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8-1-1974

### August 1, 1974

Arkansas Baptist State Convention

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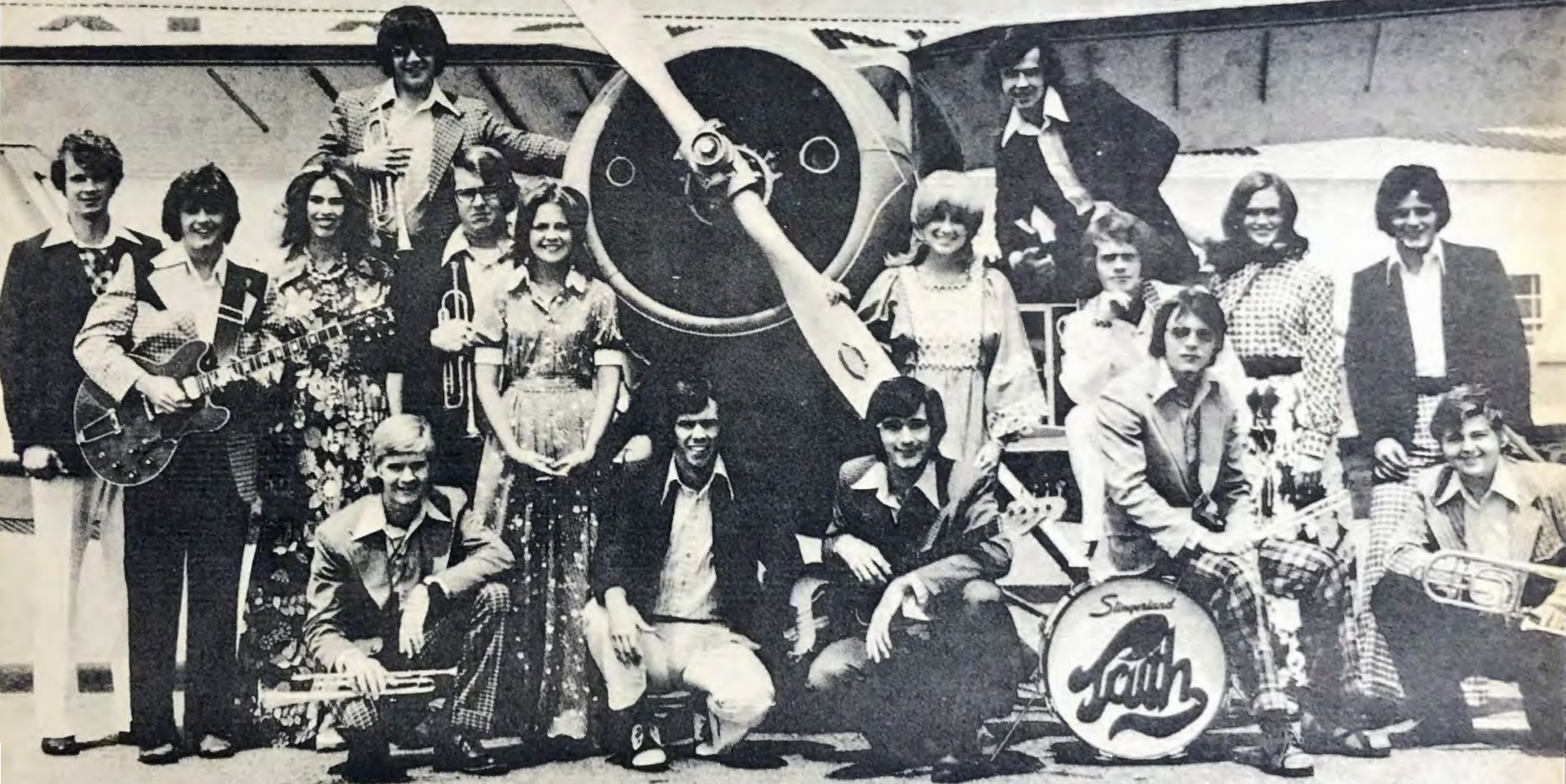
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August 1, 1974  
**Arkansas Baptist**  
NEWSMAGAZINE



**Youth Evangelism Conference**  
page 8



## I must say it

Charles H. Ashcraft/Executive Secretary

### One thousand dropouts--who cares?

The most stunning news ever presented in the *Arkansas Baptist Newsmagazine* is the account of over 1,000 preacher dropouts annually from the ranks of Southern Baptists. This is more than the number graduated annually from our six seminaries.

Some reactions I receive are even more stunning than the tragedy of these thousands of distressed servants of God. One letter says, "Obviously they were never called into the ministry, good riddance." Another wrote, "We don't need their kind, let them go." Yet another, "If God really called them he would take care of them."

Perhaps the biblical viewpoint of the nature of the "calling" and the "called" would result in a better understanding and more compassion for these "Elijah's under the juniper tree" and the "Jonahs under the gourd vine."

God calls very ordinary, very human, and very vulnerable people into the high calling. Those who have accepted divine orders are not above fatigue, limitations, and their undeniable attachment to human-ness (I Cor. 1:26-29).

Our pastors are made of the same flesh as is the congregation (Acts 14:15) and are touched by the infirmities common to both priest and people (Heb. 4:16).

They are inextricably hemmed in by this human-ness because the medium of their life work ever remains that of human beings. They will never be free of their earthly orientation until death, and God makes no arrangement for detachment from human-ness at any point this side of death.

My message to those less charitable than others toward the clergy is this. Those who are whole today need no physician today but they may not be whole tomorrow. Those feeling above and beyond need should take heed lest they fall and be broken themselves (I Cor. 10:12, Gal. 6:1-3).

The lesson of compassion is rarely learned apart from personal tragedy. Those who refuse to learn it otherwise are indeed inviting tragedy into their own lives. Only the merciful shall be repaid in kind (Matt. 5:7).

The scriptural basis and example of the New Testament ministry to the ministers is Acts 9:27-30. Indeed when God calls a preacher, he will indeed take care of him but always through fellow-humans who are determined to extend the same quality and degree of helpfulness which they have received at the hands of the very human but very beautiful men who stand in the pulpit Sunday after Sunday.

Barnabas helped Paul find God's will for his life and Paul, in turn, helped Barnabas find God's will for his life, and each felt God was looking after them. God helps humans but only through other humans.

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Baptists have been "the salt of the earth" when it comes to some issues, but what about influence on government and society in general? A feature article examines the record.

# Arkansas Baptist

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# Importance of organization

J. Everett Sneed

"My church has no organization," the new pastor said in desperation. Apparently, some congregations feel that organization is evil. To be unorganized, however, is to do nothing.

The very definition of the word "organization" points up its importance. It is defined as "a group of persons united for the same purpose. A grouping and arranging of parts to form a whole." (*The World Book Dictionary*, Volume 2, page 1, 363-4)

Paul emphasized the organizational nature of the church as he said "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members of another." (Romans 12:4-5)

Again both Jesus and Paul used organization. Jesus sent out the 70 two by two. (Luke 10:1) Paul systematically journeyed the then known world to establish new churches. In each instance a method was structured to reach certain objectives. Christ had as his goal the training of his followers, as well as the reaching of the lost. Paul sought to win a nucleus of people, who would organize a church to win others. Each broadened their own ministry through others.

No thinking person, in today's busy world, wants organization just for the sake of organization. Such an arrangement would mean a waste of precious time and energy. But careful organization, under the leadership of the Holy Spirit, will set objectives, set goals and responsibilities.

The most important question is what group in a Southern Baptist Congregation should have this important responsibility? There are numerous programs which are designed to assist the various aspects of a church. There is but one group which should and can be aware of every entity and need in a local church—the church council.

Although the church council had its beginning in 1920 many of our churches have not used it. The church council consists of the pastor, plus the directors of the major organizations. Hence, the members normally are the Sunday school director, Woman's Missionary Union director, Brotherhood director, music director, Church Training director, and chairman of the deacons. Others such as the church clerk, treasurer, chairmen of various committees, etc. will act as *ex officio* members.

This group can provide a sense of direction to a church. Their main objectives are to (1) Outline a church calendar of activities; (2) determine ways of unifying the services and activities of the church into one thrust; and (3) plan church-wide events.

The rush of today's society demands that our efforts count for the most. The church council will unify the efforts of a church. This means that more people will be won to Christ. Those who are won will be ministered to more effectively. Has your church considered what a church council could mean in improving your organization?

## Guest editorial

# Two surveys preach to Christians

If you had to rate the 18 most powerful "institutions" in American life, where would you rank organized religion? Well, as shocking as it may sound, 18th place is exactly where organized religion wound up in a poll conducted by a leading national magazine.

*U.S. News and World Report* conducted the poll among leading Americans in many fields. These Americans rated television as the most powerful influence in the nation, followed by the White House, the U.S. Supreme Court, newspapers and labor unions in that order. Organized religion came in dead last of the 18 "institutions" listed in the survey.

Almost every one of the "most powerful men" listed in the survey was a politician. Not a single religious leader was mentioned.

Want some reasons for such results on such a survey? Then look at another survey made by one of the nation's

major religious bodies. That body spent two years in an "Exploration of Faith," trying to determine what its communicants really did believe.

In a nutshell, the survey turned up this chilling finding: "Our members are sure about Whom to worship, though sometimes unsure about what to believe and how to serve." Sound like a Baptist survey? Actually, it wasn't a Baptist survey, but it might have been.

If church members don't know what to believe, or how to flesh out their worship in discipleship how can we expect to be respected by opinion-shapers of society?

How long, Brother Pastor, since you preached on basic doctrines? How long, Madam Sunday School Teacher, since you truly taught Bible truth as it relates to faith and work? Isn't it time to start again? —Jack Harwell in the *Christian Index*, Georgia



## One layman's opinion

Daniel R. Grant / President, OBU

### Our name again

If there is anything most college presidents have enough of, it is committee assignments. In spite of the necessity for committees, and all of the fine work they do, probably more time is wasted by committees than just about any other form of human activity. I say this fully aware that I have appointed my share of committees.

Even so I came away from the recent meeting of the Southern Baptist Convention in Dallas heavy of heart and

burdened with the knowledge that I had been appointed to not one but two committees which must report to the Convention next year.

At a time when Southern Baptists are doing a great deal of soul-searching on the representation of male and female, layman and preacher, and ethnic and language minority groups, it falls my lot to serve as chairman of the Committee on Boards. If all of the resolutions had passed at the recent convention, it would



## The president speaks

Don Moore / President, ABSC

### To the 'heels'

There are many mysteries about the initiation, act, and effect of regeneration. None is more pronounced than that of uniting us in the common life of the born again, that life being Jesus, himself. While I am individually responsible for sinning and individually responsible for being saved, my individual experience throws me into a group. Paul indicated that the gospel he preached brought forgiveness of sins to the individual but put us "Among them who are sanctified." (Acts 26:18) God ordained that I needed to be "among" others who had the same spiritual heritage.

As dependent as a baby is upon those bearing him, it would be inconceivable that a baby would reject the corporate or group life of the family. As unreasonable as it may seem, this is exactly what spiritual infants do. Born again as individuals they follow God's word and become a part of the group of the local church and later withdraw from "among them." Both the individual and the group suffers.

No more graphic illustration of our group life can be found than Paul's description of the body as an illustration of the church with every member being vital to the whole. No place of envy, suspicion, jealousy or resentment can exist. Strain is placed upon all of the other members of the body if one is missing. Even a small member, such as a

little finger, if it should be cut off would find all of the other members of the body giving up their life sustaining blood to rush to the aid of the injured. The physical body does this involuntarily. The spiritual body, the church, should do this voluntarily.

Often preachers in out of the way places, as well as quiet church members, feel insignificant and thus unimportant. This cannot be. Every member is vital. My oldest sister has been crippled from birth. She is limited in the use of her legs by tendons that will not allow her knees to straighten nor her heels to touch the floor. A harsh embarrassment pierced her soul to fall before classmates in college and seminary. To this day she walks carefully and in fear lest she find herself humiliated by one more fall before her fellow school teachers. Will she ever erase the memory of falling before her pupils on the playground? All of this is her lot because two little members of her body do not fulfill their purpose. They are heels! All of the body suffers because two members cannot function in support of the rest.

So, if you feel like you are a heel in the church, you will know that the balance and effectiveness of the body depends on people like you. The body is not complete without you. Aren't you glad to know how important you are to God and the group.

have been my job to see that every board or commission has at least one-third of its membership composed of laymen, one-fifth composed of women, and one-tenth composed of persons from ethnic or language churches. Only the requirement for laymen actually applies, but the Convention messengers did resolve to make every effort to achieve fair representation of these various groups of Baptists.

But the best is yet to come. The second committee is the one charged with studying the possibility of changing the name of the Southern Baptist Convention. When I read the letter of appointment from Convention President Jaroy Weber, I could not help thinking, "Surely, Lord, not me." Then I read the names of the other members of the committee and was so impressed by their stature that I felt a little like the man who entered his pitiful little mongrel dog in the high society dog show. He said, "My dog can't win, but he sure will meet some fine dogs that way."

Whether to adopt the name "Continental Baptist Convention" (as Dr. Criswell has suggested), or "Baptists, U. S. A." (as Dr. William Bennett of Fort Smith recently suggested), or any number of other names that do not limit it to one geographical region of the United States, or to keep our present name on the theory that a rose by any other name is no sweeter, is a question that does deserve serious, honest, prayerful study.

At first glance I see no easy answer to this problem. I am just mystical enough to believe that if we have really outgrown our present name, God will provide a new name for us.

## Deaths

**Warren W. Kersh**, 75, Poteau, Okla. died July 12. He was a retired Baptist preacher who had served Arkansas churches at Rudy, Parks, Lucas, Midland, Mulberry, Mountainburg, Concord, and Rock Creek at Mansfield.

**Mrs. Dorothy Bush**, a member of Trinity Church, Ft. Smith, died July 11.

**C. Gordon Bayless**, 74, former Arkansas pastor, died July 23 at his home in Pampa, Tex. He had served as pastor of churches in Pine Bluff and North Little Rock, and was an evangelist for 15 years. He was pastor of Central Church, North Little Rock, when he retired.

## Stewardship Commission elects Arkansas pastor

NASHVILLE (BP)—The Southern Baptist Convention's Stewardship Commission, in annual session here, elected an Arkansas pastor as an officer, approved a budget for 1974-75 and promoted a staff member.

Paul Cates, Lubbock, Tex., businessman, was re-elected to a second one-year term as chairman of the Stewardship Commission.

Other officers elected were vice chairman, Charles McKay, professor of Bible at California Baptist College; secretary, Lyle Garlow, associate executive director, Baptist General Convention of Oklahoma; chairman, Cooperative Program promotion committee Paul Faircloth, pastor, Central Church, Bladensburg, Md.; chairman, endowment and capital giving committee, Harry Bonner, executive secretary-treasurer of Northwest Baptist Foundation; and chairman, stewardship development committee. Dillard S. Miller, pastor, First Church, Mena, Ark.

Commission members, who are elected as representatives from their state conventions by vote of the SBC, approved a 1974-75 budget of \$750,500. Approximately 25 percent of the Commission budget, or \$185,000, will come through receipts from the Cooperative Program unified budget. The remainder comes primarily from sales and commission services. The commission also authorized the executive director-treasurer, A.R. Fagan, to request a Cooperative Program appropriation up to \$250,000 for the budget year, 1975-76.

Fred M. Chapman, who has been serving on the Stewardship Commission staff as associate director of endowment and capital giving promotion, was promoted to director of endowment and capital giving promotion, effective Oct. 1. This staff position has been vacant for over a year. Chapman joined the commission in January, 1971.

After hearing presentations on the 1973-74 SBC-wide Cooperative Program receipts, which were reported to be 13.22 percent ahead of the same period of 1972-73, the commission commended the entire Stewardship Commission staff for their efforts in promoting effective church stewardship as a basis for continued growth of Cooperative Program giving.

The commission heard and accepted reports from each of the three program committees and set May 13, 1975, for its next meeting.



Hatton



Heslip



Kendig



Pruett



Stokeld



Vann



Heflin



Frazier

## Arkansans get seminary degrees

FT. WORTH, Tex.—Eight students from Arkansas received degrees during summer commencement exercises held in Truett Auditorium at Southwestern Seminary July 19.

Seminary President Robert E. Naylor will present degrees and diplomas to 124 candidates from the seminary's three schools; theology, religious education, and church music.

William R. Hintze, president of Grand Canyon College (Phoenix, Ariz.) will be the commencement speaker. A graduate of Texas Western College, Hintze, holds

both the bachelor of divinity and doctor of theology degrees from Southwestern Seminary.

Six of these received the master of religious education degree. They were Lidia D. Hatton of Warren, Larry Heslip of Little Rock, Loren D. Kendig of Ft. Smith, Robert O. Pruett of Rector, Susan E. Stokeld of Crossett, and Raymond D. Vann of Little Rock.

James L. Heflin of Monticello received the doctor of theology degree, and James D. Frazier was awarded the master of divinity degree.

## News about missionaries

Mr. and Mrs. Calvin L. Fox, missionaries to the Philippines, have completed furlough and returned to the field (address: 122 Clomante Road, Aduas, Cabanatuan City, Philippines). Both natives of Arkansas, he is from Gentry; she is the former Margaret Cotton from Paris. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Lebanon (Okla.) Baptist Church.

Mr. and Mrs. John R. Cheyne, Missionaries, may be addressed at P.O. Box 48390, Nairobi, Kenya. He is field representative for Eastern Africa. Born in Chicago, Ill., Cheyne also lived in Little Rock, Ark., and Anniston, Ala., while growing up. Mrs. Cheyne is the former

Marie Golson of Fort Deposit, Ala. Before they were appointed by the Foreign Mission Board in 1954, he was associate and mission pastor for North Side Baptist Church, Weatherford, Tex.

Mr. and Mrs. James R. Swedenburg Jr., missionaries to Korea, have arrived in the States for furlough (address: 306 Sunrise Blvd., Hueytown, Ala. 35020). An Alabamian, he was born in Palmetto and also lived in Carrollton and in the Birmingham area while growing up. The former Joyce Hawk, she was born in Siloam Springs, Ark., and lived in Tulsa, Okla., and Rich Hill, Mo. Before they were appointed by the Foreign Mission Board in 1969, he was pastor of Manor Baptist Chapel, York, Pa.

# Schedule of 1974 association annual meetings

| Date            | Association             | Place   |
|-----------------|-------------------------|---|
| Sept. 11        | Searcy County           | New Hopewell  |
| Sept. 21-22     | Buckville               | Rock Springs  |
| Oct. 7-8        | Carroll County          | Blue Eye, Missouri, First                                       |
| Oct. 7-8        | Caddo River             | 7-Mount Ida<br>8-Glenwood                                       |
| Oct. 7-8        | Little River            | 7-Winthrop<br>8-Oak Grove                                       |
| Oct. 7-8        | Ouachita                | 7-Cove<br>8-Dallas Avenue, Mena                                 |
| Oct. 7-8        | Van Buren County        | Friendship, Clinton   |
| Oct. 8          | Clear Creek             | Uniontown   |
| Oct. 14         | Arkansas Valley         | Clarendon, First  |
| Oct. 14         | North Pulaski           | North Little Rock, Calvary                                      |
| Oct. 14-15      | Benton County           | Rogers, First   |
| Oct. 14-15      | Centennial              | 14-St. Charles<br>15-Almyra, First                              |
| Oct. 14-15      | Concord                 | 14-Paris, First<br>15-Fort Smith, East Side                     |
| Oct. 14-15      | Current River           | 14-Shiloh, Clay<br>15-Corning, First                            |
| Oct. 14-15      | Delta                   | 14-Lake Village<br>15-Omega, Eudora                             |
| Oct. 14-15      | Liberty                 | 14-Union, El Dorado<br>15-Camden, First; Parkview, El Dorado    |
| Oct. 14-15      | Pulaski County          | Barnett Memorial, Little Rock                                   |
| Oct. 14-16      | Little Red River        | Concord   |
| Oct. 14, 15, 17 | Dardanelle-Russellville | East Point; Danville; Russellville, Second                      |
| Oct. 14-15, 17  | Faulkner County         | 14-Happy Hollow<br>15-Oak Bowery<br>17-Conway, First            |
| Oct. 14, 15, 17 | Independence            | 14-Cave City, East Side<br>15-Mount Zion<br>17-West, Batesville |
| Oct. 14, 15, 17 | Trinity                 | Tyronza, First; Lepanto, First; Providence, Truman              |
| Oct. 14, 15, 17 | White River             | 14-Rea Valley<br>15-New Hope<br>17-Gassville                    |
| Oct. 15         | Ashley County           | Crossett, Temple  |
| Oct. 15         | Calvary                 | Searcy, First   |
| Oct. 15         | Carey                   | Hampton, First  |
| Oct. 15         | Caroline                | Austin Station  |
| Oct. 15-16      | Washington-Madison      | Fayetteville, Ridgeview   |
| Oct. 15, 17     | Buckner                 | 15-Fellowship<br>17-Hon   |
| Oct. 17         | Boone-Newton            | Eagle Heights, Harrison   |
| Oct. 17         | Central                 | Hot Springs, Grand Avenue                                       |
| Oct. 17         | Hope                    | Waldo, Memorial   |
| Oct. 17         | Red River               | Richwoods   |
| Oct. 17-18      | Big Creek               | Saddle; Viola   |
| Oct. 17-18      | Conway-Perry            | 17-Plumerville<br>18-Harmony                                    |
| Oct. 17-18      | Rocky Bayou             | 17-Melbourne, First<br>18-Sidney                                |
| Oct. 21         | Bartholomew             | Immanuel, Warren; Ladelle                                       |
| Oct. 21         | Mississippi County      | Blytheville, First  |
| Oct. 21-22      | Black River             | 21-Walnut Ridge, First<br>22-Swifton                            |
| Oct. 21-22      | Gainesville             | Rector, First   |
| Oct. 21-22      | Greene County           | Paragould, Immanuel   |
| Oct. 21-22      | Harmony                 | Pine Bluff, Matthews Memorial                                   |
| Oct. 21-22      | Mount Zion              | Nettleton; Woodsprings  |
| Oct. 21-22      | Tri-County              | Barton Chapel; Cherry Valley, First                             |

Please report errors or changes in meeting to Mrs. Nadine Bjorkman, Box 550, Little Rock, Ark. 72203.

## Staff changes

**Tommy G. Cupples**, pastor of Park Hill Church, Arkadelphia, for the past two and one-half years, has resigned to become the pastor of First Church, Mt. Ida.



Cupples



Heslip

**Larry Heslip** has joined the staff of Cullendale Church, Camden, as associate pastor. He is a graduate of Ouachita University and received the MRE degree from Southwestern Seminary last month. He has served as youth director for Park Hill Church, North Little Rock. He is a native of Booneville. Heslip and his wife, Amy, are the parents of one son.

**Ron Harvey** is now youth, music, and visitation director for First Church, Parkin. He is a student at Mid-South Bible College, Memphis, Tenn. Harvey is 22 years old and has attended Memphis State University.



Harvey

**Robert Hartness** has assumed the pastorate of First Church, Wooster. He comes to the church from the pastorate of Chickasaw Church, McGehee, where he served nearly five years. Hartness and his wife, Juanita, are the parents of three children.

## Foreign mission briefs

**RODESIA**—The success of two new programs for untrained pastors and lay preachers marks two firsts in the history of the Baptist seminary here. Mrs. Maurice L. Randall, Southern Baptist missionary press representative, reported eight students are enrolled in a Shona-language course which offers a 10-week intensive program containing Old Testament, New Testament, doctrine and evangelism courses. Another 45 men are enrolled for the first quarter of a theological education extension program which involves five centers with one English, one Ndebele and four Shona classes. Marion G. (Bud) Fray Jr., Southern Baptist field representative, is directing the programs.

## OBU group can assist churches

Beginning the weekend of Sept. 20-22 a group of 12 committed Christian young people from Ouachita University called Reconciliation will be available for weekend work in the Baptist churches of Arkansas. Reconciliation is ministry oriented, desiring to assist churches in working with youth, three years of age thru high school age.

The weekend begins with a Friday night get-acquainted fellowship with Junior High and or Senior High young people from the area. After-game fellowships during football and basketball season would be ideal. Reconciliation will present a program of some popular songs and contemporary gospel songs, emphasizing a personal relationship with Jesus Christ. Saturday morning or afternoon will be devoted to working with youth and adults of the church in a Ministry Opportunity Workshop to aid the church in reaching the needs of youth. Members of Reconciliation will be prepared to assist the church in children's worship, special groups such as choral speaking and small singing

groups, and youth council responsibilities and opportunities. For Saturday night Reconciliation is asking the church to invite other churches in the area or just their own church for a family rally. A program of music and dramatic skits on Christian commitment will be presented. Sunday morning during the worship hour Reconciliation will present a program of music and dramatic skits on family reconciliation with a time for family dedication to each other and to God.

Reconciliation is asking each church to be responsible for the travel expense, place to stay, and meals for members of the group. They also are asking for a love offering time during the Saturday night and Sunday morning services. This will be divided among the members of the group according to the needs of each person as decided upon by the group.

Any church interested in having Reconciliation should contact Randy Garner, Coordinator of Reconciliation, P.O. Box 663, OBU, Arkadelphia, Ark. 71923

## Woman's viewpoint

Iris O'Neal Bowen



### Out-done, cowed and over-come

I let myself be out-done, and doesn't that hurt! I paid for something I didn't ask for, didn't think I needed, could have done without, or provided for myself at one-tenth the cost.

Here is how it happened.

I went to the beauty salon for my weekly shampoo and set. I already knew my regular hair-dresser was ill, and someone else would take care of me. As I went through the usual soap-scrub-rinse routine, I realized the operator had thrown a little something extra at me, but I didn't complain.

When I went to the desk to pay, I was told, "That will be five dollars."

"I usually pay four," I answered.

"Oh," I was informed, "I gave you a conditioner. You needed it!"—and I paid up, like a good girl.

Now the same thing had happened to me a few weeks before, but that time I had objected.

"I didn't ask for a conditioner," I had smiled goodnaturedly at the first girl. She had become quite angry, and playfully I had teased, "You should have worked in a grocery store. You just don't charge for

groceries people don't buy."

This time, however, I stood silent and out-done, too tired to stand up for my rights. I wanted to give this operator the same advice I had given the other one, but she seemed to be head cheese around there, and I didn't want to start something with the big cheese!

As I went away, cowed and overcome, I pictured myself behind our check-out stand:

"That will be \$4.79," I tell a customer, after totaling up her groceries.

"I know things are nothing but up," she ventures," but that sounds awfully high to me!"

"Oh," I tell her, "I charged you for a half gallon of milk I put in your sack. You look like you need to be drinking more milk!"

Now, I expect this would be a great new way to run off customers, and we already have enough store troubles without thinking up new ways to run off customers!

But I know a beauty salon that may have done just that very thing!





will feature TRUTH

The Arkansas Youth Evangelism Conference, Friday night, Aug. 9, Immanuel Church, Little Rock will be the next stop for TRUTH, a group of six singers and nine instrumentalists from Mobile, Ala.

These young people are proclaiming their faith literally to the entire country through contemporary Christian music.

Last year, the musicians, under the direction of Roger Breland, traveled over 80,000 miles. This year, they will have visited every major city in the U.S. for what they believe in.

From 10 different states, these young people give a year and often more of their lives to communicate the uniqueness of Christian love.

For director Roger Breland, TRUTH is a dream that became a reality in the spring of 1971, and today TRUTH has been acclaimed "the sound" in contemporary Christian music. —Dick King, Director Pre-college Evangelism.

Doctrinally speaking

The attributes of God

by Ralph W. Davis  
(Sixth in a series)



Davis

By "attributes" we mean the characteristics that distinguish God from all other beings. E.Y. Mullins divides the attributes into seven natural and four moral attributes. Of course all attributes of God are moral, but the term natural pertains to his

nature while the term moral pertains to his character.

The seven natural attributes are: (1) God is self-existent; (2) God is immutable (unchangeable); (3) God is omnipresent; (4) God is immense; (5) God is eternal; (6) God is omniscient; and (7) God is omnipotent.

By self-existence we mean that God exists in and of himself. John 5:26 states that "the Father hath life in himself." He is independent of all things and all things exist only through him. Herbert Spencer did not believe that God is self-existent, but he did believe that the universe is self-existent. A self-existent "thing" is a

greater mystery to me to accept than a self-existent person. It would be much easier to derive matter from mind than mind from matter. It would be easier for a person to create matter than for matter to create a person with the ability of reasoning, feeling, and willing.

God is immutable or unchangeable. If he could change for the better, it would indicate his imperfection before the change. If he could change for the worse, it would indicate his imperfection after the change. God in Malachi 3:6 says, "For I am the Lord, I change not." However, Genesis 6:6 says that "it repented the Lord that he had made man." "Repent" in this verse means to take a deep breath, and "grieved" means to feel pierced. We see here God's inner heart as he looks on man's wickedness. In using the word "repent" in reference to God, let us remember that in describing God's dealing with man we are limited to the use of human language. God's method changes in dealing with different people, but God does not change. He is never surprised. Someone has said that when man repents he "changes his will," but when God repents he "wills a change." This verse does not in any way

contradict 1 Samuel 15:29 which says that God will not lie nor repent.

God is omnipresent. This means God is everywhere present in space and time. He is not limited by either. Psalm 139:7, 8 states that his presence is in heaven and even in hell. If he is not God everywhere, he is not God anywhere. If he is not God in Sheol, then Sheol would be self-existent. If he is not in Satan, then Satan would be self-existent. W.T. Conner once said in his class that one of the punishments in hell is God's presence to condemn and God's absence to bless. However, God is not everywhere in the same sense. He is not in an oak tree in the sense that he is in the heart of a devout worshiper. He was not in the life of Nero in the sense he was in the life of Paul.

God is immense. This means that God is not limited by space. He is bigger than everywhere. God is eternal. Immensity and eternity have very much the same meaning. They both describe God as being superior to time and space. God says in Revelation 1:8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

# Youth Evangelism Conference

Immanuel Church  
1000 Bishop Little Rock

Thursday, Aug. 8

## Morning

- 10:00— Welcome, Jesse Reed, Prayer
- 10:05— Lifeline Youth Choir, Little Rock
- 10:15— Let's all sing, Bill
- 10:20— "Saxophone for Christ", Vernard
- 10:30— Why the Question?, Dick
- 10:40— Drama and music, Cynthia and Ragan
- 10:55— "Will You Stay Where You Are?", Steve Cloud
- 11:25— Theme song, Bill

## Afternoon

- 2:00— Main auditorium, instructions
- 2:15— Conferences
- 3:00— Break
- 3:15— Conferences
- 4:00— Adjourn

## Night

- 7:30— Bill, Jim and the group  
Prayer
- 7:40— University Church Youth Choir, Fayetteville
- 7:50— "Saxophone for Christ", Vernard
- 8:10— Let's all sing, Bill
- 8:15— Miracle of miracles!, Marilyn Ford
- 8:40— Cynthia and Ragan
- 8:50— "Will You Stay Where You Are in Your Devotional Life?", Jim
- 9:15— Theme song, Bill

Friday, Aug. 9

## Morning

- 10:00— "Saxophone for Christ", Vernard
- 10:10— Prayer
- 10:15— Cynthia and Ragan
- 10:25— Let's all sing, Bill
- 10:35— The Beauty of Faith, Steve and Susan
- 10:55— Testimony in song, Charlotte Ford
- 11:00— "Will You Stay Where You Are in Witnessing?", Joe Ford
- 11:25— Theme song, Bill

## Afternoon

- 2:00— Main Auditorium
- 2:15— Conferences
- 3:00— Break
- 3:15— Conferences
- 4:00— Adjourn

## Evening

- 7:30— TRUTH
- 9:00— Closing, Dick

A nursery will be provided

## Two return to OBU on coaching staff

ARKADELPHIA — A pair of Ouachita University alumni will return to their alma mater in the fall as members of the coaching staff, OBU Athletic Director Bill Vining has announced.

Don Purdy, a 1967 graduate of Ouachita, and Frank Spainhour, a 1966 OBU graduate, have been named to the staff to fill the vacancies left by George Jones and George Baker, respectively.

Purdy, for the past six years head basketball coach and chairman of the physical education department at Crowley (Tex.) High School, will serve as assistant basketball coach under Vining and head baseball coach.

Spainhour, who has served as head football coach in both the Arkadelphia and Lake Hamilton school systems, will assist Head Football Coach Buddy Benson in coaching the defensive secondary.

At Ouachita, Purdy was an All-AIC forward. He was OBU's 1967 Outstanding Physical Education Major and was listed in Who's Who in American Colleges and Universities. He received his master's degree from North Texas State. He is married and the father of one child.

Under Benson, Spainhour was an honorable mention All-AIC quarterback. He received his master's degree from Henderson State College in 1970. Spainhour is married and the father of three children.



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# Your state convention at work

## Annuity

### Vital questions and answers on our medical insurance programs

#### Why does the cost of medical insurance vary in different sections of the country?

All medical insurance is rated according to the ratio of claims to be paid compared to the amount of income produced. The plan must collect enough premium to pay the claims that occur. The cost of medical care differs in various sections of the country also, therefore sections having similar experience are grouped together so that those in cheaper areas will not pay as much premium and thus subsidize those in high cost areas. It is a method of

equalization so that all shall bear their proportionate part.

#### Why does the cost of the medical plan increase at age 50?

Experience shows that persons over age 50 have a much higher rate of medical expense than do the younger ages. The people who receive the most benefit pay the larger cost attendant thereto.

#### Is the cost of the present plan guaranteed?

No. All medical insurance plans are experience rated, and the cost will vary from time to time. If medical costs

continue to rise, the cost of the insurance program will probably have to rise in proportion. Present rates are guaranteed until Oct. 1, 1974.

#### How does one add a dependent to medical insurance coverage?

Newborn children receive coverage automatically under an employe and two or more dependents membership classification, without notification being required by the Annuity Board. Notification is unnecessary under this membership classification because neither rates nor the membership classification are affected by the addition of a newborn child.

Notification of the birth of a child is required under the employe and one dependent membership classification for the new dependent to receive coverage under the insured's policy. Such notification should be in writing on stationery of the insured's choice and should contain the following: (1) Complete name of dependent, (2) date of birth, and (3) sex.

Evidence of insurability will be required of all dependent acquisitions other than newborn children born into an employe and two or more dependents membership classification, and newborn children born into an employe and one dependent membership classification who are reported to the Annuity Board within 31 days following the date of birth.

Evidence of insurability will be required for newborn children born into an employe and one dependent membership classification who were not reported within 31 days following birth, and other dependents acquired through marriage, adoption or guardianship. The effective date of coverage in each case will be the first of the month following approval by the insurance carrier. The effective date of rate change for those membership classifications affected will also be the first of the month following approval of coverage by the insurance carrier.

For further information you may contact T.K. Rucker, Annuity Secretary, Arkansas Baptist Convention, 525 W. Capitol, Little Rock, phone 376-4791.

### It's Happening At....



#### West Helena Church

Paul Dodd, pastor

I have always believed in and promoted CHURCH: the Sunday Night Place. However, the creative and exciting suggestions of the "CHURCH: the Sunday Night Place" materials have proved to be a timely addition to a timeless tradition. Baptists have always believed in large numbers of people coming to church on Sunday night, and now we have the opportunity to reassert that historic tradition.

West Helena Church enthusiastically adopted an appropriate resolution presented by the Church Council, making the Sunday Night Place emphasis a church-wide endeavor. It reads, "Be it resolved: (1) That West Helena Baptist Church reaffirm its historic position that Sunday is the Lord's Day-morning, noon, and night; (2) That we subscribe to the current efforts of the Church Training Program to strengthen Sunday night activities through the "CHURCH: the Sunday Night Place" emphasis; (3) That we take all necessary steps to strengthen and undergird our Church Training Program, and (4)) That every effort be made to make Sunday night an exciting time for spiritual worship, warm fellowship, Christian training, spirit-filled singing, and Bible preaching."

Perhaps the earliest and most inspiring result of the program thus far has been the warming of the fellowship on Sunday nights. More people are coming to church on Sunday nights and enjoying it more. In fact, we recently ran short of communion cups during a Lord's Supper service on Sunday night. A new group has been organized in Training Union. We've initiated Simultaneous Homes Fellowships on one Sunday night each month. Once a quarter we plan to have a Churchwide Fellowship Spectacular, and the first one was really spectacular. One Sunday night our Youth Director will preach, and the pastor will lead the singing. New and exciting things are happening on Sunday night.

Needless to say, I am excited about "CHURCH: the Sunday Night Place."—Paul Dodd, Pastor





*This campus at Monticello houses the Children's Home.*

## Child Care

### Birthday clubs can aid Children's Home

Arkansas Baptist Children's Home is 80 years old this year. During this year I am inviting Sunday School Departments to share in our celebration by joining our Birthday Club. The Birthday Club is made up of Sunday School Departments which take birthday offerings for their members.

Many departments already remember their members by letting them give a birthday offering. The offering is followed by the song, "Happy Birthday to You", and a prayer for the individual and the Children's Home. It is a personal way

to remember the individual and it keeps our work on the hearts and minds of Baptist people. We desire the prayer support of all Arkansas Baptists.

A beautiful brochure of the Children's Home will be sent to those departments which indicate they are sharing in our 1974 celebration.

The Home was born in 1894. I feel that Baptists have a great deal to be proud of in the 80 years of service to children.—Charlie Belknap, Superintendent Arkansas Baptist Home for Children.

## Sunday School Convention

### '74 worker convention

A special feature of the annual state Sunday School Convention will be recognition of local church Sunday School workers with 25 years of service.

The convention will be held at Immanuel Church, Little Rock, Sept. 23-24. The state Sunday School department, Lawson Hatfield, director, will be in charge of the program. Personnel from the Baptist Sunday School Board, Nashville, Tenn., and other selected leaders will lead the various conferences.

Recognition of local church Sunday School workers will be one of the highlights of the convention. The recognition will be for workers with 25

years (or more) as a Baptist Sunday School worker.

Names and addresses of such workers in each church must be sent to Mr. Hatfield, P. O. Box 550, Little Rock, Ark. 72203. Pastors and - or Sunday School directors will be responsible for sending these names and addresses.

Many of our Sunday School workers have given of themselves so faithfully through the years. We urge the cooperation of every church in their special recognition. "Reach Out To People"—Don Cooper, Sunday School Dept.

## Stewardship

### Misconception about the Cooperative Program

At a world missions conference in Florida, a deacon made a statement that most of the money given to missions never really gets to the field. I challenged his statement. He was surprised by the truth.

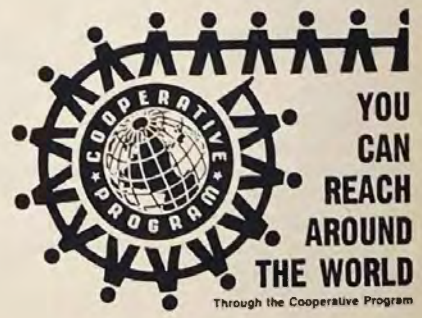
Misunderstanding and wrong information are hurting missions. What are some common misunderstandings?

1. FALSE: "The Cooperative Program is like a charity." TRUTH: We hear stories about excessive costs of administration in some charities, and many assume that the same is true for the Cooperative Program. This is not so. For example, out of every dollar the Foreign Mission Board received last year, over 90 percent of it was sent overseas.

2. FALSE: "The executive secretary and staff of the state convention decide how the Cooperative Program money is to be divided." TRUTH: The budget is developed by the finance committee of the executive board. Then it must be adopted, rejected, or modified by the state convention in annual session by the messengers from each church.

3. FALSE: "Cooperative Program money used within the state is not missions." TRUTH: Satan has sold us a bill of goods that "real missions" are in Africa or Asia, not Arkansas. Does geography change the condition of a lost man? Money spent on church sites or missions in Arkansas is as much "missions" here as "out there." "out there."

4. FALSE: "The best way to change the use of Cooperative Program funds is to stop giving." TRUTH: Is starving a pastor to death the best way to change pastors? I do not think many pastors and concerned laymen would agree with this. The best way, of course, is not to kill the Cooperative Program (or pastor), but change it (or him) through the democratic process. Be careful not to short circuit democracy with a dictatorship by rejecting the majority decision. — Sam G. Turner, Missionary-in-Residence representing the Stewardship-Cooperative Program Department.





## SHARE HIS LOVE NOW — WITNESS NOW through *Evangelism*



material (Witness-Involvement-Now) is designed to "equip the saints." It is wholly and completely a Lay Evangelism strategy. If a church has a vision for equipping its members the pastor should attend a Lay Evangelism School and Leadership Training

sessions. He should then lead the church to vote to have a Lay evangelism School and begin immediately preparing for it.

Someone said, "We must earn the right to witness." Acts 4:20 says, "For we cannot but speak the things which we have seen and heard." Our born again experience gives us the right to witness. We are witnesses and are to bear witness.

In a recent Lay Evangelism School an 83-year-old man gave this testimony. "I learned something about the Holy Spirit in this school that I didn't know before. I also learned I'm to pray more and witness more." He went from house to house, using a cane to help him walk, reading the booklet on "How to Have a Full and Meaningful Life."

In John 1:43 the scripture says... "and findeth Philip, and saith unto him, Follow me." To witness to people, we must find them.

There are three stages to the Lay Evangelism School:

**I. Preparation.** Somewhere between 12 and 16 weeks before the school the church should take a "People Search." The results are to be compiled and prospects assigned to members of the church to be visited at least once a month before the school begins. Sunday School Outreach Directors can help a

great deal here.

Six weeks before the school starts everybody in Church Training from the 14 years of age up is to study the Six Grow Leaflets. All the deacons and Sunday School teachers who are not

### Three stages of a lay evangelism school

#### I. Preparation

1. "People's Search" 12 weeks before the school.

2. Compile results and assign prospects to church members to be visited. Sunday School Outreach Directors can help here.

3. Study six Grow Leaflets six weeks before the school— all in Church Training, deacons and Sunday School teachers not in Church Training.

4. Study in Sunday School "Speaking in His Name" four weeks before the school.

#### II. Week of the school

7 - 9 p.m. Monday-Friday or Sunday-Thursday, Bible study, Group Dynamics or Creative Activities. Witness-Learning activities and on-the-job training. (No singing, no tests, no grades, no preaching or roll call.)

#### III. After the school: 12 weeks

1. Memorize scriptures
2. Bible study
3. Witness
4. Train new converts

enrolled in Church Training from age 14 and up should also study the Six Grow Leaflets. This is to motivate them to attend the school.

Four weeks before the school all Sunday

School teachers from age 14 year group up are to teach the book by Kenneth Chafin on "Speaking in His Name." There are four undated lessons on (1) "The Depth of Our Lostness," (2) "Our Reconciling God," (3) "The Experience of Reconciliation," and (4) "Speaking in His Name." The purpose of studying these lessons is to remind members once again of the condition of a lost soul and what should be done about it. It is also to motivate them to get into the school.

**II. The school itself.** From 7 until 9 Sunday night through Thursday night, or Monday night through Friday night the trainees have Bible study, group dynamics or creative activities, and witness learning activities. The fourth night the people who are trained go out and witness and do what they have been trained to do.

During the school there is no singing, no preaching, no tests given, no grades handed out, no records kept— not even a roll call made. The main purpose is to learn how to knock on a door and read a booklet on "How to Have a Full and Meaningful Life." Actually, the purpose of the school is to get the people in the pews to open their mouths for Jesus.

**III. After the school— continuing activities.** One night a week for 12 weeks the trainees will meet at the church and pray five minutes, study the Bible 15 minutes and go out to share their faith. This will be done 12 weeks or until Jesus comes. During the 12 week period the trainees will memorize scripture verses, have Bible study, witness and help train new converts.

It is just that simple. Any local church can have a school. In fact, a Lay Evangelism School is designed for the local church. —Jesse S. Reed, Director, Department of Evangelism

## Benny Clark is still carrying the water

One of the vivid childhood memories of Benny Clark, Baptist Student Director at Arkansas State University, is his carrying water to cotton choppers on his dad's Missouri farm when he was a five year old boy. "I was small and by the time I got there a lot of the water had slashed out and the rest wasn't cold any more."

He is still carrying the water. His BSU program is one of the strongest in the country. ASU, for instance, placed 12 of its students as summer missionaries, 13th in the nation, but Clark still feels that the bucket should be fuller and the water cooler. "There is still so much to do for Jesus Christ," he says.

Life hasn't exactly been a bed of roses for the Clarks since moving to Jonesboro, following a short tenure as BSU Director at Henderson State College. Soon after arriving in Jonesboro, Clark took a trip to the Gulf of Mexico with a church youth group. A wave flipped him and gave him, even after two operations, a permanently damaged elbow. Last year the Jonesboro tornado completely destroyed Clark's woodworking shop, did damage to his home while the family huddled together in the bath tub, and did \$5,000 damage to the Baptist Student Center at ASU.

The most recent difficulty is the most serious: eye damage caused by a part of a nail lodging in his eye as he worked at making a part of the garage into a craft shop for his wife, Ella Claire. It is yet to

be determined how much vision loss there will be.

When Clark was three, his parents joined the Baptist Church at Tallapoosa, Mo., where he and an older brother and sister had been attending. Religious training at home was good. "I was never threatened with God," he says. "God was always pictured as deliverer and the one who set men free."

Clark's father, still active in the same church serves as chairman of the deacons, chairman of the finance committee, but more importantly--still the human ideal by which Benny measures his life. In Benny Clark's estimation, his father's patience is his greatest attribute. "I hope some day to attain his patience," he says.

Clark went to high school at Gideon, Mo., and there he won almost every honor to be given, including membership in the National Honor Society and Who's Who in American High Schools. Perhaps the most cherished award was his being named Outstanding State Farmer by Future Farmers of America.

After graduating from Southern Baptist College, where he served as student body president, Clark served as a summer missionary in Washington and Oregon. The young lady he was later to marry, Ella Claire Heustess of Forrest City, served that same summer as BSU summer missionary in Seattle, but the two did not

meet until that fall at the Baptist Student Center at Arkansas State.

The next summer, 1964, Clark was appointed by Arkansas BSU as summer missionary to East Africa. After his senior year at ASU, he and Ella Claire married and moved to Kansas City to enter Midwestern Seminary. During Clark's first year at the seminary, he served as Director of Religious Activities at William Jewel College, just 15 minutes from the seminary. During his last two years at seminary, he served as pastor at Brunswick, Mo. When Benny returned to Arkansas to serve as BSU Director at Henderson, the editor of the county newspaper, a tennis colleague of his, wrote a glowing editorial entitled "Saint and Sinner," praising Benny's efforts to reach him and others like him with the gospel, on the tennis court and at the drug store coffee shop.

Clark isn't exactly water boy, but he "carries water" to the athletic dorm where he leads a Bible study each week and serves as co-sponsor of the Fellowship of Christian Athletes. Recently several hundred high school athletes were attracted to a weekend FCA meeting at ASU.

The Clarks have two children, Matt and Tonya. Benny's younger sister, Teresa, is married to Don Norrington, associate state BSU Director.

"I can't even visit my Little Rock sister and get away from my BSU work," Benny says with a smile.

*Benny Clark, Baptist Student Director at Arkansas State, briefs his students at Leadership Retreat.*



*Clark helps students prepare the Christmas tree at ASU's Baptist Student Center.*



## SBC Cooperative Program

### receipts show increase

NASHVILLE (BP)—Southern Baptist Cooperative Program unified budget receipts increased over June of last year with designated receipts for the first nine months of the current fiscal year also up for the same period.

But designated receipts for the month of June were down from June, 1973.

Cooperative Program undesignated gifts convention-wide for June, 1974 were \$3,156,941 for an increase of \$161,797 and 5.4 percent over June, 1973. Designated receipts for June were down \$19,018, with the month showing \$2,515,372 as compared with \$2,534,390 for the same month last year.

Designated receipts for the fiscal year to date, however, were \$31,204,213 as compared with \$27,560,381 for the first nine months of the previous fiscal year. That constitutes an increase of \$3,643,832 or 13.22 percent in designated gifts over the same span in 1973, according to John Williams, director of financial planning and assistant to the treasurer of the Southern Baptist Executive Committee.

Undesignated and designated receipts combined for the current fiscal year to date, October, 1973 through June, 1974, were \$59,974,383 an increase of \$7,034,561 and 13.29 percent. Cooperative Program undesignated totals for October through June were \$28,770,170 for an increase of \$3,390,729 and 13.36 percent over fiscal 1973.

Combined totals (designated and undesignated) for June were \$5,672,313, an increase of \$142,779 and 2.58 percent.

The Lottie Moon Christmas Offering for Foreign Missions total for 1974 to date was given as \$21,934,693, an increase of \$2,549,917 over 1973, and a percentage increase of 13.15. The Annie Armstrong Easter Offering for Home Missions total to date was \$7,103,104, for an increase over 1973 of \$1,093,875 and 18.20 percent. Total gifts for other designated causes were \$2,166,416, an increase of only \$41.

## Ice cream parlors and flying don't mix, says SBC's Weber

by Bonita Sparrow  
For Baptist Press

Jaroy Weber, the new president of the Southern Baptist Convention, likes flying and apparently has nothing against ice cream parlors. But he hopes to never come as close to ice cream and flying (or crashing) at the same time as when he and Ray P. Rust, now acting president of New Orleans Seminary, were en route to Alexandria, La.

Rust and Weber's friendship dates back to the days Weber was the pastor of First Church in West Monroe, La. Rust was the pastor of the First Church in Bastrop, La., and both were on the Executive Board of the Louisiana Baptist Convention whose Alexandria headquarters were 100 miles away.

Weber flew his own plane in those days—a 170 green and white Cessna, single-engine four-seater plane.

There was a board meeting on a beautiful day. Weber and Rust decided to fly to Alexandria to attend it.

"We knew there was an air strip close to the Baptist Building in Alexandria," Rust recalled, "and we knew that about one-third of the strip had been taken off for a drainage canal.

"But Jaroy landed the plane with that in mind and only used up about half the abbreviated runway left. He's a very good pilot and I didn't mind flying with him."

After the meeting the two men boarded the plane to return to their wives. Weber taxied to the take-off point, revved up the engine and snatched his foot off the brake as he pulled back the stick and aimed for the air.

Rust picked up the story. "We hit a hidden hole in the grassy strip which caused the plane to bounce crazily to one side. The landing gear hit a runway marker, shattering the windshield and headed us directly toward a Howard Johnson's ice cream parlor at the edge of the runway. I could see us going out of this world in 27 delicious flavors.

"Jaroy swerved us away from the ice cream parlor, but there was a telephone pole to deal with next. We seemed to be riding up the guide wires right into it, but he managed to miss that too.

"We were sideways in the air, about 25 feet high with one wing cutting a crazy circle in the ground."

Weber picked up the story. "I finally managed to get the plane down safely and stopped even if it was facing the opposite direction. I think the whole thing happened in a matter of a few seconds."

Said Rust, "When we finally stopped, still alive, Jaroy turned to me with an incredulous look on his face and said in a voice filled with awe, 'Isn't it amazing how many times a man can rededicate his life to the Lord in such a short period of time?'"

Weber will be flying commercially as he visits churches over the SBC in connection with his new duties.

### "Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.



# Arkansas Baptist State Convention

## CONTRIBUTIONS

Total cash contributions received in office of Executive Secretary of  
Executive Board during the months of January through June, 1974.

Notify Charles H. Ashcraft, 525 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

| Churches                    | Cooperative Program | Designated | Churches             | Cooperative Program | Designated | Churches             | Cooperative Program | Designated |
|-----------------------------|---------------------|------------|----------------------|---------------------|------------|----------------------|---------------------|------------|
| <b>ARKANSAS VALLEY</b>      |                     |            | <b>BIG CREEK</b>     |                     |            | <b>BUCKVILLE</b>     |                     |            |
| Barton                      | 2,375.12            | .00        | Park Street          | 45.00               | 106.00     | Cauthron             | .00                 | .00        |
| Brickeys                    | 29.06               | .00        | Pea Ridge 1st        | 2,803.73            | 934.79     | Cedar Creek          | 40.00               | .00        |
| Brinkley 1st                | 5,889.53            | 7,347.87   | Pleasant Hill        | 408.62              | .00        | Clarks Chapel        | 35.00               | .00        |
| Broadmoor                   | 417.08              | .00        | Rogers 1st           | 12,379.04           | 4,809.73   | Dayton               | 178.56              | .00        |
| Chatfield                   | .00                 | 5.00       | Siloam Springs 1st   | 10,732.36           | 6,041.83   | Denton               | .00                 | .00        |
| Clarendon                   | 2,260.64            | 757.64     | Sugar Creek          | 173.69              | .00        | Evening Shade        | 240.19              | .00        |
| Elaine                      | 12,541.40           | 1,600.00   | Sulphur Springs      | 152.18              | 113.26     | Fellowship           | 279.66              | 233.88     |
| Friendship                  | 216.45              | 76.13      | Sunny Side           | 1,836.33            | 225.55     | Friendship           | 24.15               | 10.21      |
| Helena 1st                  | 8,470.65            | 3,106.12   | Trinity, Rogers      | 189.34              | 35.76      | Hartford 1st         | 2,031.33            | 640.50     |
| Hughes                      | 3,000.00            | 4,075.65   | Twelve Corners       | 193.77              | 241.00     | Haw Creek            | 503.45              | 21.00      |
| Lakeshore                   | .00                 | .00        |                      | 52,475.67           | 26,126.42  | Hon                  | 147.01              | 50.00      |
| Lambrook                    | 902.36              | 241.43     | <b>BLACK RIVER</b>   |                     |            | Huntington           | 130.76              | 40.00      |
| Lexa                        | 1,770.30            | 350.20     | Alicia               | 364.00              | 241.00     | Ione                 | 440.82              | 12.50      |
| Marianna 1st                | 5,755.00            | 4,117.80   | Amagon               | 60.00               | 30.00      | James Fork           | 180.66              | 387.42     |
| Marvell                     | 1,845.41            | 469.44     | Banks                | .00                 | .00        | Long Ridge           | 30.00               | 15.00      |
| Monroe                      | 243.59              | 25.00      | Black Rock           | 1,187.33            | 382.00     | Mansfield            | 2,230.06            | 1,055.70   |
| Moro                        | 500.10              | 601.00     | Campbell Station     | 48.00               | .00        | Midland              | 904.93              | 71.15      |
| North Side, Helena          | 125.00              | 50.00      | Clear Springs        | .00                 | 75.00      | New Providence       | 49.44               | 24.70      |
| Pelltys Chapel              | 197.35              | .00        | College City         | 306.75              | 673.14     | Parks                | 261.79              | 104.24     |
| Rehobeth                    | 36.00               | 59.32      | Diaz                 | .00                 | 10.00      | Pleasant Grove No. 2 | 21.00               | 130.00     |
| Snow Lake                   | .00                 | .00        | Grubbs               | 346.78              | 98.75      | Pleasant Grove No. 3 | 8.55                | .00        |
| Turner                      | 546.72              | 331.25     | Horseshoe            | .00                 | .00        | Rock Creek           | 180.30              | 48.00      |
| West Helena                 | 11,364.76           | 5,037.22   | Hoxie                | 660.00              | 640.00     | Shiloh               | 6.00                | 50.00      |
| West Helena 2nd             | 2,475.73            | 1,552.77   | Imboden              | 1,536.84            | 893.59     | Temple, Waldron      | 502.17              | 108.57     |
| Total                       | 60,976.75           | 29,858.84  | Immanuel, Newport    | 1,144.00            | 1,169.08   | Union Hope           | 160.35              | .00        |
| <b>ASHLEY</b>               |                     |            | Jacksonport          | 214.00              | 51.00      | Unity                | 84.28               | 42.00      |
| Calvary, Crossett           | 442.23              | 56.21      | Murphys Corner       | 30.00               | .00        | Waldron 1st          | 6,073.22            | 2,947.44   |
| Corinth A                   | 587.56              | 130.48     | New Hope No 1        | 126.77              | 50.00      | West Hartford        | 144.69              | 519.25     |
| Crosssett 1st               | 28,104.24           | 8,799.94   | New Hope No 2        | 81.53               | 57.29      | Winfield             | 114.90              | .00        |
| Crosssett 2nd               | 30.00               | 98.40      | Newport 1st          | 7,703.93            | 2,219.35   | Crumptown Mssn.      | 213.22              | .00        |
| Eden                        | 543.81              | 175.00     | Old Walnut Ridge     | 176.06              | 132.00     | Misc                 | .00                 | 20.76      |
| Fellowship                  | 375.00              | 109.50     | Pitts                | 14.33               | .00        | Total                | 15,389.72           | 6,558.32   |
| Fountain Hill               | 780.42              | 855.09     | Ravenden             | 149.21              | 25.00      | <b>CADDO RIVER</b>   |                     |            |
| Gardner                     | 647.38              | .00        | Sedgwick             | 105.82              | 134.52     | Amity                | 246.00              | 83.00      |
| Hamburg 1st                 | 7,169.02            | 1,623.95   | Smithville           | 741.44              | 237.70     | Black Springs        | 30.00               | 25.00      |
| Jarvis Chapel               | 283.48              | 213.80     | Spring Lake          | 142.02              | 173.49     | Caddo Gap            | 35.00               | .00        |
| Magnolia                    | 2,083.99            | 531.56     | Swifton              | 390.43              | 417.50     | Glenwood             | 1,827.62            | 1,728.18   |
| Martinville                 | 281.90              | 109.19     | Tuckerman            | 155.00              | 146.52     | Hill Side            | .00                 | .00        |
| Meridian                    | 313.74              | 57.60      | Walnut Ridge 1st     | 5,734.22            | 4,570.64   | Little Hope          | 50.00               | .00        |
| Mt. Olive                   | 8,129.31            | 1,674.90   | White Oak            | 240.00              | 436.65     | Mt. Gilead           | 105.32              | 25.00      |
| Mt. Pleasant                | 1,740.17            | 374.46     | Total                | 21,658.46           | 12,864.22  | Mt. Ida              | 2,251.48            | 1,717.15   |
| North Crossett              | 1,549.29            | 875.07     | <b>BOONE-NEWTON</b>  |                     |            | Mt. Olive            | .00                 | .00        |
| Sardis                      | 25.00               | .00        | Alpena               | 480.34              | 546.10     | Murphy               | .00                 | .00        |
| Shiloh                      | 190.70              | 63.43      | Balavia              | 102.05              | 25.00      | Norman               | 442.00              | 808.74     |
| Temple                      | 3,635.61            | 2,301.62   | Bear Creek Springs   | 619.63              | 436.21     | Oak Grove            | .00                 | .00        |
| Unity                       | .00                 | .00        | Bellefonte           | .00                 | .00        | Oden                 | 140.00              | 250.00     |
| Total                       | 56,912.85           | 18,050.10  | Boxley               | 349.26              | 375.00     | Pencil Bluff         | 377.31              | 112.00     |
| <b>BARTHOLOMEW</b>          |                     |            | Burlington           | 148.85              | 24.16      | Pine Ridge           | 20.00               | .00        |
| Antioch                     | .00                 | 62.00      | Cassville            | 33.15               | .00        | Refuge               | 42.00               | .00        |
| Cominto                     | 24.00               | .00        | Deer                 | 264.47              | 128.74     | Sulphur Springs      | 134.21              | 100.02     |
| Corinth B                   | 86.61               | 10.00      | Eagle Heights        | 3,985.00            | 1,850.92   | Total                | 5,700.94            | 4,849.09   |
| Eagle Lake                  | 15.82               | .00        | Elmwood              | 98.96               | .00        | <b>BUCKNER</b>       |                     |            |
| Ebenezer                    | 459.65              | 414.50     | Emmanuel, Harrison   | 50.00               | 261.63     | Abbot                | 90.25               | 26.00      |
| Enon                        | 510.86              | 188.00     | Everson              | 162.69              | .00        | Bates                | 62.98               | .00        |
| Florence                    | 36.00               | 75.00      | Gaither              | 54.50               | 16.18      | Calvary, Booneville  | .00                 | .00        |
| Hermitage                   | 398.41              | 1,135.62   | Green Forest         | 1,712.50            | 975.35     | <b>BUCKNER</b>       |                     |            |
| Immanuel, Warren            | 4,835.26            | 1,666.10   | Grubb Springs        | 277.05              | 239.11     | Antioch              | 250.00              | 50.00      |
| Ladelle                     | 162.79              | .00        | Harrison 1st         | 15,113.41           | 8,647.59   | Augusta 1st          | 5,662.78            | 5,885.81   |
| Macedonia                   | 101.52              | 382.17     | Hopewell             | 132.41              | 132.57     | Beebe 1st            | 3,125.59            | 2,715.45   |
| Marsden                     | .00                 | .00        | Jasper               | 911.31              | 147.91     | Bethany              | 50.00               | .00        |
| Monticello 1st              | 7,108.54            | 4,213.16   | Lead Hill            | 559.70              | 663.02     | Central, Bald Knob   | 3,949.64            | 2,526.68   |
| Monticello 2nd              | 2,804.71            | 666.04     | Marshall             | 1,096.07            | 150.00     | Cotton Plant 1st     | 654.61              | 205.00     |
| North Side, Monticello      | 760.02              | 670.40     | New Hope             | 270.00              | 350.00     | Crosby               | 120.00              | 90.00      |
| Old Union                   | .00                 | 174.00     | Northvale            | 2,564.44            | 625.19     | El Paso              | 150.00              | 125.00     |
| Pleasant Grove              | 30.00               | .00        | Omaha                | 137.41              | 209.27     | Good Hope            | 93.91               | 173.00     |
| Prairie Grove               | 30.00               | 33.54      | Oregon Flat          | 584.52              | 310.20     | Grace                | 399.73              | 543.13     |
| Saline                      | 27.35               | .00        | Osage                | 94.80               | .00        | Gregory              | 256.87              | 75.00      |
| Selma                       | .00                 | .00        | Parthenon            | 174.41              | .00        | Griffithville        | 75.00               | .00        |
| Union Hill                  | 30.00               | .00        | Rock Springs         | 869.31              | 421.77     | Higginson            | 513.71              | 612.17     |
| Warren 1st                  | 12,748.83           | 5,197.41   | South Side, Harrison | 136.17              | 143.63     | Hunter               | 763.45              | 447.63     |
| West Side, Warren           | 310.90              | 99.28      | St. Joe              | 189.75              | .00        | Judsonia             | 1,312.23            | 2,610.19   |
| Wilmar                      | 407.16              | 448.88     | Union                | 171.88              | 126.75     | Kensett              | 834.78              | 660.33     |
| South Side Mssn             | .00                 | 36.00      | Valley Springs       | 75.00               | 35.29      | Liberty              | 54.00               | .00        |
| Total                       | 30,888.43           | 15,472.10  | Woodland Heights     | 621.00              | 954.85     | McCrary              | 1,066.12            | 1,318.50   |
| <b>BENTON</b>               |                     |            | Total                | 32,039.05           | 17,796.44  | McRae                | 60.00               | 575.00     |
| Bella Vista                 | 1,385.20            | 442.00     | <b>BUCKNER</b>       |                     |            | Midway               | 30.00               | .00        |
| Bentonville 1st             | 3,600.00            | 2,247.09   | Abbot                | 90.25               | 26.00      | Morrow               | 89.90               | 193.65     |
| Centerton 1st               | 549.00              | 617.97     | Bates                | 62.98               | .00        | Morton               | 211.29              | 83.40      |
| Central Avenue, Bentonville | 592.16              | 407.59     | Calvary, Booneville  | .00                 | .00        | Mt. Hebron           | 146.86              | 144.60     |
| Decatur                     | 1,485.77            | 606.00     | <b>BUCKNER</b>       |                     |            | Pangburn             | 951.82              | 373.78     |
| Garfield                    | 456.01              | 304.44     | Abbot                | 90.25               | 26.00      | Patterson            | 100.00              | 28.88      |
| Gentry                      | 5,870.40            | 3,063.14   | Bates                | 62.98               | .00        | Pleasant Grove       | 222.06              | 60.00      |
| Gravette                    | 1,605.95            | 670.00     | Calvary, Booneville  | .00                 | .00        | Pleasant Valley      | 100.92              | .00        |
| Gum Springs                 | 547.57              | 250.00     | <b>BUCKNER</b>       |                     |            | Raynor Grove         | .00                 | 20.00      |
| Harvard Avenue              | 1,365.90            | 549.26     | Abbot                | 90.25               | 26.00      | Rocky Point          | 313.59              | 44.50      |
| Highfill                    | 705.24              | 2,172.58   | Bates                | 62.98               | .00        | Royal Hill           | .00                 | .00        |
| Immanuel, Rogers            | 2,383.56            | 1,409.43   | Calvary, Booneville  | .00                 | .00        | Searcy 1st           | 10,590.32           | 5,723.02   |
| Lakeview                    | 339.85              | .00        | <b>BUCKNER</b>       |                     |            | Searcy 2nd           | 397.70              | 610.99     |
| Lowell                      | 873.45              | 120.00     | Abbot                | 90.25               | 26.00      | Temple, Searcy       | 3,025.34            | 604.77     |
| Mason Valley                | 511.26              | 294.00     | Bates                | 62.98               | .00        | Trinity, Searcy      | 1,409.89            | 772.22     |
| Monte Ne                    | 1,203.29            | 450.00     | Calvary, Booneville  | .00                 | .00        | Tupelo               | 144.00              | 294.05     |
| Open Door                   | 60.00               | 15.00      | <b>BUCKNER</b>       |                     |            | Union Valley         | 100.00              | .00        |









| Churches            | Cooperative Program | Designated |
|---------------------|---------------------|------------|
| Corinth             | 41 80               | 00         |
| Firmosa             | 00                  | 71 00      |
| Friendship          | 497 95              | 00         |
| Lexington           | 99 10               | 00         |
| Pee Dee             | 330 00              | 51 50      |
| Plant               | 131 50              | 00         |
| Pleasant Valley     | 35 00               | 00         |
| Rupert              | 305 08              | 48 00      |
| Scotland            | 153 55              | 26 07      |
| Shady Grove         | 99 20               | 00         |
| Shirley             | 140 73              | 188 58     |
| Standlee Memorial   | 47 14               | 28 00      |
| Zion                | 81 53               | 43 24      |
| Fair Field Bay Mssn | 264 70              | 25 00      |
| Total               | 2,538 22            | 581 39     |

| WASHINGTON-MADISON       |           |           |
|--------------------------|-----------|-----------|
| Berry Street             | 1,373 29  | 700 31    |
| Black Oak                | 150 00    | 515 00    |
| Brush Creek              | 513 77    | 436 18    |
| Calvary, Huntsville      | 591 97    | 133 34    |
| Caudle Avenue            | 1,643 16  | 1,041 90  |
| Combs                    | 20 00     | 20 00     |
| Elkins                   | 40 00     | 00        |
| Elkins 1st               | 374 07    | 00        |
| Elmdale                  | 8,499 85  | 5,118 94  |
| Farmington               | 679 38    | 483 50    |
| Fayetteville 1st         | 10,466 48 | 4,742 23  |
| Fayetteville 2nd         | 25 00     | 00        |
| Friendship               | 7 26      | 00        |
| Greenland                | 297 13    | 408 99    |
| Hindsville               | 287 00    | 224 61    |
| Huntsville               | 942 53    | 198 92    |
| Immanuel, Fayetteville   | 2,284 43  | 1,210 84  |
| Johnson                  | 654 41    | 428 42    |
| Kingston                 | 80 92     | 00        |
| Liberty                  | 765 30    | 322 20    |
| Lincoln                  | 1,829 52  | 686 59    |
| New Hope                 | 00        | 00        |
| Oak Grove                | 557 29    | 44 00     |
| Prairie Grove            | 2,084 46  | 1,056 42  |
| Providence               | 585 32    | 210 06    |
| Ridgeview                | 157 54    | 00        |
| Rolling Hills            | 872 43    | 516 05    |
| Silent Grove             | 356 72    | 00        |
| Sonora                   | 556 00    | 369 16    |
| South Side, Fayetteville | 170 18    | 22 77     |
| Springdale 1st           | 23,207 69 | 20,517 13 |
| Spring Valley            | 267 59    | 100 00    |
| Sulphur City             | 388 00    | 247 87    |
| University               | 3,333 32  | 8,106 53  |
| West Fork                | 973 81    | 652 25    |
| Winslow                  | 789 01    | 365 49    |
| Total                    | 65,824 83 | 48,879 70 |

| WHITE RIVER      |           |           |
|------------------|-----------|-----------|
| Antioch          | 17 95     | 00        |
| Bruno            | 136 68    | 00        |
| Cotter 1st       | 1,087 00  | 925 22    |
| East Oakland     | 00        | 00        |
| East Side        | 2,386 51  | 1,507 65  |
| Flippin          | 523 23    | 417 62    |
| Gassville        | 426 68    | 446 09    |
| Henderson        | 138 92    | 98 24     |
| Hopewell         | 219 41    | 92 47     |
| Lone Rock        | 9 50      | 00        |
| Midway           | 728 56    | 379 81    |
| Mountain Home    | 5,644 45  | 5,467 44  |
| New Hope         | 265 36    | 52 22     |
| Norfolk 1st      | 324 83    | 00        |
| Oak Grove        | 00        | 00        |
| Pilgrims Rest    | 75 00     | 150 00    |
| Pyatt            | 229 95    | 00        |
| REA Valley       | 125 32    | 00        |
| Summit           | 197 73    | 167 55    |
| Tomahawk         | 100 58    | 00        |
| Whiteville       | 150 00    | 84 99     |
| Yellville        | 1,858 91  | 639 87    |
| Big Flat Mssn    | 48 48     | 00        |
| Bull Shoals Mssn | 432 98    | 188 90    |
| Eros Mssn        | 19 06     | 00        |
| Hill Top Mssn    | 215 01    | 108 60    |
| Lakeway Mssn     | 35 51     | 00        |
| Peel Mssn        | 151 89    | 16 00     |
| Total            | 15,549 50 | 10,742 67 |

| OTHER CHURCHES      |              |              |
|---------------------|--------------|--------------|
| Clinton             | 2,589 55     | 1,045 03     |
| Halfmoon            | 00           | 00           |
| Malvern 1st         | 3,371 44     | 2,732 08     |
| Russellville 1st    | 6,085 50     | 2,405 97     |
| TOTAL               | 12,046 49    | 6,183 08     |
| Misc. Contributions | 575 08       | 23,094 08    |
| GRAND TOTAL         | 1,927,757 74 | 1,236,800 90 |

## SBC President urges new evangelism concepts

LAUSANNE, Switzerland (BP)—The president of the Southern Baptist Convention (SBC) said here that interpreting new concepts of missions and attitudes of Christianity and evangelism around the world should be given more attention by western Christians—particularly Southern Baptists.

Attending the International Congress on World Evangelization here in the Palais de Beaulieu, Jaroy Weber, a Lubbock, Tex., pastor and recently elected president of the SBC, told Baptist Press that "Southern Baptists should step up their total mission and outreach worldwide" but said they "should be aware that other nations are now sending missionaries to our country."

Weber, a congress participant along with about 90 other persons who identified themselves as Southern Baptists, said, "The principle here—the congress seems to be saying—is that every body of believers (in Jesus Christ) has been given the Great Commission to go to the ends of the earth."

The SBC president said the Southern Baptist Home and Foreign Mission Boards are in the forefront of leading in the changing of attitudes toward evangelizing the rest of the world.

"They're trying to interpret the message for the rest of the constituency. It's a continual job and should be given priority in the total denominational structure."

He continued, "Sometimes when we read convention budget figures, it implies that evangelism isn't getting the priority it should."

Nevertheless, Evangelist Billy Graham, first in a series of congress speakers from all corners of the evangelical world, paid special notice to Southern Baptists, who, he said are among the "more evangelical denominations showing a steady growth."

He noted, "It is true that old traditional denominations with theologically liberal tendencies are declining."

Graham told the multi-lingual congress, for which interpreters and electronic translating equipment have been provided, "The evangelistic cutting edge of the church of Jesus Christ worldwide is here to seek how we can work together to fulfill Christ's last commission as quickly and thoroughly as possible."

The world famous evangelist expressed the hope that congress participants would frame a "Biblical declaration on evangelism," saying the "time has come again for the evangelical world to speak with a strong, clear voice as to the Biblical definition of evangelism."

He challenged the World Council of Churches (WCC) assembly, set for next year in Jakarta, Indonesia, to "study such

a statement carefully and prayerfully with the idea of adopting more evangelical concepts of evangelism and missions."

Emilio E. Castro, director of the WCC commission on missions and evangelism, Geneva, one of five WCC visitors to the congress, said the WCC would welcome such a statement from the congress and would hope to include it in the Jakarta meeting.

Reactions from Southern Baptists to the conference, were, on the whole, favorable.

C.B. (Bill) Hogue, director of evangelism for the Southern Baptist Home Mission Board, told Baptist Press he believed the congress was dealing with the central issues vital to a strong thrust of evangelism.

"One thing they are trying to do—something that few conferences have really tried to do—is to define 'evangelism,'" Hogue said.

Jack P. Lowndes, former president of the Home Mission Board's board of directors and a current member of the board, said the unique thing about the congress is the crossing of denominational lines with a major emphasis on evangelism.

"Obviously no one denomination—including Southern Baptists—will evangelize the world, said Lowndes, pastor of Memorial Baptist Church in Arlington, Va.

Weber recalled a statement by a conference program personality, R. Keith Parks, Southern Baptist Foreign Mission Board secretary for Southeast Asia who noted that every group, regardless of its size, location or whatever, has the same responsibility in the Kingdom of God—to evangelize.

"We shouldn't be appalled, then," Weber said, "when other countries begin sending missionaries to the United States."

Weber said, "Our attitude has been that (Americans) have the heathen world out beyond us and we have tried to penetrate it—in a limited fashion.

"Now we have to recognize that we're all part of the great population mass—in the United States and other parts of the world—which has rejected the gospel of Jesus Christ.

"True evangelism," Weber said, "will reach out the hand of care. It includes political and social, but these will be secondary in their nature to the proclaiming of the gospel."

The congress, involving evangelical representatives from numerous nations and every continent, is intended, according to officials, to develop a strategy for worldwide evangelization.

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# Nebraska trucker tunes "jammers" into Gospel

by Jon Cook

OMAHA, Neb. (BP) — The roar of a big diesel rig and the grinding of its shifting gears cues truck driver Bill Payne, a Baptist minister, for his opening remarks on "Just for Jammers," a radio show created by Payne and his son, Jeff, to expose truckers to the message of Jesus Christ.

Jammers are truck drivers—"gear jammers." Payne, 49, has been a jammer for Pacific Intermountain Express for the past 21 years.

As an ordained minister and evangelist, he began to study for the pastoral ministry 15 years ago in Illinois. However, problems seemed to plague his efforts. "As a door to a good pastorate opened, God would shut it," Payne says.

"It took the Lord about 14 years to get it through my thick

head that he wanted me to preach to drivers. A year and a half ago I finally accepted the fact that this is where the Lord wanted to use me," he adds.

Payne began taping the show a few months ago in his own recording studio. He equipped a small room in his basement, using his own money. He tapes the show on his day off. Jeff is the show's announcer and technician.

"Just for Jammers" is now on three radio stations, covering 16 states, once a week. KJLP in North Platte, Neb.; KRVN in Lexington, Neb.; and WDMP in Dodgeville, Wis., carry his show. Coverage includes an area ranging from Western Minnesota through Texas and to the West Coast.

Payne would like to have the show broadcast all over the country every night of the week.

"We're interested in the stations that truck drivers listen to, not just the big ones. There is big competition among stations for truckers," says Payne.

Payne uses short messages or sermonettes of no longer than a minute and a half in the show. "They won't sit still for a lot of preaching. The man has to relate to it or he'll turn it off.

"The music is strictly country-gospel. Most truckers won't listen to anything else, Payne says. The name of the artist has to ring a bell too," he adds. Payne points out that finding usable music that fits the show's format is one of his more difficult problems. Payne says his standard performers include Wanda Jackson, Charlie Pride, Tammy Wynette, Sunshine Brothers, Jake Hess, and the Cathedral Quartet.

Payne emphasizes the need for his type of radio program. "Truckers are constantly listening to their radios from midnight to six," he says. He knows of nothing else in the way of religious programming directed specifically toward truckers.

"I never mention money on the program. That is what sticks in their throats most about radio preachers. I made up my mind that if we were going into this broadcast and it was going to be God's work, then He was going to have to supply the funds."

Lack of funds is the only obstacle that holds back program expansion, Payne says. Incorporation as a religious non-profit organization helps, but not enough, he adds.

Payne feels that the show must be natural in order to appeal to truckers. "We use the jammers' vernacular," he says. His examples are "buckets" for pistons, "pots" for a trucks' rear end, "running barefoot" for driving on snow packed roads without chains.

"I imagine truckers' slang is frustrating to the people who listen to the show and don't understand what is going on," he says.

Payne is an active trucker while producing his radio show. He drives twin trailers or "double-bottoms" on a division run between Omaha and Cheyenne, Wyo., three times a week covering 500 miles each way.

Another of his projects is a Gear Jammers' Guide to the Bible. "Guys have said to me, 'I've tried reading the Bible and can't make heads or tails of it.'" Payne feels their problem is that they try to read the Bible straight through. Payne wants his guide to be trucker oriented, using truckers' slang. "I want to point out the interesting features and outline the Bible," he says.

Payne dropped out of high school in the tenth grade. He joined the Air Force where he passed his high school equivalency tests. Most of his theological training is in the books on the shelves in his home. He is now enrolled with the Moody Bible Institute, studying Greek.

Payne's ultimate goal is to go into radio work full time. He wants to equip a truck and attend truckers' rodeos and association meetings. "There is a greater opportunity now than ever before to talk about Jesus," he believes.

Jon Cook, a senior journalism student at Oklahoma Baptist University, Shawnee, is a Home Mission Board (SBC) summer missionary serving on a communications team in the Kansas-Nebraska Convention.



Bill Payne and his son Jeff, record next week's religious radio program in his basement studio in Omaha, Neb. A truck driver himself, Payne produces in his spare time, the 15-minute program which is heard on three midwestern stations. (Photo by Tim Nicholas)

# Prayer for a threatened church

By Peter L. Petty

Supt. of Missions, Washington - Madison Association

International

Aug. 4, 1974

Colossians 1:1-14



Petty

Colossians is one of the four books written by Paul known as the "prison epistles." The church at Colosse probably came into being as a result of Paul's three years ministry in Ephesus. According to 1:1, Paul had never visited this church. This book

was written to deal with a specific problem in the church—the misunderstanding of the person, place, and work of Christ. The church had begun well, but news had come to Paul that the church was threatened by false teachings. This letter is very personal, written in the way personal letters of that day were written. William Barclay, in his book, **The All-Sufficient Christ**, suggests that we study these letters—not as academic theological documents and epistles, but as living, throbbing, pulsating letters poured out to meet some immediate threat and to help some church that was threatened with the shipwreck of its faith." These four lessons from Colossians should give us direction for facing modern threats to the church. This passage (vv. 1-14) forms the introduction of the book which consists of the greeting (vv. 1-2), thanksgiving (vv. 3-8), and prayer (vv. 9-14).

### Christian greetings (vv. 1-2)

Paul begins the letter by making it clear why he has right to send a letter to people he did not even know. As an apostle, he is an ambassador of Christ. Paul links his office and his call, "an apostle of Jesus Christ by the will of God." Paul was Christ's representative and his authorization was "the will of God."

The letter is addressed to "the saints and faithful brethren." "Saint" does not mean some super-Christian but rather a person set apart for God's use. It is unfortunate that the word "saint" has come to mean other-worldliness and perfection. The New Testament meaning carries the idea of being set apart for God's use.

Paul considered these Colossian Christians as brothers in Christ. The word "faithful" suggests that they were full of faith which was keeping them from the false teachings which their pagan society was offering. This left no place for them to fall victims to the strange doctrines which were creeping into their church at

Colosse.

Verse 2 is closed with a common salutation used by Paul in the Epistles. This "grace and peace" is the possession of every Christian. The Christian has received the unmerited loving-kindness of God which produces God's peace.

### Prayer of thanksgiving (vv. 3-8)

Paul sets an example for us to follow as he begins by showing sincere gratefulness for them. He does not begin by showing them their problems. He is thankful for the progress they have made in Jesus Christ. These words are used to describe their relationship to Christ which actually summarize the Christian life: Faith describes our relationship to God, love describes our relationship to others, and hope describes the future of a Christian.

The word "gospel" means "good news." Songer said in his book on Colossians, "The gospel thus includes both the message that leads men to salvation and the instruction and power they need to live the saved life." He further stated, "Two things always are present with the true gospel—it bears fruit and it spreads." If we could keep these two elements of the gospel together, many of our problems could be solved. God never intended for us to enjoy the gospel without reaching out to others with it. Spiritual growth and evangelism go hand in hand. There is no such thing as renewal that does not result in outreach. It is a false renewal that does not cause us to reach others for Christ.

Paul pays high tribute to Epaphras, who took the gospel to the Colossians. He is not only thankful for the faith, love, and hope of those Christians, but also for the faithful servant of God who took the gospel to them. Epaphras reported to Paul of their "love in the Spirit."

### Prayer of intercession (vv. 9-14)

This prayer of intercession refers to the fact of the Colossian heresy.

Its combination of pagan and Jewish thinking was a form of Gnosticism. It exalted knowledge and taught that esoteric knowledge was the key to salvation. Here Paul is saying true knowledge is found in knowledge of God and His will. Remember—Gnosticism was erected upon three assumptions: (1) that material is internally evil, (2) that only the spiritual is good, and (3) that material and spiritual are eternal. This led the Gnostic to deny God had created the universe, since, if He is God, He must be good and could not create evil. They also denied his humanity since flesh is evil.

Because of the dangers facing the

church, Paul intercedes for them in three ways:

1. "That they may know God's will" (v. 9). They had knowledge but there was a need for more. Paul prayed that these Christians would experience God "filling" them. Gnostics had knowledge but partial knowledge is dangerous. In this educated society there is a need for the knowledge of God's will.

2. "That ye walk worthy" (v. 10). Knowledge is followed by worthy life. Real wisdom must express itself in right conduct. Knowledge and right conduct will bring about fruit-bearing. These latter two steps were not present in the Gnostics. They are also lacking in many present-day Christians.

3. "That they might be strengthened in Christ" (v. 11). Knowing God's will and desires, to walk worthy of God is to stop short. Kenneth Wuest translates it, "by every enabling power being constantly strengthened." Not only can we depend on God's power in witnessing, teaching, etc., but in every area of life.

He now turns (vv. 12-14) to the real thing to give thanks for—redemption that God accomplishes in Christ. Notice what he has done: (1) "Who made us meet to be partakers of the interstance of the saints in light"; (2) "who delivered us out of the power of darkness"; (3) "who translated us into the kingdom of the Son of His love"; (4) "in whom we have our redemption, its forgiveness of our sins." This is very close to Paul's speech before Agrippa in Acts 26:18.

### Conclusion

We are aware today that there are many threats to God's New Testament Church. This lesson should encourage us as saints (persons set apart for God's use) to remain faithful to Him. Christians should possess a new determination to present the gospel so it will bear fruit and spread itself. May we have a prayer of intercession that would include knowing God's will, living a worthy life, and receiving God's power.

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# Trusting God always

by Robert A. Parker  
Pastor, First Church, Batesville

Life and Work  
August 4, 1974  
Psalm 23

The four lessons for this month are based on selected Psalms, designed to help us use certain spiritual resources that will supply strength and insight for daily living.

## Most loved and used passage in Old Testament



Parker

The twenty-third is surely the most beloved of all Psalms. It is probably more often quoted or read than any other section of the Old Testament. Its popularity stems basically from the many ways that its eight verses give assurance under the varying cir-

cumstances of human experience. All of God's children may appropriate in faith the wonderful promises of God as revealed in this wonderful Psalm.

### The shepherd-sheep relationship

Under the figures of the shepherd-sheep relationship the Psalmist describes, in clear and beautiful language his calm, confident and hopeful feelings of God's comprehensive watch care over him.

For the person faced with making the all important choice between the two masters Jesus speaks about, the opening declaration, "The Lord is my shepherd" gives words to inner confidence. It helps our faith to voice those words aloud or silently.

"I shall not want" reveals implicit but simple trust that God will always provide the basic needs of his people. Further trust in his leadership in bringing us to adequate provisions and calmness of spirit in troubled times is seen in the fact that "He maketh me to lie down in green pastures. He leadeth me besides the still waters." The loving care of our God gives the heart grand assurance.

### Divine encouragement provided

"He restoreth my soul" speaks to the person who needs divine encouragement at a time when there is a tendency to wander away from the shepherd's care. Encouragers are the people we trust the most. For the person who wants freedom to follow along paths of right living instead of feeling pushed or coerced "He leadeth me in the paths of righteousness for his name's sake" gives gracious encouragement.

### While in death's valley

Gaines S. Dobbins, for many years Professor of Church Administration and Pastoral Care, suggested to hundreds of fledgling pastors that they tighten their

grip while holding the hand of a dying person as verse 4 is quoted, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." Wonderful trust in God can be found in dark places, also.

### Constant gracious care continues

Confidence of generous care by our Lord even in the presence of foes is related clearly in the following verse, "Thou preparest a table before me in the presence of mine enemies." The refreshing and possible physical care after injuring can be assured in the anointing of the head with oil. The gracious bounty of God gives further confidence as the overflowing cup is referred to. The most blessed verse of assurance perhaps after verse four is the final one, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

### God is absolutely reliable

We live in an age where trust and in other human beings is often experienced. Trust in others such as doctors and nurses is placed during times of physical illness or accident. Daily trust is placed in the workmanship of motor vehicle

manufacturers. Similar trust is occasionally placed in the builders and operators of giant aircraft. Trust in family members is also common. At its very best trust in anything mechanical or any human being is imperfect. Absolute reliability, however, can always be placed in God. Shepherd boy-king David put these promises well years ago under the inspiration of God's Holy Spirit.

As the years pass, many can attest the validity of such faith in God as taught in the Psalm. When we connect our lives with God, we can be confident that his presence will be with us all during the journey to life's last second and on through death into eternity.

### Conclusion

We should all be glad that this Psalm was written by one who had a certainty about his relationship to God. He was confident even to life's end. The Psalm makes clear that the essential ingredient of true religion is that of a deep personal relationship with God. God supplies all the truly significant needs in life.

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**AMERICANS AND WORLD HUNGER** — If Americans ate one less hamburger a week, 50 million people could be fed on a subsistence diet. We in the U. S. use more fertilizer on our lawns, golf courses and other non-farm purposes than the whole requirements of India. The average American uses 150 times as much energy as does the average Nigerian and about 100 times as much steel as the average Indonesian. Sen. Daniel Inouye, Hawaii, says that "Since 1970, something almost unnoticed — yet basic and universal — has occurred in the world. Mankind has slipped out of the Era of Plenty into the Era of Scarcity. Like a runaway engine

with numerous attached cars, there are six major interconnected problems that we must face and somehow master if the collision and tragedy that confront us all are to be avoided. These problems are: poverty, population, food shortages, inflation, energy shortages and weapons control."

Washington Newsletter, July 1974

**NOISE POLLUTION** — How much noise is too much? Damage to your hearing — and your children's — could result from long and continued exposure to average daily levels of more than 70 decibels, according to the Environmental Protection Agency. Many Americans get bigger doses than that. The typical daily exposure for various groups, in decibels: factory workers —87; schoolchild —77; suburban office worker —72; city office worker —70; city preschooler —69; suburban preschooler —60; urban housewife —67; suburban housewife —64. U. S. News & World Report, June 3, 1974.

# Attendance report

July 21, 1974

| Church                 | Sunday School | Church Training | Church Additions |
|------------------------|---------------|-----------------|------------------|
| Alexander, First       | 67            | 50              |                  |
| Alpena, First          | 74            | 20              |                  |
| Bentonville            |               |                 |                  |
| First                  | 245           |                 |                  |
| Mason Valley           | 95            |                 |                  |
| Berryville             |               |                 |                  |
| First                  | 175           | 73              |                  |
| Freeman Heights        | 132           | 69              |                  |
| Rock Springs           | 99            | 74              |                  |
| Bryant, First Southern | 60            | 32              |                  |
| Cabot, Mt. Carmel      | 194           | 107             | 20               |
| Concord, First         | 91            | 22              |                  |
| Conway                 |               |                 |                  |
| Pickles Gap            | 160           | 103             | 7                |
| Second                 | 336           | 20              | 4                |
| Crossett               |               |                 |                  |
| First                  | 452           | 140             |                  |
| Mt. Olive              | 339           | 189             | 4                |
| El Dorado, Trinity     | 131           | 54              | 3                |
| Ft. Smith              |               |                 |                  |
| First                  | 1170          | 241             | 11               |
| Temple                 | 127           | 69              |                  |
| Trinity                | 168           | 46              | 1                |
| Windsor Park           | 663           | 180             | 2                |
| Garfield, First        | 72            | 17              |                  |
| Greenwood, First       | 263           | 103             |                  |
| Hampton, First         | 156           | 86              |                  |
| Hardy, First           | 131           | 45              | 2                |
| Harrison               |               |                 |                  |
| Eagle Heights          | 285           | 113             |                  |
| Woodland Heights       | 71            | 42              |                  |
| Heber Springs, First   | 270           | 46              | 1                |
| Helena, First          | 228           | 99              | 2                |
| Hope, First            | 375           | 117             | 5                |
| Hot Springs            |               |                 |                  |
| Grand Avenue           | 394           | 126             | 5                |
| Leonard Street         | 100           | 48              |                  |
| Hughes, First          | 41            | 143             | 1                |
| Jacksonville, First    | 343           | 93              | 1                |
| Kingston, First        | 68            | 33              | 4                |
| Lavaca, First          | 282           | 119             |                  |
| Lexa                   | 154           | 57              |                  |
| Little Rock            |               |                 |                  |
| Crystal Hill           | 125           | 52              |                  |
| Life Line              | 519           | 118             | 1                |
| Martindale             | 112           | 41              |                  |
| Shady Grove            | 72            | 42              |                  |
| Woodlawn               | 110           | 51              |                  |
| Magnolia, Central      | 565           | 168             | 2                |
| Monticello             |               |                 |                  |
| First                  | 257           |                 |                  |
| Second                 | 281           | 98              | 4                |
| North Little Rock      |               |                 |                  |
| Calvary                | 373           | 107             |                  |
| Gravel Ridge           | 172           | 102             |                  |
| Levy                   | 387           | 117             |                  |
| Park Hill              | 656           | 82              | 1                |
| Paragould              |               |                 |                  |
| Calvary                | 195           | 138             |                  |
| East Side              | 220           | 104             |                  |
| First                  | 438           | 105             |                  |
| Paris, First           | 335           | 50              | 2                |
| Pine Bluff             |               |                 |                  |
| First                  | 520           | 74              |                  |
| Green Meadows          | 65            | 32              |                  |
| Second                 | 125           | 53              | 1                |
| South Side             | 607           | 143             |                  |
| Tucker                 | 14            | 4               |                  |
| Oppelo                 | 14            |                 |                  |
| Watson Chapel          | 268           | 87              |                  |
| Prairie Grove, First   | 164           | 67              |                  |
| Rogers                 |               |                 |                  |
| First                  | 560           | 120             | 2                |
| Immanuel               | 410           | 136             | 2                |
| Russellville, Second   | 203           | 96              | 1                |
| Sheridan, First        | 213           | 66              | 3                |
| Springdale             |               |                 |                  |
| Caudie Avenue          | 111           | 44              |                  |
| Elmdale                | 312           | 81              |                  |
| First                  | 1060          |                 | 8                |
| Oak Grove              | 66            | 22              |                  |
| Van Buren, First       | 487           | 182             |                  |
| Mission                | 25            |                 |                  |
| Vandervoort, First     | 56            | 33              |                  |
| West Helena, Second    | 176           | 87              | 7                |

## A smile or two

A man in Chicago was grumbling about the heat. Said another, who had just returned from a trip through the South: "Hot! Boy, you don't know what hot is. One day this week in Alabama I saw a dog chasing a cat and they were both walking."

\*\*\*

There's a new office machine that takes the place of three clerk-typists. It goes to the washroom 26 times; takes 5 coffee breaks; makes 48 personal phone calls, and takes up a collection every other day.

\*\*\*

Every year, this farmer complained about the weather and the crops. It was too wet, or too dry, or too much grass, or too many weevils, or there was no market, or something. Never anything good.

Then a year came when good crops were harvested. Prices went soaring, and bank accounts were bulging.

"Pretty good year, you'll have to admit," a neighbor said.

"Middling," the farmer allowed, "but terribly hard on the soil."

\*\*\*

The trouble with the guy who talks too fast is that he often says something he hasn't thought of yet.

\*\*\*

There's at least one youngster who knows about income tax—while saluting the Old Glory he was heard to say, "I pledge my allowance to the flag."

\*\*\*

Workmen were called out on a night-time emergency to locate the source of a disruption in a nearby town's telephone service. They groped along in the dark, checking every inch of a newly laid underground, cable, until they came to a signpost driven deep into the ground — and right through the cable. Shining their flashlights up at the sign, they read: "Caution! Do Not Dig Here. Underground Cable."

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# Baptist involvement in politics--a few issues?

by James Lee Young  
Feature Editor, Baptist Press

ATLANTA (BP)—The need to re-evaluate church commitment to government and to define the responsibilities for redemptive activities within the political environment has seldom been more pressing.

Historically, Southern Baptist churches have taken courageous and effective, if predictable, stands on political issues that fell within narrowly defined, non-controversial perimeters: usually alcohol and gambling and, recently, pornography.

In fact, some Southern Baptists have shown considerable strength in affecting politics in such arenas. An example is the recent defeat of "liquor by-the-drink" in North Carolina, and parimutuel gambling in Texas where Baptists won major victories.

Beyond these consensus "sins," Southern Baptist churches commonly have drawn the line, excluding such issues as poverty, governmental corruption, taxes, amnesty, housing, abortion, welfare and others.

Still, observers say, there is some improvement however slow in attitudes and stances.

More recently, at the June, 1974 SBC meeting in Dallas, convention messengers easily approved a statement promoting improved race relations.

They also elected Charles King, black pastor from Frankfort, Ky., as second vice-president in a move that officials said made King the first black person elected to a national SBC office.

In another recent move, members of the Association of Southern Baptist Colleges

and Schools resolved "to encourage the legitimate aspirations of women for full professional recognition" in Baptist educational institutions. They resolved also to "work to develop greater sensitivity to both overt and covert discrimination against women..." according to Baptist Press.

How often these stands will carry over into the political arena is a question yet to be resolved.

"The church shouldn't endorse a candidate," says former congressman Brooks Hays, a past Southern Baptist Convention president, "but it should be concerned with polity and moral conditioning of government itself. It has the responsibility to take a stand on issues."

Yet to do so surely exposes the pastor to charges of partisan politics. Before the 1972 presidential election, John Nichol and John Cross of Oakhurst Baptist, Decatur, Ga., both preached on corruption in government. And both were criticized as being pro-McGovern, Anti-Nixon in their sermons--although neither mentioned either candidate by name.

It's important to be aware of the opposite or minority viewpoint on all issues, says Hays.

Even more, says Hays, it's important for the church to become part of "the procedure by which policy is made; it must create an atmosphere in which incorruptible government can function."

Creating the atmosphere is, almost always, the role of the pastor, observers say. He sets the example, through church emphases and community activity, for his church members.

Yet how involved can he become without his actions being identified with his church to such a degree that personal stands are church stands?

John Claypool, the pastor of Ft. Worth's Broadway Church, has drawn the fire of fellow Baptists—including members of his congregation—with his active political involvement.

While a Louisville, Ky., pastor, Claypool saw an opportunity to stand for human dignity and freedom in the civil rights movement, and marched with the late Martin Luther King Jr.—not a popular thing to do in the 60's.

The former chairman of the Southern Baptist Christian Life Commission spoke to racial and civil rights issues from the pulpit and "polarized" some people who felt his true role was "to evangelize."

Yet, Claypool says, other laymen who were affected by what they heard in church meetings acted "positively" toward these issues.

It's that attitude of Claypool's and

dozens of others that says "the church should be involved in every phase of community life," that has led to the fledgling efforts of more and more SBC churches, to broaden the scope of their political interests and to work to influence the practices of the U.S. government.

"I see one of my roles as trying to be pastor-prophet in terms of being available for insight and perspectives," says Claypool, who is a member of Ft. Worth's human relations commission.

"I see Southern Baptists as changing sociologically and our moral sensitivity has to catch up with this," he says.

But many pastors find it difficult to fully involve themselves in community life and still pastor the congregation. Time, administration and priorities are keys.

Franklin Paschall, pastor of First Church, Nashville, who shepherds a church of 4,000 people with a staff of about 20, has an open line to a wide range of state and local officials, including the Tennessee governor's office.

The former SBC President says he doesn't feel he can engage in active partisan politics, particularly from the pulpit. Still, he attempts to draw attention to issues, trusting that his congregation will be able to weigh the facts—as they relate to the gospel of Jesus Christ—and make their own decisions.

In Georgia, Bob Maddox is the pastor of the 600-member First Church, Calhoun. The city's population is about 10,000 and many of its leaders are members of the Baptist church as are a state representative and a state senator.

The idea of church political awareness came into focus for the Calhoun congregation in 1973 when Welton Gaddy, director of Christian Citizenship Development for the SBC's Christian Life Commission (CLC), Nashville, led an intensive day-long emphasis on the church and political affairs.

"The thing that Welton pointed out to us that we followed up on are the opportunities of the church, not as much as the institution but as members of the church, to respond to political issues," Maddox remembers.

"Anytime we have any kind of political issues that we're concerned about, our folks write their congressman or they communicate with the state representative or state senator.

"One of the things we were concerned about was church bingo. We just hated to see that thing get started; so, unofficially, we talked to our state senator. He voted against it and the bill in the state house was defeated."

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