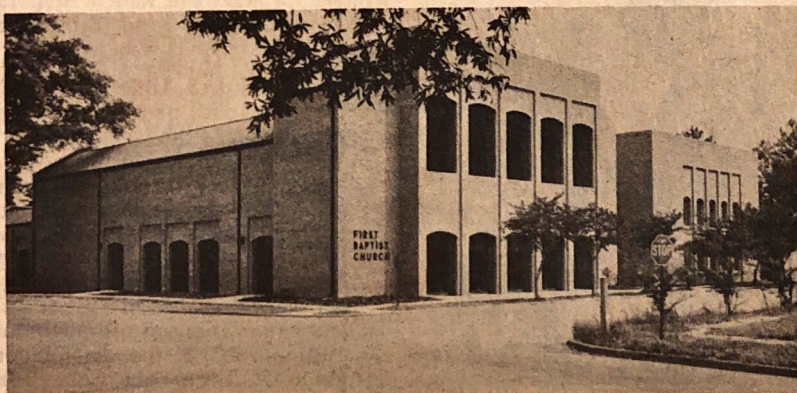
Special guests for the service included former member Bobby Dottley, now pastor of Riverview Church, Houston, Tex.; former pastor of the church Cline Ellis, now pastor of Maumelle Mission; and former staff member Bob Holley, now director of Church Training for the Arkansas Baptist State Convention.

The dedicatory message was preached by Pastor Mason Craig, who will have served the congregation as pastor 20 years next April.

Pastor Craig feels the future is bright and the church is strong financially. "Our budget has grown from about \$60,000 to \$130,000 annually. The fund-raising program has not harmed the regular budget gifts in any way. Rather, our budget has grown.

"In the future we will need to develop more ministries to the elderly. Our church is growing older and unless we have an influx of younger families we will need to do more for our older adults. This does not mean that we should stop our youth program but our main emphasis will need to become ministry to our senior citizens.

"Our town is growing again so we feel optimistic about growth. I see no problems as our church is very mission-minded. We give 20 percent to the Cooperative Program as well as significant amounts to the Lottie Moon and Annie Armstrong offerings. These will continue to grow as our church is strongly committed to the work of the Southern Baptist Convention."



The McGehee church's new buildings have brick to match existing buildings. (ABN photo)

State Executive Board recommends budget, personnel, new work

If Arkansas Baptists adopt their executive Board's recommendation to the November annual meeting, they will maintain an eight-year record of increasing the percent of the state's total budget going to world missions.

The proposed 1979 budget was one of the major items of business the Board's Aug. 15 meeting, held at Immanuel Church in Little Rock. The new budget proposes to send to Southern Baptist Convention causes, through the Cooperative Program, \$5,726,826, which is an increase of one-half of one percent over 1978.

The 1979 budget calls for a total budget increase of 11.421 percent. This includes a 11.457 percent increase for Executive Board Programs (such as administration, departments, WMU, and business and other services), an increase of 10.499 percent for all state causes, which includes Board programs, and an 11.257 percent increase for the "Advance" section. The advance section includes colleges and funds for capital improvement for several areas of work.

The Board approved three other allotments of funds. James Hill, chairman of the 1978 Overage Committee brought a recommendation that any funds not used for budgeted items at the end of 1978 be divided five ways. These would be distributed equally among the two colleges, two agencies, and the "Extreme Emergency and Extreme Missions Needs Fund" administered by Executive

Secretary Charles Ashcraft.

Arkansas Baptist Foundation President Harry Trulove asked that the Foundation not be included in the overage distribution, because the Foundation would request, in a later item of business, that the agency receive a one-time-only allotment from the convention's "contingency fund".

The Board voted to accommodate Trulove's request and later approved a recommendation that the Foundation get \$53,154 from the "Contingency Fund". The money would be used to bring Foundation funds up to the level where the agency can provide more for itself and require less money from the convention budget in the future.

A final budget matter was the approval of a recommendation to allocate \$5000 each to the Retirement Home Committee for its preliminary study, and \$5000 to the Arkansas Baptist Historical Commission.

The group named two new members to the Executive Board, replacing two who moved from their associations. Elected to the Board were Gene Crawley of Marvell for Arkansas Valley Association, and Harold Elmore of Lake Village for Delta Association.

Personnel for state convention departments was another major item of business for the Board. They voted to name Neal Guthrie to head the Brotherhood Department. C. H. Seaton retires from that post at the end of this year.

Guthrie currently is associate in the Evangelism Department working in pre-college evangelism.

Associate staffers for the Sunday School and Church Training Departments were presented to the Board by the Operating Committee and were endorsed unanimously by the Executive Board. Martin Babb of Little Rock was employed to work as youth consultant in the Sunday School Department and Bill Faulkner will be an associate in the Church Training Department. Faulkner, director of church ministries for First Church, Arkadelphia, will specialize in the youth area.

Bob Ferguson, director of Cooperative Ministries with National Baptists, was designated as director of Camp Paron. The Brotherhood director had been serving as director for the camp.

The Board approved the appointment of a permanent committee to study the possibility of establishing a retirement complex built and operated by Arkansas Baptists. The committee will bring a report in 1979.

Board President Kenneth Threet appointed five Executive Board members to the committee: David Crouch, Trueman Moore, Pat Titsworth, Dwayne Fischer, and James Lindsey.

A recommendation to establish a Christian Life Council was approved by the Board. The Council would be under the direction of a person with the rank of associate and would assist Arkansas Baptists to apply the Christian gospel to everyday living and create a moral climate where Baptist witness would be effective. The council would be seven members from the Executive Board.

The Board also heard reports about delays in getting a history of Arkansas Baptists published; about cooperating with Indiana Baptists in a crusade there in April, 1979; and on goals for the Bold Mission Thrust in Arkansas.



Operating Committee chairman Leslie Riherd (left) and Executive Board President Kenneth Threet make a final check on reports before the meeting of the Executive Board begins. (ABN photo)

Correction

A news item about Arkansas missionaries on page 7 of the Aug. 10 Newsmagazine contained information from the SBC Foreign Mission Board which was incorrect. The paragraph about Mr. and Mrs. C. Thurman Braughton, missionaries to the Philippines gave an incorrect P.O. box number in their address. Their box number actually is 141 at Davao City, Philippines.

Your state convention at work

Stewardship

Millions for TV religion

A radio preacher offered his wares. He promised healing oil for all who sent an offering. His appeal was straight forward and he appeared to be more honest than some. In offering the oil, he said it was ordinary cooking oil that he had blessed. It didn't come from the Holy Land, but from a grocery shelf. The fact that he stayed on the air was evident of support.

Believers do support radio and TV preachers. Baptists send mission dollars to the super stars.

The Wall Street Journal ran an article last June entitled "The Electric Church." In it, they reported what well-known TV personalities haven't been quick to share.

Herbert W. Armstrong and his now excommunicated son, Garner Ted, promoted "in excess of \$75 million" into the coffers of the Worldwide Church of God.

The many faith adventures of Oral Roberts takes in approximately \$60 million. Donations are increasing at the rate of 25 percent to 30 percent a year.

Pastor Jerry Falwell of the Thomas Road Baptist Church appeals for support

and people respond. His programs generate over \$30 million a year. Pat Robertson, who operates the Christian Broadcasting Network, also raises more than \$30 million annually.

Early morning viewers watch Jim Bakker turn the PTL show into a \$25 million operation.

After being publicly questioned, funds for the Billy Graham Evangelistic Association dropped over \$1 million in 1977. The organization reported almost \$28 million in 1976.

These men do proclaim the gospel. People do benefit. But can the electric church take the place of a local congregation?

Baptists have dollars to spare. Instead of sending them to a personality, consider these opportunities:

- Baptist schools need support
- Mission Service Corps
- World hunger through Foreign Mission Board
- Increased mission support
- Adequate support for staff

—James A. Walker, Secretary of Stewardship

OBU registration for fall scheduled

Registration for the fall semester at Ouachita Baptist University will be held Tuesday, Aug. 29, and Wednesday, Aug. 30, according to Carl Goodson, vice president for academic affairs at OBU.

Registration will be held in Evans Student Center and Life Hall beginning at 8:30 each morning.

Students may pick up their permit to register and registration report on Monday, Aug. 28 in the lobby of the student center.

The first day of classes is Thursday, Aug. 31.

The last day to register or add a course at OBU is Sept. 13. The final day to drop a course is Oct. 19.

Did you know that the Cooperative Program support received by Ouachita Baptist University and Southern Baptist Colelege helps to keep tuition from being even higher?

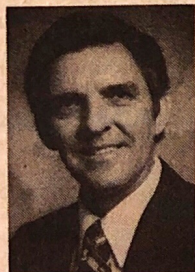
Area Evangelism Conferences

Adults

Sept. 10-14

Youth

Theme: "Equipping the Saints"



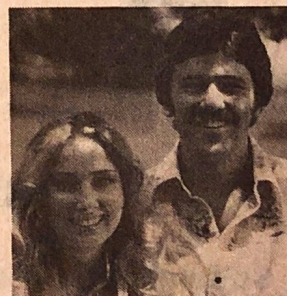
Sidney Sample
preacher



Phil Lineberger
Bible study

Sept. 10 – 2:30 p.m.
First, Stuttgart
Sept. 11 – 7:30 p.m.
University, Fayetteville
Sept. 12 – 7:30 p.m.
First, Booneville
Sept. 14 – 7:30 p.m.
First, DeQueen

Program for children
Nursery provided



Carl and Brenda Gustafson
Youth speakers

Special conferences

Sept. 10, 1:45 p.m.—Sept. 11, 12, 14, 6:45 p.m.

Ministers of music — Ervin Keathley

Youth workers — Neal Guthrie

Chairmen of evangelism and

Directors of missions —

Clarence Shell Jr.

Pastors & laity — Jesse Reed

Looking ahead: Arkansas events

August 1978

- 20-27 Church Music Week
- 25-26 Associational Church Training Leadership Conference, Little Rock, First
- 25-26 Associational Music Director Workshop, Little Rock, First Baptist Church
- 28-30 Registration fall semester, Ouachita Baptist University
- 28 Registration fall semester, Southern Baptist College

September 1978

- 7 State Wide WMU Leadership Conference, Little Rock
- 7 Bold Mission Thrust Orientation Calvary Church, Little Rock
- 9 Area WMU Leadership Conference, associational leaders, Baptist Building, Little Rock
- 10 Baptist Foundation Sunday
- 10 Area Evangelism Conference, Stuttgart, First
- 11 Area Evangelism Conference, Fayetteville
- 11 Area Leader/Member Training

- 12 Conference, Stuttgart First (WMU)
- 12 Sunday School Leadership Night (Associational)
- 12 Area Evangelism Conference, Booneville, First
- 12 Area Leadership Conference, associational leaders, Stuttgart, First (WMU)
- 14 Area Evangelism Conference, DeQueen, First
- 14 Area Leader/Member Training Conference, Camden, First (WMU)
- 15 Area Leadership Conference, Associational Leaders, Camden, First (WMU)
- 15-16 Brotherhood Leadership Training, Camp Paron
- 18 State Missions Season of Prayer (WMU)
- 18-19 State Sunday School Convention, Little Rock
- 19 Northeast District Brotherhood Meeting, Walnut Street, Jonesboro
- 21 Southwest District Brotherhood Meeting, Hope, First
- 21 Area Leader/Member Training Conference, Walnut Ridge, First (WMU)



Training for Leadership Conference

September 7, 1978, 10 a.m.-2:30 p.m.
Immanuel, Little Rock, Tenth and Bishop

Statewide WMU Conference

Specialized, in-depth training for:

- WMU directors/assistants
- WMU directors/BW presidents
- WMU enlistment/Enlargement dirs.
- WMU Mission Action directors
- Experienced BW presidents
- Inexperienced BW presidents
- BYW presidents
- BW/BYW group leaders

- BW/BYW mission study chairmen
- BW/BYW mission action chairmen
- BW/BYW mission support chairmen
- Acteens leaders and directors
- GA leaders and directors
- Mission Friends leaders & directors
- Graded series study leaders

... Sack Lunch ... preschool nursery ... Baptist Book Store ...

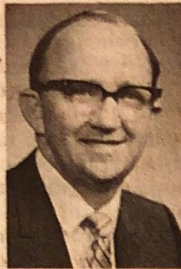
The unhindered gospel

Aug. 27, 1978

Acts 28:16-17, 21-31

by Anton C. Uth,
Immanuel Church, Pine Bluff

Luke has blessed the hearts and lives of countless Christians for 1900 years. Many have been born into the kingdom of God through reading and studying Acts. But questions have been raised concerning Luke's purpose for



Uth

writing. As we study the last chapter, Luke's purpose becomes apparent.

I would not argue that his purpose has not been to give the history of the church or to tell the acts of the Holy Spirit or even to recapture the lives of the Apostles. But I believe more than these is Luke's desire to tell the history of the gospel as it spread across the continents. Unhindered by man, or circumstances, the gospel moved. If you read Acts carefully you are sure to notice that Luke told of one person or one church for several verses and chapters and then left his apparent subject abruptly. I believe he did this because the man or woman or church was not his real purpose for writing. The unhindered gospel was his real subject. We come to the final chapter with the gospel as powerful and fresh as ever.

Overcomes circumstances (Acts 28:16-17)

Our recent lessons have brought to our attention how the gospel cannot be stopped by circumstances. The ship was destroyed but Paul's life saved in order for him to preach at Rome. The poisonous viper bit Paul but "he shook off the beast into the fire and felt no harm" (Acts 28:5). The people expected him to fall but God had promised Paul to be in Rome to preach.

You have but to recall the lessons of the last few weeks to sense that vs. 16 is a great triumph for God. "And when we came to Rome . . ." (vs. 16) Luke is with Paul as expressed by the "we."

Our lesson could end with this verse of victory and we would be blessed by drawing from its vast well of great truth. Too many of our lives and church families have been crushed by circumstances. But not the gospel. God's message is for lost man and nothing can prevent the good news from ebbing its way

to victory in spreading as a contagion.

Paul's pattern of witness in a community was to go to the synagogue first if there was one. He went where the people were — the Jews. Luke told us in Acts 16:13 of Paul going to the riverside "where prayer was wont to be made." People were there and Paul wanted to communicate to the largest gathering. But when he came to Rome, he could go only where the soldiers allowed him. So he did the next best thing. "Paul called the chief of the Jews together" (vs. 17).

Fulfills prophecy (Acts 28:21-29)

As the Jewish leaders came together, Paul explained his being there. They were uninformed as to the charges against Paul and wanted to hear for themselves. "They appointed him a day" (vs. 23) and Paul conveyed the gospel to them,

Luke used three powerful words to describe Paul's preaching. Expounded is from two words meaning out and to place. Paul placed out before his audience his message. The idea is an enlarging of the presentation. The second word is testified. Our word martyr is taken from the root word. The idea is witness but in an intensified form. The third word is persuading. The root meaning is to apply persuasion, to prevail upon or win over, bringing about a change of mind by the influence of reason or moral consideration. Paul wanted these people to believe in Jesus.

His argument for our Lord was based on three tenets. First, Paul believed in Christ and had believed since the personal encounter on the road to Damascus. Second the law testified of Jesus. Jesus had come to fulfill the law. The third tenet is the prophets. Now the Jews were familiar with the law and the prophets. Paul used these to present Christ. Luke quoted Paul's use of Isaiah 6:9-10. We can well imagine Paul's expounding the sacrificial system that predicted and promised a Savior. Paul never lost the desire for his countrymen to be saved. (Romans 10:1) And who understood the atonement better than

the Jews.

We can imagine also his use of the prophet's messages of a coming Lord. Micah had told of Bethlehem. (Micah 5) Isaiah had presented the suffering servant. (Isaiah 53) From their own literature, their own teachings that were a vital part of Jewish education at home, the market place, and formal training Paul preached of Christ.

When some believed not, Paul quoted from Isaiah 6:9-10 the prediction that the people would hear and see the message but not believe. They would hear without understanding. They would see without perception. Their spiritual judgment and reason were calloused. Waxed gross means grown fat. Their ears were described as "dull of hearing" (vs. 27). They were blind. In such condition they were lost. Tragically they would remain lost and condemned until they accepted Christ as the promised Messiah.

They had listened attentively but when Paul mentioned the Gentiles, the Jews departed. Paul was the apostle to the Gentiles but he always began with the Jews. When the Jews rejected his message, Paul would turn to the Gentiles. The gospel could not be hindered in its spread by racial rejection. Paul was firm with them "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (vs. 28). The Jews left but Luke intimates there was much discussion among themselves (vs. 29).

Supersedes personality (Acts 28:30, 31)

There is the speculation that Paul was housed in Rome in three locations — a prison, a house of a Christian, and his own hired house (vs. 16, 23, 30). Luke ended his writing with Paul in his own hired or rented house receiving all who came to him. He was left with liberty to do what he had been doing since Damascus with the exception of traveling. He preached the kingdom; he taught things concerning Jesus. We must not forget that he is a prisoner in bonds yet at the rattle of every chain, he praised God and witnessed to the visitor. The book ends "no man forbidding him" (vs. 31). Luke ends his book on the note of his purpose — no man forbidding. The gospel is unhindered.

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Faith for life and death

There may have been a time when we could say, "What happens in that portion of the world does not have any effect upon me." Yet, that phrase is as out of date as a science textbook from twenty-five years ago. As we look about the "everyday" things we are also made aware of the uncertainty and brevity of life and how empty so many people really are. Paul had insight into these things and as it gave strength to him may it do so to you so that fear may be dispelled and anxiety concerning failure in life and futility in death may be dealt with accordingly.

Using adversity for Christ (Phil. 1:12-14)

The information given in these verses reads like a reply to an inquiry about Paul's condition in prison. No doubt they had expressed their concern about his safety and welfare. He indicates that all these things that have occurred have led to the "furtherance of the gospel." Though actually imprisoned it has resulted in a powerful witness for Christ and a consequent triumph of the gospel in the pagan world (II Timothy 2:9).

The way in which the gospel was made known was by means of "his bonds in Christ", he was a prisoner because of his adherence to Christ, and not because he was a political or civil wrong-doer. The word "palace" would be better to be translated "praetorian guard" or the headquarters of the general, even the palace where the guard would be located. These would come into daily contact with Paul and would have known why he was there and for what cause. Thus he could explain to them.

In verse 14 he indicates another consequence of his captivity was that the brethren were so encouraged and stimulated by the fortitude of Paul the prisoner that they had begun to give a bolder testimony to the "word" of God. The word translated "furtherance" presents a picture of a man blazing a new trail, making a new path preparing a passageway for the onward movement.

Honoring Christ in Life or in death (Phil. 1:19-20)

He is confident that he can count upon two kinds of aid at this time, human (your prayer) and divine (the supply of the Spirit of Jesus Christ). Since Paul actually is quoting from Job

13:16 it would be well to assume that he had confidence that whether he lived or died, he would be vindicated in heaven due to the fullness of his salvation. During this testing experience it is his hope, in verse 20, that in nothing he will be ashamed, especially when he is called to the judges' seat.

The word "Apokaradokia" (found in Romans 8:19 also) seems to be a word of Paul's coinage. It translates "eager expectation" and denotes a state of keen anticipation of the future. If he is released, Christ will be magnified by his continued ministry. If he is not then Christ will be magnified through his faithful witness unto death. To Paul the alternatives lead to the same end: the glory of the Lord.

To live in Christ (Phil. 1:21)

This verse has been the strength of the members of the Christian Church since the early days in which they were initially penned. That Paul has his martyrdom in mind here is shown by the form of the words "to die" it is aorist infinitive. This form denotes the act of dying, not the process, nor the state of death. This is very real.

Death for the Christian will usher him into the immediate presence of his Lord who fulfills his promise to every soul who dies believing in Jesus Christ. To the believer death is not a dead-end street, it is the gateway into life with all of its beauty and fullness; its fullness and completeness.

The happy dilemma (Phil. 1:22-24)

The choice is between a continuance of his work, on the assumption of a favorable verdict at court, and the sealing of his testimony with his blood, which he leaves unexpressed. When the alternative is presented to his mind he confesses "I cannot tell". He very certainly does express this confidently because he indicates it is the trust that he has placed in Jesus Christ which is the difference. He has a desire to depart (military term meaning to break camp) from those things about him, but then he drops back into reality and

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Aug. 27, 1978

Philippians 1:12-26

by Guy Wade

Guy R. Wade, pastor of First Church, Booneville, died June 26. He had completed two lessons of a seven-lesson assignment.

acknowledged "But to remain in the flesh is more needful on your account."

Living to serve Christ (Phil. 1:25-26)

Paul seems to have suddenly seized a conviction that God was going to let him remain (Meno) a while and not only let him remain a while in this life but (Parameno) remain alongside of them to help them in their progress and joy in the Christian gospel. Paul's desire to live is not for his own sake, but for the sake of those whom, by living, he can continue to help and to serve.

So then if Paul is spared to come and see them again they will have in him grounds to boast in Jesus Christ. That is to say, they will be able to look at Paul and to see in him what Christ can do for the man who trusts him wholly, for Paul will be a shining example of how, through Christ, a man can face the worst and come through it unafraid.

When moving to a new church field, this pastor found that the vocational categories in a local civic club for the minister of clergyman were full. The leadership of the club still extended an invitation to become a member since previously I had been a member of another "like" club in the previous town.

When asked how they would be able to make this exception to a rather rigid rule, it was explained like this. Pastor, we have placed you in the category of "Insurance . . . life or fire". It was something to laugh about but then in fact it became very clear. I was a "Life Insurance" salesman in a "special way." The Believers I represent do offer the only policy which takes care of the holder's life after death, and it promises Christian consolation to the survivors and the tender loving care of the arms of other believers who have walked that same road before.

Surely there are some premiums . . . fearless faith, service, discipline and consecration. The dividends are the largest and finest in all the world! I guess you could say that I really am an insurance salesman and I represent a group that will never ever go bankrupt because the creator is the God of the Universe. Of what value is a faith at all if it isn't good both for life and death? Paul surely knew the value to be placed upon such a faith.

Attendance report

Aug. 16, 1978



NASHVILLE — It is the time of year when colleges and universities start filling with students. Christian college students have a special mission on today's college campuses. Churches can help send their students "on to college" as they observe On-to-College Day in late summer. Scott Kisrow (left), Nancy Lesch (center), and Melinda Speer (right) discuss their plans for the fall as they cross the Vanderbilt University campus. (BSSB photo by Mark Sandlin)

Church	Sunday School	Church Training	Church addns.
Alexander			
First	91	45	
Vimy Ridge, Immanuel	67	38	
Alma, Clear Creek Southern	105	53	
Alpena, First	73	14	
Ash Flat, First	65	23	
Batesville, First	229	102	1
Berryville			
First	152	54	
Freeman Heights	165	54	
Booneville			
First	258		
Blue Mountain Mission	32		
Glendale	62	24	
South Side	94	59	2
Bryant, First Southern	185	67	
Cabot			
First	383	94	
Mt. Carmel	311	123	1
Camden, Cullendale First	493	119	3
Conway, Pickles Gap	189	116	
Crossett			
First	432	117	3
Mt. Olive	338	115	3
Temple	177	98	
Danville, First	176	24	
El Dorado, West Side	466	460	4
Ft. Smith			
Grand Avenue	958	187	9
Mission	31		
Trinity	133	48	2
Fouke, First	85	37	
Gentry, First	183	40	
Grandview	93	77	
Halley	47		
Hampton, First	164	81	
Hardy, First	136	49	
Harrison			
Eagle Heights	233	98	
Valley Springs	52		
Woodland Heights	101	52	
Helena, First	153	80	
Hot Springs			
Harvey's Chapel	125	82	
Park Place	284	89	2
Hughes, First	92	45	2
Huntsville, First	92		2
Jacksonville, First	349	67	2
Kingston, First Southern	68	34	2
Lavaca, First	342	144	
Little Rock, Crystal Hill	141	66	
Magnolia, Central	592	225	7
Meibourne, Belview	180	60	
Monticello, Second	258	62	6
Mulberry, First	242	146	1
Murfreesboro			
First	183	61	1
Mt. Moriah	37		
North Little Rock			
Harmony	71	38	
Levy	391	78	
Park Hill	892		3
Oppelo, First	22	15	
Paragould			
Calvary	250	172	
Center Hill	81	79	
East Side	286	182	
First	388	99	3
Pine Bluff			
Central	110	70	
East Side	148	67	
Lee Memorial	211	85	
Watson Chapel	408	112	4
Rogers			
First	543	117	1
Immanuel	450	154	7
Russellville			
First	448		
Second	158	74	3
Springdale			
Caudle Avenue	127	58	
First	1526		16
Texarkana, Shiloh Memorial	203	73	
Van Buren, First	519	140	1
Vandervoort, First	82	55	
Ward, First	130	57	1
West Helena, Second	150	94	
Wooster, First	106	85	
Yellville, First	172	70	

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Cooperative program ahead of 1976-77

NASHVILLE, Tenn. (BP) — Giving through the national Southern Baptist Cooperative Program totals \$47,715,260 through the first 10 months of the 1977-78 fiscal year — 10.57 percent ahead of last year's pace.

But total giving on a national level for the nation's largest Protestant body amounts to \$94,203,189, an increase of nearly \$9.6 million, or 11.34 percent, over last year. The total giving figure includes the Cooperative Program amount and another \$46,487,929 in specially designated gifts.

The national Cooperative Program figure (\$47,715,260) totals about one third of the amount received by state

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Baptist conventions from Southern Baptist churches. The state figures, in turn, amount to about 8 to 10 percent of the collection plate dollar in the churches.

The specially designated gifts, over \$5 million more than last year, show a 12.14 percent increase.

For the month of July, 1978, the 10th month in the fiscal year, national Cooperative Program totaled \$4,858,870, a 6.56 percent increase over July, 1977, and designated giving was down 24.74 percent to \$995,954. In July, 1977, designated giving amounted to over \$1.3 million.

However, total giving for the month amounted to \$5,854,824, only .48 percent lower than July, 1977.

Per capita comparison shows little boldness

by John J. Hurt

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board computer flashes the good news that Southern Baptists are contributing many more dollars for overseas missions than they use to — \$57 million last year compared to \$15.3 just 20 years ago.

There's also good news of an increase in missionary appointments — from a staff of 1,283 just 20 years ago to 2,858.

But the good news headlines begin to shrink when the figures are adjusted for a true comparative.

Southern Baptist membership has grown by approximately 50 percent in the 20-year span — from just over 9 million in 1958 to just over 13 million last year. But the ratio for appointment of new career missionaries shows it now takes 103,017 Southern Baptists for one career appointment, compared with 60,441 for an appointment in 1963.

Value of the Foreign Mission Board dollar has declined to offset some of the effectiveness in increased dollars. Per capita gifts to the board are up, \$4.43 last year compared to \$1.66 just 20 years ago.

But the purchasing power of those dollars went up only from \$1.92 to \$2.43 because of inflation.

Inflation is much worse in many countries abroad where the board spends those dollars. Value of the dollar has declined by 43 percent in Japan in the last two years, for example, costing the board \$860,000 in its operating budget there during that period.

J. Winston Crawley, director of the overseas division for the board, looks at these figures and others to explain: "This is simply to say that it takes a great and rapidly increasing amount of contributions on the part of Southern Baptists just to stand still in stewardship before we can ever begin talking about being bold."

His message was cast against the Bold Mission Thrust of the convention, which calls for doubling the missionary force to 5,000 by the end of this century.

Crawley's statistical study shifts back and forth between concern and joy, mostly the former. The facts do not

show the boldness among Southern Baptists for which he begs.

He is disturbed that "as Southern Baptists become more prosperous" they should be giving "a larger proportion for outreach beyond our local congregations." They are not.

The best Southern Baptist stewardship, he says, was during the depression of the 30's "and there has been no consistent tendency for any increase."

There is joy as the states affiliated with the Southern Baptist Convention begin to increase the percentage of the Cooperative Program dollar they pass on for Southern Baptist Convention work. A trend of the last two years has reversed a drop which went from 37 to 35 percent.

But the Foreign Mission Board has a problem within the Southern Baptist family. Four years ago it received more than 50 percent of the Cooperative Program dollar. It was about 45 percent last year.

Pointing to the 50 percent, Crawley said it would take a return to that for a "catch up, and it is, when we go beyond that, that we might begin to think of business in reaching out to more than 95 percent of the world's lost people."

The overseas mission director also has a major concern "related especially to the need for more preacher missionaries to do the work of the church planting and the church nurturing and multiplying that is at the heart of our missionary strategy.

"We do not yet see the 'Bold Thrust' of preachers offering themselves to go out to lands where most of the people have never heard the gospel and where there are now so few preachers," he said. "It is still our hope that we may see, for example, one new preacher-missionary each year for each of our 92 countries of service."

"It is still our hope that we may see 10 percent of the preachers graduating from our seminaries available and qualified for overseas service."

